THE CHURCH HISTORY

FROM THE BEGINNING

# NORMAN CONQUEST

TROMAN GOVERNOVES. BRITTISH KINGS. under The ENGLISH-SAXON HEPTARCHT. The ENGLISH-SAXON(and DANISH) MONARCHY,

### CONTAINING

I. The Lives of all our Saints assigned to the proper ages wherein they lived. II. The erections of Episcopall See's, and Succession of Bilhops.

III. The celebration of Synods, Nationall, Provincial and Diocefan. IV. The Foundations of Monasteries, Numeries and Churches. V. And a sufficient account of the Successions of our Kings, and of

the Civill affaires of this Aingdom."

From all which is evidently demonstrated:

That the present Roman - Catholick Religion bath from the Beginning, without interruption or change been professed in the our Mand, oc.

By R. F. S. CRESS T of the Holy Order of S. BENEDICT. Thus faith the Lord : Stand upon the wayes , and behold and enquire concerning the ancient pathes, which as the good way, and walk in it, and yee shall find reft for your fulles.

But shey Jayed. We will not walk in it, letem. vi. 16.



Printed in the year. 1668.

Permifu Superiorum , & Approbatione Doctorum.



## THE

## QVEEN



ADAME,

TOVR MAJESTT, Will,
when to make my present Addresse with the sincere Confession
of a fault, and most humbly beggin pardon for it.

It was not from mine own presumptuous ambition, but because
I thought it necessary to the good of many Readers of the following History, that, with leave, TOVR MAIETIES
name should be seen at the sirst opening of it: But till now I
durst not declare why I thought so, being apprehensive least, not
so much TOVR GREATNESSE, as scrupulous HVMILITT should sorbid it.

MILITY should forbid it,
The Design which I had in compiling and publishing thu

## THE EPISTLE.

Work was to represent, as on a Theater, to the view of our Nation the more then Heroicall Gests (especially) of our Ancient Kings and Princes, now by your, to us happy, Mariage, become TOVR MAIESTIES ANCESTOVRS; Such Gests I meane of theirs as regarded Heaven and Religion: How bumbly and ioysuly they entertained it, how by their Sanctity they adorned it, and with what industry and magnificence they advanced it, being the very same Religion, which, though in thu

last age defamed and persecuted, wee still with ioy professe. The same Theater will likewise represent this Religion with at least equall advantage and splendour in the Lives and actions of very many glorious Queens and Princesses, to the eyes of whose minds Almighty God having discovered the more then celestiall Beauty and Glory with which it adorns pure and humble foules sincerely embracing it, they suddenly found themselves deprived of all Tast of perishing Delights, and all esteem of wordly Eminence, insomuch as their own Greatnes and the Affluence of all Temporall contentments became a Burden to them: Yea many of them conceived such a loathing aversenes against them, that not being able to endure even their presence and sight, they made hast to hide themselves from them in Desarts, or perpetuall Prifons of Monasteries: And others not so nice, or perhaps Wanting opportunity, lived in the fight of them on purpose to shew their contempt of them. And their State obliging them to abundance and delicacies of Meats, to costly Magnificence in Apparell, and to a necessity of admitting ceremonious honours and Veneration from others, they would for these things be revenged on their innocent selves by many stoll'n Fastings, by secret tormenting Chains and Cilices, by humbling themselves in spirit under the meanest of their Subjects, and by prolonged retreats in Prayer and conversation with God alone. By these and many other such Artifices the Divine Spirit taught them to use this world as if they used it not, to crucify the Flesh and all the appetites of it, and to live to and with God alone, whilest the world thought they belonged to it.

Now fuch a Life as this being altogether unfashionable and even hydeous in the eyes of the late Reforming age, wherein Powerty, want of fenfuall contentments, solitude and continuall attendance in Spirit to God are esteemed extremest Miscries,

### THE EPISTLE.

and a willing embracing and feeking such Mortifications to Nature, Madnes: Hence it comes to passe that the frequent Stories of the like, which will be afforded in the following Book, will no doubt by many be resolved to have been sabulous inventions, such Practises impossible, and whensoever pretended, Hypocriticall.

Fore-feeing thu, 1 indged it necessary, by the best means I could, to prevent such like prejudices or incredulity of my Readers. wind no expedient could I imagine more proper and essistant for this purpose, then a restoring, as it were, to life again those glorious Examples of Piety, whose seemingly inimitable Vertues my desire was they might see are wishly quickned among us in TOVR MAIESTY, a Daughter of those glorious Princes, a far greater QVEEN, yet no lesse ambitiously assiring to their Humility, contempt of worldly Glery, afficision to Mortisteations, and unwearied attendance to God, both in the same Publick Ordinances delivered by Him to his Cahbiick Church, and the same private Recollections, and amorous Whisperings to his Divine Heart.

ADAME, for fear of obstructing TOVR MAIESTIES hoped for pardon I dare not enlarge my self upon thu Argument, which contains my Fault. Neither indeed is it needfull: For it will be a sufficient advantage not only to my present Design, but also to recommend our Catholick Faith it self, if the Maligners of it can be perswaded, onely to restect on the blessed Fruits of it in YOVR MAIESTIES mind and conversation: Fruits which they dayly see and acknowledge. If they would doe this seriously, they would, no doubt, wonder by what statal Constellation that Religion should be so persecuted, the Effects of which even the Persecutours themselves doe love and admire.

As touching this Work it self, the which (first humbly again begging leave) I lay at YOVR MAIESTIES seet, if onely the Names of Persons and Places were changed, it relates in effect the same Story which all Catholicks read in the Records of their own respective countreyes. It is the very same Faith which is reported to have been preached both here and there: and the same successe attends the preaching of it. At sirst it is derided, hated and persecuted: the Prosessions of it in

t

## THE EPISTLE.

the mean time patiently suffring what soever its Enemies will think good to institt: But in time it begins to be hearkned to: and then it never sayles to ingratiate it self with its most bitter Adversaries, and without the terrour of Secular arms, without any seditious conspiracies, being armed only with its own beauty and gracefulnes, and recommended from Heaven by healthfull Miracles, it subdues and captivates the hearts of Nations, the most Savage and barbarous.

Such has been the conftant Method by Which CATHO-LICK RELIGION, and it alone, has triumphed over Idolatry and Atheisme. As on the contrary by a Method directly opposed to this, but yet constant likewise and Vnisorm other Vncatholick Sects, wherefoever intruding themselves have prevayled. For furely it was not by Miracles, it was not by patient suffring, it was not by the zeale of unarmed Preachers that the Professours of Calvinism in France, Scotland and Holland, and of Lutheranism in Germany and the Northern Regions became possessours of Churches not built by their own Ancestours, for they had no Ancestours at all. Truly if for the space of above a thousand years, which the following History comprehends, I could have discovered any Province or Gitty by such unchristian arts made Christian and Catholick. or but one Catholick Writer pretending to such a Method of propagating his Religion, I should not have passed it over with a

desingenuous silence.
For the generall substance therefore of this History, TOVR MAIESTY already knowes it before you cast your eyes on the Book. Tet I may take leave to say, That one Advantage this History may boast of, beyond that of any other Casholick Nation: For which therefore it may invite even TOVR MAIESTIES curiosity. As it embraces a greater variety of Revolutions happing in our Island (the Scene of it) then any other countrey: So in all those Revolutions it affords many great and extraordinary Rarities. Never any Nation was of plentifull and over-slowing in Benedictions to other Countreyes, by sending forth an incredible number of Apostolick Bishops and Presits Which converted to the FAITH almost all our constinuing Nations. Never any Nation was blessed with so many glorious Saints adorned with Crownes and Purple. Tea it may be affirmed

## THE EPISTLE.

that the Annalls of the Whole CATHOLICK CHVRCH doe scarce record in all other Countreyes so many Kings and Princes; who have relinquished their Thrones to change their Scepters for Croffes , their Treasures for Poverty , their magnificent numerous Courts for bare, folitary Cells, and their awefull Power for Subjection. Thu was a change which none could work, but onely the right hand of THE MOST HIGH. And yet the like Change wrought by the same ALMIGHTY HAND in the soules of a far greater number of our Queens and Princesses was more admirable, in as much as their imbecillity, delicacy of education and naturall timidity were greater. For the space of severall Ages the Daughters of our Monarks seemed as if they thought themselves born in a countrey none of their own, a Countrey of Strangers, or rather Enemies: the destruction of whose race they sought to procure, by refusing their concurrence to continue it. And therefore as if they had been ashamed to acknowledge their Native countrey, and afraid to converse with the inhabitants of it, they made hast to hide themselves from them, that they might freely entertain their far more Noble and aspiring thoughts and desires of A BRIDEGROOM worthy of their Love, and a Crown answerable to their holy ambition. Or if such Retreats were denyed them, they were taught by A HEAVENLY INSTRUCTOUR to erect folitary Monasteries , or Bride-chambers for their CELESTIALL SPOVSE in their own hearts: Where they could live undisturbed even among Crowds of Visitants or Flatterers: they could macerate themselves with Fastings at the most luxurious Feasts, and with painfull Hayrcloathes under their softest and most gorgeous Vestments. They knew no use of worldly Riches but to supply the necessities of the poore, or to adorn the Altars of their CELE STIALL SPOVSE: from a continuall entertainment of whom nothing could distract them, even in sleep their hearts waked to him. A great well-orderd Army of such glorious Saints of your awn Sexe will the following History discover to YOVR MA-FESTY, and this of all states, Wives, Widdowes and Virgins, and which was wonderfull, some of them all these, both Wives, Widows and yet Virgins. So that here YOV may fett before your eyes a numerous Variety of Heavenly Patterns of YOVR own rank, by conversing with whom YOV may

## THE EPISTLE.

yet more richly adorne YOVR, soule. Each of them will present TOVR MATESTT with a Gemme parkling with a peculiar different luster, all of them both like and unlike in beauty and glory. Now may a Heavenly Crown besett With such more then Starlike lewells attend TOVR MAIESTY. when soever Death shall ease TOV of that TOV now Wear. This is the argument of the dayly Prayers of

TOVR SACRED MAIESTIES:

Most humbly devoted Subject, and Servant in our LORD.

Permissio A. R. P. Prasidis Generalis.



GO Fr. Augultinus Hungate Congregationis Anglo-Benediclinæ Præfes Generalis, Librum, cui Titulus, 7the Charek-Hiftory of Bittieny, à R. P. Sereno Crefly, noftræ Congregationis Monacho compositum, & à S. Theologiæ Doctorbus did deputatis, approbatum, typis mandari lubens permitro. Datum 25. Maij GO Fr. Augustinus Hungate Congregationis Anglo-Benedictinæ Præses G c-

Fr. AVGVSTINVS qui fuprà.

### Approbationes Dostorum.

IBER hic cui Titulus, Historia Ecclesia, eye, nihil continet sinæ Doctrinæ aut bonis moribus dissonum : Antiquorum ada, doctrinam, mores clarè & succinciès
tradit: & dum Historiæ veritatem felici ellequitur indegine, Fidem veram contra
guocucaque Novatoresmiristic constituat quare etipublica Christiana hune Librum vtilissimum sore iudico: Datum Londini Maij 1 s. siilo Veteri. 16 6 8.

Fr. BENEDICTYS STAPTLTON, Ord. S. Ben. S4c Theel. Dofter.

GO fublignatus Doctor Facultatis Theologiæ Cadomenfis legi librum Anglico idiomate feriptum cui Titulus, 7 he Chunch-Hifting of Suttuny (Sive, Bilfinsa Estelfision (Billing)) & R. P. Seenno de Cettiff Religiofo Anglo Ordinis S. Benediciti compositium, in qui platima feitu digna, omnia Fidel Catholice confona, & bonis moribus nibial abfonum deprehendi. Quarea da Catholicorum utilitatum de Hereicorum convictionem predu odetecti mandati centul. Actum Rothomagi die 20. Augusti, annoque Domisem predu Odetett mandati centul.

THOMAS DE SIMON.

GO infrà feriptus in Alma Facultate Parifienti Sacra: Theologica: Doctor, fidem facio me accurate perlegille librum Anglicano idiomate confeciprum, cui Trulus, The church-Higher of Brittuny, cumpfeldy the R. Father Extender(2), Edition of the half of the St. Bennet. In quo quicide militil deprehendi quod Catholica, Apoliolica & Romano-Catholici in Anglia proficentur, validifilmis argumentis demonstrat omnino confoname (fel illi, quam primitus viri Apololici in Britannia propagrum, quam Christus Domina Apololos docuit, quamque Ecclefa Catholica (luggerente Spiritu Saneto perpetuo retinuit. Datum Parifiis Kal. Aprilis. 1668.

GO infrà scriptus, Sacræ Facultatis Parisiensis Doctor Theologus, testor me legisse Librum Anglice conferitum, cut Titulus, the funds tituling of britany, compiled by the R. Fuhrer F. Strenm Crefty, Religious of the luly Order of S. Benner: Et nihil in co invenille, quod Fidel Orthodoxx, aut bonis moribus repugnet. Datum Parifis prima die meniis Aprilis. Ann. Dom. 1668. GVILIELMYS PHELAN.

## 

PON THE ENGLISH EC. clesiasticall History written by his honourd freind F. SERENVS CRESST.



ruines, look, ENGLAND, thy face in this ruines, 100K, ENGLAND, th reflecting Bost.

Start not at Scarrs , or wrinckles : this fmooth glaffe Shewsbut thy Primitive and youth full face. Read with delight and loy : this breathing

Story Sets out to life thy death-furviving Glory. dut if thy curious glance must prye too far

Beyond these leaves , what now thy features are, Blame not his Penn, who ( not c'endanger

Truth ) Shadows thine Age, and onely paints thy Youth.

Nor will wee blame thy bluffs, nor yet thy Teare, If thou wilt needs thy time with this com-

pare. So blufh'd, fo wept the Worlds great Em-

preile, when In lively Mirrour of her Livie's penn Her faded honour the with figh's recalls, And mourns her buried Vertues tuneralls. When the her Curis, her Fabricaj mourns. Bathing her Regular, her Dear? Vines, Those Heathen-Saints , whom had our ages

feen , Had Catholick as well as Romas been. How the difdaind bertelf , though the could now

Her Great Augustus boast, as well as Them. Yet was't expiring Fame to feen alive. Though onely in effigie fome Reprive :

TILL lovely in thy beautie's 1! Whose very sight Idea's might create For proud Pollersty to imitate.

And thou in this Serener Glaffe maift fee It still thy looks dare own themselves and

Be thine own Judge : And who can better know.

Then thine own felf, if Then bec'ft Then. or no;

No bitter sames here, no nettling Fitt, No Pafien ftrutting in Zeale's Counterfest. No crooked Mood , no Croffe-delemma here Deny not but thy felf, the cause is cleare. Eares are flow Indges , much by Rumour

By tickling flattery too as often gulfal What Plea, then this, cit furer Freef dil

pence, When thine own Sperbring their own evi In so falle dreffe difguild fee hete thy

No patch'd Reform here foyles thy Native

Here view thy Pierie's forgotten look So lively drawn in this reviving Books Thy sury , by saft, and schifmes reart, Rellor d in this Bremall Monument Thy ruin'd Sepulchers , and buried shrines

Repaird and rait'd in these Immortall Thy banished saints recall'd by Saint like

Thy sade selfor'd in CRESSIES life and

Ed. Thymelby Pr. S. Gangerici Carneraci.



## PREFACE

TO THE READER:



T will no doubt be expedient, with the Christian Readers leave, to entertainehim a while in the porch and Entrance of this hiftery , there to informe him touching certain general matters relating to it, the knowledge of which will not be unufefull to him: and those are principally three; the Metive inducing the Authour to compose it. 2. the disposition and order observed in it, 3. the most considerable printers from whom materialls have beene furnished for the fabrick of it. As touching the Merive to the end it may appeare not irrationall, I must give this account of my felfe to my Readers:

2. I have not been able of late to prevent or expell a deepe reflentment of greife, mixed with fome indignation , to fee the cause of God and his Church too ordinarily defended , and in a manner alwaies opposed with so much vnbeseeming passion and violence, so as that oft times on the one fide the metit of defending truth is loft by extreme prejudice don to Christian Charity and humility: and on the other fide the guilt of oppoling truth is heightned

by proceedings full of fury and revenge in the enemyes of it. 3. A fad confideration hereof has produced in my mind a great aversenesse from Contro-versites. For though Iam not much suspicious of my selfe but that through the assistance of Divine grace I may hope to mannage a diffuse how weakily foever, yet without an arro-Drome graet 1 may nope to mannage a anjmer now weaking lover; yet without an attor-gant incivility or mingling therein contempruous reflexionson the advertaites persons; yet perceiving that even candout & modellic, though excelle in proceeding from the penn of a Cathilick disparant, like oile increases the flame of a sellative passion: there fore a compassionate solicitude in behalfe of our Adversaries themselves, least by my occasion they should be plunged yet more deeply and inreparably in the hatred of Divine Truth and Christian peace, has induced one almost to a resolution (as far as I may dispose of my selfe not to continue, much leffe to renew Debates and controversies, except it shall appeare with sufficient

evidence to me, that God Mall require it of mee.

4. Indeed it was to me at first an astonishment to see how the violence of our Ansicathick writer in England has been increased against those who have affilted them; and their calmedie equally encreased towards those who had not long since almost, and they know intend still to delitoy their Church, and Manarby with it. But this allonithment quickly ceased asson as I perceived that for the most part the new Defenders of the Church of England against Rome were arrant selfaries, some of them notoriously figmatized and who not long before had been the loudest Trompets of war against the same Church : such are the Champions who of late have intruded themselves into this Controversie, knowing how much thereby they can ingratiate themselves with the people whom they have made thirsty after blood : and likewise how in mannaging of it, they can covertly pursue their old defing

the English Church her felfe. For this purpole they speake favourably of the tender con-letences of their own fedicious partie, and treacherously commend the Church of England by telling the people how unlike it is to the Roman Church which challenges a supreme obliging Ching the People now unlike it is to the Roman Church Which challenges a tupreme obliging authority. Whereas according to them the Englab Bubby have no Invadition at all, no not even authority, whereas according to them the Englub Bubpy have no invadition at all, no not even my Lard of Canterbury himselle, but every ones private reason and conficience exempted from all humane authority is to be his onely Guide. Thus they defend the Church of England by making it no Church at all.

Vpon the light of this, I again wondred that so manifest, so traiterous a prevatication 5 Vpon the fight of this, I again wondred that to manuer, to tracteurs of the season of the flower of the season of the seaso beginning of the breach of England from Rome, the Judops themfoles have been the underminer of their own Church. For there have never wanted in that number at leaft three, or four who in Episcopus) loved onely the manners and tevenues, being otherwise in their sudgments and infections poisoned and embittered with the very Gall of Calvinsian. Now ordinary experience ancesions posioned and emotitered with the very Gas of Calousijan. Now ordinary experience has shewed that among more than twerry moderate President; if there be found there or four genuine Calounsis, they doe infallibly make the main part, by the advantage of their nurious zeale, tellfiled activity, and interest in popular favour.

6. These marked Present then are they whole Fairb confilts in disbelaiving the Destrines of the confilts that the state of the confilts in the state of the confilts of the state of

the Catholick Church , and their charity in hating and perfecuting the Professions of such Dothe Catholick Charch, and their thant) in hating and perfectioning the Frigilium; of such Difficult. Whence it comes to palls that the fedition preading part) conforming themselves to this unbelieving beliefe, and undatisable charity, have right enough to their affections and favour: so that out of a liking to their undarphan Zule againt Catholick sons, they easily pardon and excelle in them the like Zule againt thou happings and statesty it self. These are they who having first affected the furious doctrines of Calon touching adjaint Reproducts, they who having first affected the furious doctrines of Calvariouching, absfaire Reproductive predefinations to fin, implification of Joseph Control of Remon facts, have thereby given the Predefination to the control of the control of the control of Papers. Troficate who, though they will not, or date not themselves undervalue the Crime of Papers. Troficate who, though they will not, or date not themselves undervalue the Caldinge made by the Church of Raginal of a legislamate factsfain of Ordinations, yet have tended to the Church of Raginal of a legislamate factsfain of Ordinations, yet have the charge the Calvannified Carperseisen shroad, in which those who call themselves Manifers of this statement, have no more right to tuch thirts than their invited or the charge that the charge of the Calvannified Carperseis above, have no more right to tuch thirts than their invited or the charge the research who can be considered to the charge the charge the charge of the charge the charge of the charge the charge of the charge than the charge of the charge that the charge of Gids what and dispenses of his Laterments, have no more right to luter that their waves of Laughters have. Lattly sheef Prilats have been the petions who not onely the Yourning, but by their own writings promoting the Pastick possions, That the Pape is Antachassis, have hereby put a foord into the hands of Presbyterian Gladatus; by which they can cut, mangle, & destroy every way, whom soever they please, as easily as they think they can Cathalicks themce cettiny every says and throw with it, as being proud Prelats who by their own confession have received their charafter and turndiffing from Anti-christ. And kings they can with a safe conscience destroy , in case they will not deliver up unto them Ants-chriftsan Bubops , Antsconficience activoy, in case tney will not deliver up unto trem Assis-amigus assumps. Assis-chriftus Litanies. John papers or Ceremonies, yea and Assis-chriftus Lard-ships or manuseurs in-landed (to davantageous has this Eagus of Paphs Assis-chriftus fine been to every self which would destroy another, that we have seen even the Presispersum themselves wounded almost to death with it by the Independents , Anabaptifis, &c. who confidently charged their Claffes

and Synods with Anti-christian tyranny.
7. Ecclesigistical matters being reduced to these termes in England, can any one esteeme it a wonder if malicious and unquiet selfaries, being fliadowed under fuch Rebets, are so securely busy both to encrease their esteeme and credit amonst the ignorant multitudes by their zeale against Poper, and withall at the same time closely pursue their old deligns upon Church living, and for that end make use of such credit to pluck down that Church, which now they would feeme to Support? Whillt they snarle and grin against Cathalick, they bite, and hope shortly to devoure Prelatical Protessant, and what soever Power shall maintain them.

Horty to devoure presentest resupeau, and what over the present that maintain treem.

8. Such being the prefern that or Convergetie-waiting: To what purpose (hould any Catholick interestle himselfe in constuting bookes; in which if there be any thing material, it is the undermining of that Church which in the front; price is presented to be afferted for generally it is agreed on by the late. Authories that the Buffish Church has no authoritie to oblige any it is agreed on by the late Ampinum that the English Church has no action the Cooling any one in conficience to believe dockrines proposed by her. From whence follows a scentiarily that no man can be obliged to be a member of it, and there one that the cannot justly excommunicate or otherwise punish any one for not veilding obedience to her, or for defermant of the control of th ting her and choosing another communion. And yet lelfe are we concerned in what is written by them directly against us, and the faith which we professe: since not a word of sober reafoning can be found, but what the last age had heard a hundred times objected and refuted. If there may be any thing new, it is a Texture of new invented calumnies & phrases of soule language: And what a folly, and pitty likewise, is it by contesting, to open yet wider such

9. Yet notwithstanding all this, the Cause of Gods Church must not be deserted. Therefore far he ir from mee in so miserable a distraction of sudgments and affections to entertain any resolution of surceasing endeavours to promote Catheliek unity and Peace. And (our Lord be

to the Reader.

bleffed )it feemes tomee that this defireable and never more than at this time feafonable dut may be performed without any quartelling conveying at all. And one healthfull meane for this purpose I have here made use of which is a sincere & simple relation, uncontested by any, of the thate of our Britishs Churches fince from the Primitive times, both as to the Dollrines of faith received by them, and external practifes in use among them. For I suppose that any sober and rational Christian will not unwillingly grant, That that Church which in these times shall appear most conformable to those Primitive Apploical destines and prastifes, ought unquestionably to be esteemed most fase and Orthodoxee. Now for a Trial of this there will be no ule of flazieing or disputing: The simplest Readers eyes will resolve him that those very points of faith and discipline for which the Roman Catholick Church is so cruelly assaulted on all fides by Seffaries are the very fame which Apollolick Dollours at first taught our forefathers , and which by their Successours have been so carefully transmitted to us that during the space and which by their successors open to carefully statisticate to useful and united of more than a thouland years comprehended in this statisticate of the statistic of more than a thouland years comprehended in this statistic of the statistic of any of our later angluh Sells.

10. Now this way and Method of arguing implicitely, without disputing, seems to me of force inexpugnable, as being not obnoxious to the pecvish Cavils of quarrellom spirits, and efficacious to extort the affent of fuch as are truly defirous to find the truth. For though among all our setteries (as antiently among profeded Hereticks) the pretence of each one be to admitt no other Rule of faith, but onely his own sence of Scripture, the chime whereof seems to admit no other Rele of Jasth, but onely his own lence of Semptors, the chime where of terms to every one of them to accord to the sinse trained by himfelle, though each of them has a sunre utterly discordant from all the self: Yet surely that man must renounce his reason, forger his Creed, yea he must covertly blashence Chinf himfellie, who shall continue to impute most horrible superstitions and Idelatries to the Cathelick Church, after that he shall have discovered plainly that she teaches the very same Dostrines and Observances which were at first delivered by Apoflolick Preachers. For fince there never was anciently any other Church in Brit rany (and the like may be faid of other Countries) but that which taught the fame doctrines, fuch blafphemers of Gods Church must consequently affirm, That so many Holy Apostolical Do-Assers have taught, so many glorious Martyrs have shed their blood, and so many slessed sames have wrought most stupendious Miracles for confirming most damnable superstitutes and Idolatries.

11. Now what other consequence can flow from hence but this most execuable yet by them unavoydable one, that lefus Christ was not the true Messas : for how can they esteeme him the Mefine who it feems failed in the principal End for which the Mefine was fent. which was by fliedding his blood to redeem , and by the effusion of his form to fanctifie a Church , and by filedding his blad to redeem, and by the estudion of his first to inacture a trace, and inch and ne as is prophecially delicibed to be a fursual kingdom which shadl never be defly old.

A Church in which Gid would place Passwar till the Conformation of the faints: A Church interview which all nations should flow: A Church or city built upon a bill fortax canne be hidden, and \$\frac{1}{2}\$ is the which all nations should flow: A Church or city built upon a bill for his transmit of the hidden, and \$\frac{1}{2}\$ is the which all of the strains and Queeness that be such as the property of the high people should due the merclet which be diff. \$\frac{1}{2}\$ is the strain of the strain of the should be such as the strain of and greater yet then they were ( which last Charafter is referred to the whole body of the Church in whom this vertue doth thine for ever, as is observed in the margin of the Engluh

12. This being to , let those defamers of Gods Church be demanded , There is the Church that is promifed, and thus described, to be found: We can Mew them such an one, not one of these marks wanting to it: but let them shew the like to us. They abhorre all supposition that the Carbolick Church, staind, as they accuse her, with horrible superstitutes, and idolatives, should be it, for what would they then be? Where then would they have us to looke for it? Truly if they be our directours we may looke long enough to little purpose. We may search all corners with candles and torches, and all in vain: And this our advertaries acknowledge: For not any one of them pretends to thew a Church diffinct from the Catholick and qualified as the ancient Propheties require On the contrarie they content themselves with the tancie of a Church invisible and hidden in some unknown defart presently after the Apostlestimes, a courte involved and in touch in 10m Unknown delay pretently after the spirit inter-during the whole fixec contained in this bifor; is that no wonder if they can give no ac-count of it: which is to fayin plain language, chrift could not or would not, and certainly did not make good the many promifies of his Father.

13. O the miterably fandy and miry foundation on which these men doe build all their pretentions of belonging to Chrift, and expectation of eternall happinelle from him, fince it relies upon this blaiphemous supposition, That all the Saints acknowledged hitherto by Gods
Church, and justified to be such by innumerable supendious miracles, all the samous Do-Rours and Converters of Nations, all the Glorious Martyrs , all the immaculate Firgins, and in a word, all those who have and doe acknowledge themselves members of this one Catholick Church have been estranged from Chriss, & excluded from that happinesse by criminal Antichristian superstitions and Idelatries.

Efa. 2.

14. Now I must confesse that this way of arguing does take its force from another sup-

polition

polition ( which whether it be made good or no the prudent Readers eyes may judge) which is this, That by the following Biffary is evinced, that the prefent Carbellick Chards teaches the very fame dockrines which from the inflancy of Chriffianty were taught and received in our Nation. The tuntof which Afferina 16 on one well know or imagin by what courfe or methode it can rationally be expugned or confiderably weakend: and much leffe can I conceive how wenn of imposfron that its truetic tame be fleighted by any.

tution of which spirms a lose not well know or magin by wat courted methods it can rationally be expugated or confiderably weakned; and much leffic can I conceive how upon imposition that its true; it can be fleighted by any.

15. Yet I afface any leffe this sore will fall into the hands of fome, who without examining particulars, will think with one puil of their breath to blow down the whole fabrick of this by profelling confidently; That they have no obligation at all to believe one word written in it, being withall certain that all is falle whatforere it is which may be pretended advantageous to Carbiack; I the Scripture, the Scripture, and submite flow that terriporer can challenge belief from themas for all other writers, and electailly fuch as their out of whom this higher was collected, who were generally Manke or little better, then rish as taught to make their flories no part of their Core.

their troites no part of their trees.

16. But as for their men they feem not unlike an honelt Northern rement of the late Earle of Cumberland, very zealous for the honour of his Lurd family, who when another his companion had in discourse imputed treason to some of the said lards Assessibuser, supplyed. Lam fair that is faller; I have read all the switer of splitterisbush in the old and now Testament, and I define any men to show me that over any cliffical has been a Testamen.

Other than 18 and 18 a

ing man to hier me that ever any cliffent has been a Trajtum.

7. Others there will be who will teat this lighty with very great indifference whether the things related be true or not, yea and whether the inference even now drawn from theme be valid or not. A prealfumed affurance, as they conceive, that the now catablick Church is fact an Anti-chrifting Congregation as they cread defectibed in the Appealspfe fortifies their flowack to fwallow down and digett any confequences what forver, though Chriftianny it fells flowable be endangered by them.

18. To fuch Agader's a shelf I have nothing more to fay, but that I am forty fince they want the skill of todging like rational creatures, that they have the misfortune not to want the facultie of reading, or at leaft that it is not in my power to prevent their unprofitable expenses of money and time upon fuch a book as this.

19. But as touching more fober Protifians readers, who notwithshanding out of a preiudice against Catholick Deliruse, and some times out of a seare of the worldly incommodities of being convinced by writings which affer them, are ordinarily too negligent in examining the weight of Trilimonis produces it there behalfe. In case this Bifures fall in to the hands of such, the Johnson (having fitth belonght submys food to give them a more perfect discernment between temporal and spiritual things) defires them seriously to consider in generall the degrees of credibility, which occurr in Bifuries, and Reunds; and how fast they doe respectively require our allent to them as a dutie of obligation.

ao. osé sur hezeraly restaur as he has given us an internal light of teafon to iudge of the nature of objeti occurring to out fenfe, by a frequent Experience of effects flowing from them. So for almuch as concernes other third, which can come no other way to our know, he dege but by the reflimonie of men (fuchas are adions or events which have hapened before our dayes, the fame of which is pure reason it eller, has influend another light or guide which is authority, to direct our reason in indiging of themsthat is in affording our aftern proportionably to the merit and weight of fuch authority. Therefore oblinately to reflie our aftern to the reflimony of wirnelfies, who can be inflicied to have been persons of learning. Independent, diligence, fidelity, and piete; and elepcially in matters the truth of which it highly concernes us to know, it to oppose ones selfe to the most wise outdoor, and not onely to renounce our reason, but the most necessary constructive. You within ground S. Assighia layes, it is im embappines to be mul-ted by submitty, that it is a far greater unhappines to be made to the control of the

21. Now for application of this to the fubied in hand, which is the credibility of the principal witers from whom this highest has been collected, how exempted they are from the leaft fulfaction of a will or intention to deceive potterity, how fudicious they were and confequently not much obnoxious to be deluded by others; how diligent they were in fearching authenthick reports for natters pall, and the tellimony of the most pious and grave perfons for actions or events which themselves faw not; It will not be necessarile by a particular enumeration of proofs to weary my Reders, who if they please may for fairstaction therein conflut the preface to the Flores Highesterns written by the late most venerable and learned shop of Cheiceton, who has there made a Calcilium of the Elegies and honourable Chessiliers. By the most learned mought Prosefum, writers to out cancient Carbilities Highesterns.

### to the Reader.

1. Atlahm, 5. teda, 5. Alcum. Etholwerd, Florente Bravenia, Fillam of Malmbury, Matheur of refinantly: Herry of thomseigne, Howers, Marana Stem, Suglia, Obstante the Ant. Sc. and to these we may alloys, technomies yet more unquestionable from serves of Poper, Praces and Festar, authorities, Regress of Charles, actionated Regress of Charles, and these till extant, unquestionably legisimate, and evidently confirming the Catholic Refusion one provided. To decogate supercore from all these, and are the same time not to doubt of the fishing to the fishing, Lory, Tacium, Dis., Cr., pages Hillerans, cannot be an AD of reason but onely willfull pullion.

cannot be an act of reason but onely willfull passion.

12. When therefore, for example, we shall read that before the coming of the saxons a holy Brines of the Patts (S. Kensigern ) having a scruple of some irregularitie in his Ordination, to quiet his contcience had recourfe not to any Metropolitan his meighbour in Britany or France; disposal submitted his miter, had all desects supplied, and acquiesced in his judgment. Again when we (hall reade both in the Records of the British and Saxon Churches , that no Meiropelitan durft prefume to exercise his forestual surefaction till enabled there to by a Pall received from the Pope: shar Popes have threatned excommunication against Saxon Kings and Prelats for diforders in Ecclefisficall difespline, for not supplying Epifcopall Sees, too long vacant, &c. that they have fent Legars into England with authority acknowledged and submitted to, to call Syneds, to vifit and reforme abuses, &cc. that they have required an account of the Faith of our Buhopsaccepted and judged appeales of Buhops oppressed, not any one English Prince or Buttop protesting against such authority: That they have communicated (pro tempore) a intildiction to one Metropolitan to visit and reforme the Province of another not subject to him (not to infilt upon priviledge and exemptions conterred by Paper on Churches and Monafles 11st, &c. ) Hay, when any one shall have read all this and more, yet shall continue to denie that Poper have anciently exercised any fortunal surefastion in our sland, or shall presend that Britany was of it selle a kind of Patriarchar absolute, and independent, whereas to this day our Merropolitans have nothing to flew for their Power or places, but what they have received from Poper: this is not diffidence, but well deserves that toule title which Calvin even now gave it : And especially when wee stall see the authority and credit of a roaguy Welsh paper

preferred before all fuch irrefragable Winnelles.

3 The like may be applied to assyone who shall doubt whether the conversion and invocation of sourie was anciently in practite among the scalar in England, yes and approaced by
our tard himself-parter the flall have read betiden many other pullages in this our Highty jeccorded in the authentick dit and fubbriciptions of a National Spoid, how an introduced to the first part of the distribution of the state of the st

about more votes devoting to that in spacetic air derivers.

4.4. It my. (Linfe for a talk to have inflanced in their two points of Cathilick Dallrine, vehemently conteited and charged with novelrie by Presignars. As much may be fayd for the eff, as the Seriefe of yet bed, generating fightine, Presper for head da, a better of Prangarers, &c. Concerning all which I will not forestall the Readers enquiry and indigment.

2. Now I conceive it cannot reasonably be effected at periodic to my presention of de-

monfirating a continued fucceffion of Cuthalek heley in our fland, though a Princium reader thould chance not unprobably to differed it is formely attituals Storyes contained in this book, touching Pfant, Revolutions, Minesier, &C. For lately it cannot be expected in 1 Illustable causion for every flory in it: 2. Cursus with writes the gels of Reg. A termaler, did not effective it a dispragament to his history, when he plainly telles his readers, Funct equation transfersh quase creds, &C.) that is, I doe versly transfershe mes thin my bifure meet houge than 1 my field the endaulted believe. For I mether date enthfielding, after that they at a thustory.

of Notiber case I think it fift as fupperfly field thang, as I have by redutions record.

8. In a work of this nature concerning matterners which have happed many ages fince of which no new information can be had, the modern Highran being onely 27 non-tries, ought not to make his owner particular featiments to become a rule for others. The vertue requisition into matterners and the statement of the common rule for others. The vertue requisition in the Choice of Anthones, nor caull no goldine tegendates with Witters of sportwood learning and probitic is Nort the nar-cations of the feedoaching matters received upon hearity, with fach of which they profit for inferior the production of the

19. Though it flouid betwe therefore, that for example, 5. Red, or 5. Mellin, or any other of our ancient clafficid writers have been foundation to creditions in Stocies tool them of starket, greatening. Figure 3 or what you will, as long as there are upon record greatmaltitudes of other palages confarming doctrines to which fach fistes have regard, and which cannow with any reach on be talged; it will follow that in cafe among a hundred there were but one miracle truly related, or but one without truly divine, the doctrines would remain enquelificially.

28. Yea I may adde further : In case that , upon an impossible supposition, all such series could be demonstrated to have been falle, they would not withstanding proove such doctrines vouta be aemonitrated to nave need rane, they would now thin along prove tuen a octaines to be true. For fuch a world of Minadels having been pretended (call it (o) by feverall performs all ages; to have been frequently and publickly perform d and beleived, without any cenfure of them upon the ground of inconfiltence with the received faith of the Church held fuch Doctrines as points of her charges the life of the configuration of the church held fuch Doctrines as points of her common beleif, what ever becomes of the stories or Miracles themselves.

common neter), what ever nectonies of the notices of origines themselves.

29. For my part therfore I cannot conceive any politible way left for any of our prefent sedaries to invalidate the generall relukt of this Hifter, unlefte each sed differning from all Sellaries to invalidate the generall retuit of this Hillery, unlette each sett diffenting from all the reft, as well as from Cerbelies haith, could luckily find out fome old bookes or records of more authority then these, out of which to frame for each of them as the restricting to flew that not the Remin Cathelick, but their peculiar tenents have been the beleef of Gods Church from the beginning, confirmed in Councils, attested by Miracles, Martyrdoms, &c. And indeed it would be a pleafant entertainment to read a Presbyterian Church Hiftery compiled by fuch a flowing penne as M. Prinner, with large Margins full charged yet hundreds of quotations, and according to his cultome, not one of them pertinent, ages confidently pretending to prove by Presbytersan Councils, Fathers, Miracles, &c. that the Church of God pretending to prove by Presipterian Cameius, Fameri, surfairs, Oct. that the Control to the has been alwayes governed by Loy-Elders, and has retiched Epispapa as Anti-chifflas. Or has been alwayes governed by Loy-Elders, and has retiched Epispapa as Anti-chifflas. Or has had had pendent Church Higheric in like manner demonstrating, that there was anciently no an Independent Church Higher in like manner demonstrating, that there was anciently no fubordination of Congregations either to Bubops or to Classes of Presbyters, &C.

[ubordination of Congressions either to Subsuper to Congress or resuspers, ecc.

10. Now fuch an impossible taske as this they are in reason obliged to undertake, if they will hope to make any indicious confidering person, who has no design upon (burch-lands, to believe against the pretention of this Haffarie, that besides the Roman Church out Lord had to believe aguint the pretention of this pigeres that between the pretention of the pretention of always from the beginning another Clarius church of a quite contraite belief feet able in a bill, to which all nations figured. For it is not here as in Dallinnall controverses in which a later. that Catholicks have heaped together a world of texts out of the Fathers to infifife their beleif, their adverfaces will think to escape either by devising forced interpretations of those Texts, or by opposing a few obscure passages out of the same Fathers which they hope some will or by opposing a rew obtente passages out of the father safters which they hope folice will imagine not unfavourable to them. Whereas heere in Narrations concerning matters of (48) and externall practices a thousand times renewed, and never censured, the wirs and inventions of our setteres must needs be miscrably at a losse, they having no matter upon which to exercise their subtilty, in traming disadvantageous sences, and being utterly unprovided of Authours or Records to tall storyes favourable to their pretentions.

31. Indeed what will be the fate of Chunch Hisperse written by Pracabilick Authors; we have feen in the voluminous work of four not unlearned Primative Lutherans called the Censuriators of Magdeburg, who conspited together with infinite labours to frame an Historical containeers of magacont, who complied together with minute moons to frame an experience Cellettin of the Dathine professed, and mere practice in each age out of all ancient rathers, connects, and Bettifafficed Feners. For the bulk of it it is not an unusefull work, for there connects, and Bettifafficed Feners. we read disposed in common places the substance of what the fathers taught in every Century of yeares, touching the propagation of the Church (not the Lutherans Church I affure you ) notwithstanding its perfecutions, the manner of its Gevernment, Rites, Synodes, Principall Definers, as likewite the Herefies oppoling and contaminating it, &c. In all which there is found little pertinent to their quartells with the Catholick Church: therefore in each Centurn there is moreover affigned a peculiar Chapter for that purpofe, the title whereof is this, A DECLINING OF DOCTRINE: containing the peculiar and incommedies opti-nions, the flubble and Errours of Dollours (in each age:) which errors have been openly delivered by them in their writings. Now what incommodious opinions and errours were these, it is very commodious that we flould briefly declare.

32. In the very firft Century and in the writings of the Apofiles themselves these Germans find opinions very incommodious to them: For not to infift upon many difgracefull phrases applied by them to S. Peter, imputing unto him great imbelilities, ignorances, Errours, &c. applied by them to s. eter; imputing unto min year more interest, granters, from the Analogie of Apostolick Detrine , whilft it ascribes tustification not to faith alone (as our from the Analysis of Approvince Destruct, rough it of cross institution to it to faire a under do out marker Lusher teaches us ) but to works. Moreover it filter the law, a law of liberies wheteas it a reflament which generates to froutinde. Neither dath the author of that Epsific observe an Applicalli manner in reaching, &c. Let us not wonder at the choller of these men against this holy Apofile, for it cannot be deny'd but his opinions are very incommodious to them and

o their new fanaticall Doffrine of Inflification. 35 In the second Centurie we have but few monuments left of those Apiflelick Fathers; onely a few Epifler and short treatiles of those Glorious Martyrs, S. Ignatius, S. Irenaus, and s Inflin : yet not any of these in the Centuriatours judgment have wanted their Errours , that is, incommodious opinions condemning both the teaching and life of their Patriarck Luther. In the Epiffles of S. Ignatius (lay they) there are certaine paffages, which feem to decline to faule

to the Reader.

blemaber. For he speaker incommedically emching Friginites. Tes moreover one of his Apsilles is op-pearer that generally in that age Christians began some what more carnelly to sever and essentially care of professing. Friginities. These are foul behindlikes indeed but yet these are not all. For behinder these three are other pulliges which are dangerous, and as it were freed of Errowessor. bedied these there are other pallages which are dangerous, and as it were field of Errustrich the calks of a Criptian scaping, as the were a very Payl. Next couching a trensus we may preciously by mening; (by they) that he hid feweral means and the properties and these of a small which is the country of the admits tree-will come in spiritual things. Likensis these passes, provided the whole the principal trees are the country of Newtly which we show in the pallathed appear, when speaking of the Reman Chunch he speet, which church by reasts of its more parent principality is in accessions that every when the whole shows remarks, in a spinish as the tradition which came from the Applit has been fever they are though how cresself, in a simuch as the readstime which came from the Apolle has been entirely proferred in it. Lathy conclude 3. In sign the Matery, among the stains on the remove of this varieties, they recken the first he be form as maintain the laterite of mass will. And that the law is published in the form on the laterite of mass will. And that the law is published for the first has a simplified thing form on house a good with, eleveded above them felves and their registerions as thoughless. The moreover he danges concupylistices he for. Lathy in general they write that the daths of Juffeldmin and adversed hy piet Dollmes of this age too negligently and disfurely that it, much colorevile than Luther deliveced in

and bifurefy, that is, much otherwise than Luther delivered it.

4. In the hard Century they find yet more things to displaced them. The Delivers of this are (by they) for the greatly part admirt five well. Then Teruslian, Origen, Oppens and Methodius. Again, the most find blines active of pullification in the tone most part of storage of program and Methodius. And as for the doctrine touching Good works, the Delivers of this age did yet more decline from the true Delivers of their greatly and his Applies (and Lather) then this of the former. We then invarient and an included and most active from Teruslian decli immutered years and the difference. Thus Teruslian deli immutered years cheffing and Id. Cent. 2. red and insulated many voluntary observance. Thus Terration date immediately extell challing and engineers, origing meriments of sudwarder that they are a proportions to floatism and engineering origin. And with the like terrain was Oppiss milled, who skrives in good work that they are the Gandians of hope, the flag of girth and couff we did continually in chiriles to two field, and to make a fine or the continue to heavenly primifes and Remark. Then for Pemanere, the defines three flash was made fully depressed by the Visites of this agently impute remaining fines to Carrieria. Option engrifly depressed by the Visites of this agently and produced for the visites of this agently and produced for the visites. empression of spranes that sint are redeemed and mathed army by prostreamed faithfullism. Moreover the same copress speakes dangerensly or not according to the trainism of the sind to Applies concerning modium to Designes. Spray is a needing; to the trainism of the sind de amounted with Clarifies, that therein he may become the amounted of God and have the grate of Chris in him. And concerning the University of Cristical Spray of the Spray should be constructed from the person and the sind of the Cristical Spray of the Sunday should be about the single of Christian and the single of Chris and offers to the the Subser, which should be of spray in the single of Chris and offers to the sunday of the Subser of Spray of Spray of Spray of the Subser of Spray of

the Church.

35. It is pitty to proceed any further, in producing out of the following Craturies the fometimes fid-but molt often angry complaints & acknowledgments made by their honder formed Prints, how generally white Perside Labers Delivate Inst be been preintedged and condemined by the fathers and Delivate of Gold Church. and the Faith of the prefer Lower Church afterted. The further they proceed in their collection, a greater number of yet more Severe ladge they discover, till in floor tryme they cannot find one to freeke a good word for them. And this like a confeienable tory, they attest: In so much as one would be tempted almost to suspect that they had been secretly bribed by the Pape to publish their

own condemnation.

36. Their things confidered, I cannot fore fie any probabilitie of a Desar likely to enfue rouching this Bishins, I mean for a fmuch as concerns the doctrinall part of it; nor any confiderable arguments to proove (against the refulz of it) that the points of Cashikic faith have not been taught through all the ages comprised within its limits. And as for the ages following, that is, fince the Engand by the Norman, it is not of all dispute that our fore-fibers have been Research as deeper degree perhaps then weether children are now.

37. But I must acknowledge I am not fecure against guarrets for as much as concerns the christian practifies of priest and sertuse commended in the stant whole eight are here related: and the reason is because our modern sides have a quite different notion of vertue and prieste, from that which Cashike's from the beginning to this age have entertained. Therefore such Readern missing in this booke storyes of Explair performed in old

tained. Therefore usen Rederr mining in this pooke thoryes or Explusi personmed in old rymes, fuch as they magnife in their primitive red-larged plass of their aew fallioned Ca-lendars, and finding practices here exalted for vertues, which with their good-will they would remounce in their Bapiline, as works and pumper of Jathan: I fill line to want adverfaries good store, of all ages and sexes.

38. For

Id. Cent. 1

18. For I confelle that among the hundreds of sums commemorated in this seek (of whom not a tew are acknowledged for saint even by the Presigner, and which is more, for wreters of superations Minester) not one can be found of their new Made. Not one can be tor Forkers of trupendious Miratins 1 not one can be found of their new Mann. Not one can be found magnified as Inventions of new Destrines opposite to the Common faith of the Church. Not one who to spread abroad such Destrines armed subsets against their Princes, demolished Not one who to ipread abroad luch Detrunes armed justices against their printer, demoisible detest, burn't Charches, violated Rily Prigins, or invaded the politilisms of Ged. We see who thought his Christian liberia: could insible facilities usually, in breaking owners of Chafter and toliciting others to doe the like. Here we shall not read of somuch as one Gud-nife of the citty or country , not one chamber-maid , Prentice , or Grome disputing with Deliners and Bibbigs , and confuting all the Fathers and Councils of Gods Church , &cc. So that if for and supper, and coinciding an the raisers and comment of other comment, so that it tor want of fuch qualifications as thefe all our antient Hely Buhops, Martyrs, Definer and Firgine must be unsained, there remains for us no remedie but the old uncomfortable one

39. Yet per haps this defect or want of bereicall perfestione will not so confidently, at least in publick be obiected against our Forthies, as the vertues for which we commend them. A in publick be objected against our writtens in evertues to which we comment under continual macetaing of the fifth with adjuncts, falling, Factiong, Haire-cleables, Jying on the cold hard ground and the like, thefe audictities our maderne first madific will mock as, as uffelled us voluntary felf-afficiency, concerning which they failtree, food will fay, Whi-babb required thefe things at your heads? And they will be yet more angry, and doe hope that nato requires traft trangs as just mans; and they will be pertured suggest an open open factor of the will be for two against confectating ones felt to perpetuall Programy or continence in Mariac, against fectualing ones felte from all convertation with the world; against almost all Mantas, against extrusing ones series from all conventation, while the working gainst amount all use of the ongoe except speaking to God; a gain an entire lubmifition of the will to the Direllius of another, and specially against renouncing riches, honours, Pleasares, &c.

43. But: sluch 'calaim Aplagh's se amount must be they that they can scarce frame to themselves an intelligible notion of the force of that fundamentall verific of Christianis, that as-

felves an intelligible notion of the force of that fundamental veritie of Chrijisanins, has an elimit, suche ra- see the short of an ever, saw God adner: Neither can the penetrate into the incomprehendible depravation of our foules by original fin. What a poor inperficiall conception have those more of the fence of this ferecepts, leves as the world, are, &c. And, Merrity sum amasters which are says the starb. Or of those precises [12, 12, 12, 12, 12, 14], I daylife any budy, and bring it into fereintale lady, &c. And the motil is rangiful uses megal I uses the world.

1. Neither oughs we to wonder hereast for sane bus proffed days, have been superfell they are. None but such have eyes to see the Reislans shifting and tagge of Corraps Nasars, when it is constantly and vigorously contradicted, or on discover its permicious are and substitute toxintude it fells, its own feekings and interests in all, even our best actions, so perfer ading unwaite soules that it is noted, the dainse leve which moves them to perform enany, yea most of their actions, when his lave has the least that in them. If they did rightly comprehend theft things, they would ceits to wonder at and centure happies soules which most of their actions, when his tove has the leaft that in them. It they did rightly competend thefe things, they would ceifs to wonder at, and centure happie foules which being moved by 6st to afpire to his perfet love; thew fuch feverate and rigour against the inclinarious of Nature. These Leavine of finishine would then understand that fuch anticrities of theirs, considering their divine vocation, are not in them merely voluntary oblations, but that by an Internal Light, and invard impulse of 6st spirit God tequites them from them, fince without fuch volence exercited against nature and feminality they would tayle in their onely necessarie design of attaining to his peofet leve.

4.1. Anomer, and wants) the most none execute or other percet coulses as in time defined by furth Configures, that they refelve it to be smeet fixion. This is their mentions profile of pure furious if your, or a quiet repole of Configurations without any interruption, even (Earcely in fleep. Now a Dishelef of this Toleran following the more excufable, and a man may far, more rationall, in these Enemies of Gade Chairth, because it being a great which never was found but in the Catholick Church, and there also onely in choice and perfectly retired was round out in the canning composition of an electrical only in calcifer and perfectly retried foolles, all diens are uncapible of the practice of infinite it requires an entire full million of the foule to 6nd and Superimer or direction appointed by him, and confiquently being not able to practife it, they can have no une conception of the nature of it.

able to practife ir, they can have no uneconception of the nature of it.

4. The motherethe manor of props in clearem with them is tucha cedious, loud, impenses, and untivill convertation with tod, as they fee practified by wheir practice, which is no better than a metre artificial linguist and facilitie early obtained by cultome, and a quick imagination, and may be inperfection practified by perions full of all inordinates, clinical, revenge full and immortified pullions. Neither can this proper possibly be un-interrupted, inner it is little better than a corporal lexercite, employing the facilitie includes all measurements are the Proper of Contemplation conferred by Almship God on his most favoured same scaludes all magnot of the fancy, yet and intume all preceptible chautions of the mediplaning, and is exercited ain lample Elevation of the Will, without any farce at all, yet with admirable efficace. And thereby it may in time become continually (as in yerme therefoll other efficace). efficacy: And thereby it may in time become continuall, fo as in vertue thereof all other actions may be performed. Now to dispose a soule for such prayer, thereis previously reaction may be periodical. Now, on pipot a tonic to then prayer, a necess previously required an entire calmedle, and even death of the Pafisms, a perfect puritie in the firitual affilian of the will. & an entire abfratism from all creatures. And fuch onely as have attained to this divine exercise of Prayer, doe perfectly understand and accomplish what our Saving.

### to the Reader.

and his Apofiles command, faying : Pray continually : Pray without ceafing.
44. Vpon these grounds it is that , S. Hierame layes, The lives of Godd Saints are a (perfect) interpretation of Scripture. For we have feen, how both the Precepts of Mortification, devine love, and Prayer under which all Evangelical duties are comprehended) have in and by the practifes of Gods Saines been explained unto us in a sence sublime, Seraphical and Divine. Whereas proud finfull foules for feare of excluding and condemning themselves, are forced to apply unto them a meaning base, unworthy, testestriall, and complying with their owne imperfections. And not content with this, they prefume to centure and calumniate those upon whom Gad hath bestowed a clearer light to see his heavenly will, and a more parent grace to performe it.

45. Hitherto I have acquainted my Readers with the motive inducing me, to employ my thoughts and labours in a work of this nature, which being a simple narration of Atlions and Events, is not probably obnoxious to quarelling or controvertie, yet no les'e efficacious to produce that which should be the End, but seldome is the effect of Controver sie, unity in Indement, Peace and shediener.1 will in the next place declare the Order and method ob ferreed in this following hybry.

46. All though for as much as concernes the contexture of it, it little differs from the form of smalls, for it proceeds confequently and orderly from year to year, except when our saucest Manuscrats furnish nothing at all, Yet I thought most commodious, not to our antenn Munuments turnilli nothing at ait, set a tought most commodicité, not to frame it one entire piece, visioust any figuration, except of years, as Enclightical Annals use to be composéed-but following the method observed by the ancient Greek influence. Englishem, Trackert, stratute, Sec. to divide it into bakey and chaptert, with the Arguments of each premisfed. For I conceaved that by fach frequent paulée, the grader mind work receive some effectiment, and his memoria considerable benefit, when he fluil find the occurrents of times and actions of persons not too often interrupted and delivered peecemeale, that is, no more of them at once then belongs precifely to each year.

cerneate, that 15,00 more or them as uncernen neurons precisely to each year.

47. The thirty confilling of thirty five 8 mery comprehends such occurrents, principally regarding Gode Church, at hapned in our illand during fuw great resulutions: and it is therefore divided in to fuw patts. The first part (in eight books) comprehends the time in which is our country, having been first discovered and after wards conquered by the Romans, was governed by them as a Province of that Empire. And it begins more than fifty yeares before our Lirás comming, and continues till the four hundred and one and twentieth after his Incarnation. The feeped part (in four books) comprehends the time in which Brittany having been deferted by the Remans was governed by its owne native Kings the space of a hundred seaventy five years, till the yeare of Grass five hundred ninetie six. The shird pars in thirteen books relates Ecclefiaftical affaires after that the Saxons having invaded Brittany chased out the antient inhabitants, and fettled in it feaves Principalities, called the Saxon Heptarchie : which lafted more then two hundred years, that is, till the yeare of our Lord eight hundred. And the last part in ten books pursues the fame subject after that the West-Saxon Kings having the last part in ten books purcues ing lame tupiers after that the "off-same Lings, having lubdu'd the reft brought England into a Manachie : In which flate it continued governed by Lasten (or Danub) Kingt till the yeare of Greecone thousand fixty six, in which the Same race-ended in Bardd, who was slain, and the King-dom entirely conquerted by the Non-

48. Moreover for the Readers cafe and benefit, there is placed at the head of every page the name of the Governmen or Prince during whole Reign the occurrents there related, hapned. And therero is added the year of our Lords incarnation , to the end the Reader with one glance may fee where he is , and with the people of what age he then con-

49. In the last place, gratitude and even lustice requires from me an acknowledgement that the following Billings as to far the greatelpart oils, is collected out of the three former volumes of Betelephitaed Lanakanot long fince written by the late Revered and Learned faster, F. Michael Alfrid (alias Grifts) of the settery of Irfu. True its by the occasion of feverall manument and bests more laterly possibility, as the Mondition, The ten Inspiratell Williams. leverate monuments and one makes makes published, as the isomorphish, the test of the first state of the first and Learned Bubey of Chalcedon, to Which may be loyned leverall volumes of Manufering, which it found in the Library of our R. F. of the order of S. Benedill at Damay: I say by the help of these I have been enabled to make considerable additions through the whole work, and to correct feverall passages, as related by the foresaid reverent and learned Father: Yet all this hinders not but that the generall fabrick of the work is to be afcribed unto him.

50. Yea moreover I must professe that though I have a long time had in my thoughts and defires a good inclination to supply a great defect, by doing right to our Religion in surnishing our Country with a History in our owner tongue, like this, yet partly by reason of other avocations, and principally a want of courage and patience, necessary to one who should search into so vast and consused a Messe of ancient Monaments requifite thereto , I found no great difficulty to excuse my selfe. But when I save this

discouragement removed by so able a hand, and could have no assurance, that any other had the same intention, I then conceived it my Dasy to effect what before I onely wished or but faintly purpoled.

51, In confideration therefore of the obligation which not my felfe onely, but all Carbo licks, yea our whole Nation, has to the forefall Penerable fairber for his unweated labours in licks, yea our whole Nation, has to the forefald Penerable father bot his unwearied labours in rethining and with finch advantage reprefending to the world as on a magnificant Threater, all the Verbins of our Nation once more, as it were speciating their glorious cales. I would it were in my power to raife to his memory a Pyramide and weiging his ments. But that task were in my power to raife to his memory a Pyramide and weiging his ments. But that task were in my power to raife to his memory a Pyramide and weiging his ments. But that task their in the power of more (Rifful hand, who find hereafter record to a Splenty the occurrents of this preferre ge, 'of which no doubt he will be efterned a principall ornament. I must therefore content my felf with preparing,' as that there are no she that the preferred in the preferred production of the production of the preferred production.

12. R. Father Michael Alfred had cettainly in an eminent degree the two endowments the canter Minner Appearance recommy in an amount of the conditions of the condition of the canter and canter woncerum mouncy, which manners appeared first bei first obtained by his constant prayers and devotions.

3. His Philosophie he heard at roill in spain, and his diminitie at Lovain in Brabant. From and devotions.

3. His philipphic he heard a trivill an ipani, and his diministent Lemin in rechard. From which ce he was fent to Naple where he fepent two jetters in doing all offices of kindensfie to which ce he was fent to Naple where he fepent two jetters in doing all offices of kindensfie to the English General approbation in the resistance of Aircchis, five yeares more he pair with great and generall approbation in the resistance at the part where all to two admitted to his Irrifgians of Jun result. From great be visiblent to Engrave the Companion and ashithan to the malter of Naviers: and thence to be imprise at country. That employment end, he was directed Mighters into Mystal all as the imposition of missing of the Subject of Chalcens' coming distinct cantide's thick want to be impositioned in the Perri. So that at Devier he was uponed that the profession of the contempt of the Charles of the Charles and the Charles of the contempt of the Charles of the Char

demined and at last contumed his decayed naturall thrength.

Great abilities and learning will perpensate ones memory on earth, but if unaccompanied with Piets, it will be apt to fwell the petion with Piets which can find no place in heaven. This womenle Father knew this well, and therefore made it his chelifelt care and thady to adome his foulte with Piets and writes. As the caried the name, fo did the self or ender devotion to the glorious Artelangia Saint Michael ; of which he left a memoral diverse to the first his day. fludy to adome his tolic with the writer. And the which he left a second diversing the device to the glorious Archanga Sam stabast's of which he left a second diversing the device of the he local stable the stable of the stable of the count at America his stable, by a devour prayer and Filame deviced by his which he cuited to be a stable of the stabl

nema outer.

56. And whereas among our Historian, frequent, occasion has been given to alledge in the following book feveral of our Frateflant. In them 1, have forme ground to suspect that I shall displease some men, by a fault called Cruitin; in not changing the titles which they give the milester, and are so shiled by the whole nation. For whereas I have generally written. give intentieves, and are to titled by the whole nation. For whereas have generally write-ten Buhp Parte, Bihop Fiber, Bihop Gudwin, &C. Iam fold I ought to have annexed fome phrase of disparagement as Plands-Englaps, or Qui fe diemo: Englapsa, cor. 57. But for my excuse or defence I must take leave to say, 1. that herein I follow not

onely the example of the ancient best fashers in their disputes even against Arians , Phoinians , Novatians, &c. but of the most learned Author of the Proteffants Apology, 2. I am flured that if my Accusers were personally to co nyerse with these Protestant Prelate they would not after such a manner change their titles. Now I see no reason why an obligation fliould be impaded on any to be uncivil with his penne, and not with his sengue,

### to the Reader.

1. I doe not find thatever any Protestans esteemed such civilitie an advantage to them in the debase concerning their ordinations : for to instance in a case in just reason far lesse disputable then that, yet not long agoe actually and terribly disputed : If during the late Rebellion a faithfull subject of the King should have peritinged for a passe to goe through the Rebelt quarters, no man would have suspected him of disleyalty because in his Petition to Fairfax, Cromwell, or Waller he ftiled them Lords Generalls. Has not the King himfelf in addresses to the unlawfull Parliament done the like ? Yet all this turely without engagement to acknowledge their authoritie to be legitimate.

Knowledgetheir authorities to be legitimate.
§8. Patitically as touching the forementioned Friter, it cannot be denyed but that we are much obliged to their diligence in the fearch of publick feered, and their fineerly in delivering what theyfound. True it is that B. Parker eccording gother legislife of a Calemittical finite often inferts malitious invedives against the Carbiack Church, as being indeed the Partierick of Calemittical Services in the Carbiack Church. and then he feek some advantage, particularly upon the account of maryed Prelater. But as for B. Piber his admirable abilities in Chronologicall and Historicall erudition, as also his faithfulnes and ingenuous fincerity in delivering without any provoking tellexions, what with great labours he has observed, ought certainly at least to exempt him from being treated by any one rudely and contemptuoufly, especially by mee, who am moreover alwayes obliged to preferve a suft resentment of very many kind effects of freind-ship received from

59. And thus at last I conclude the subject about which my desire was to entertain my Reader, before they enter upon the following Hiller: If this difference to tedious, they cannot in reason refuse their pardon, since we both know that I cannot detains them against the reason reque their parson, ince we over know that a cannot occanie them against their will, nor any longer then they have a mind to it. God almighty pardon whatforere defects are in this Book, and give that good fuccefie to it which I onely define and intend, that his help Mome may be glorified, and the Christian Readers foule advanced in a love of sruth and peace. Amen.



## \*

### ERRATA.

The gester will be pleased to confider, that this Suck having been primated in a Cam where not one of the compyter underthood the leak word of Sunguish; it may be enhanced a gloomable fault, if many Errows have been commissed. The promound manage which have diffied as for unconsiderable ones which have happened by mithake at jurgit Leauner extensible one the other; and which will not stoop an intelligent Reader, he hamself as defaund on the Cartaline.

Page, 4, Col. a. Lin. 63. Orgim or Red., Orgim delivers, or. p. 37. Col. b. l.s. there we figured from R. then have been deligned for p. 33. Col. a. Lin. a tree-day R. a tree-day R. a tree-day R. b. l. 35 from the Org. R. the fame Cap. p. 35 (col. a lao. He has R. He in. p. 31 col. a. l. q. dome R. have done. b. 32 Numbers Fronts R. numbers of Fronts. p. 36 col. a. do dome R. have done. b. 32 Numbers Fronts R. numbers of Fronts. p. 36 c. b. d. dome R. have done. b. 32 Numbers Fronts R. numbers of Fronts. p. 36 c. b. d. dome R. have done. b. 32 Numbers Fronts R. numbers of Fronts. p. 36 c. b. d. dome R. have done. b. 32 Numbers Fronts. R. numbers of Fronts. p. 36 c. b. d. dome R. have done. b. 32 Numbers Fronts. R. numbers of Fronts. p. 36 c. b. d. dome as a R. man. p. 195; c. b. l. 36 for more R. far more. p. 195; c. a. l. a better R. do cal. a mean a R. man. p. 195; c. b. l. a for more R. far more. p. 195; c. al. n. batter R. writes p. 36 c. a. l. a pear remains of Army which from R. part of Surtrany which franches from p. 144; c. b. l. a pear more day for the form R. part of Surtrany which franches from p. 144; c. b. l. a pear more day for the form R. part of Surtrany which franches from p. 144; c. b. l. a pear more day for the form R. part of Surtrany which from R. part of Surtrany which franches from p. 146; c. b. l. is at R. p. 104; c. al. 17 came of R. capne out ol. l. 32 (Delt) and man. p. 176; c. b. l. is R. p. 104; c. al. 17 came of R. capne out ol. l. 32 (Delt) and man. p. 176; c. b. l. is R. p. 104; c. al. 17 came of R. capne out ol. l. 32 (Delt) and man. p. 176; c. b. l. is the R. p. 104; c. al. 17 came of R. capne out ol. l. 32 (Delt) and man. p. 176; c. b. l. a fatter for the form p. 126; c. b. l. a fatter for the form p. 126; c. al. 17 came of R. capne out ol. l. 32 (Delt) and man. p. 176; c. b. l. 32 (Delt) and the same p. 176; c. b. l. a fatter for the form p. 126; c. al. 17 came of R. capne out ol. l. 32 (Delt) and the same p. 176; c. b. l. a fatter for the form p. 126; c. al. 126; d. l. a fat

### to the Reader.

3.1 doe ne find thatever any Provisions effected fluch civilizis an advantage to them in the debute cone rating their ordentions. For to inflance in a case in suft reason for left diffigurable then that, yet not long agos aftually and terribly disputed. If during the later Ageldum's a faithfull shorted of the Ago flooded have pertitained for a raft to go through the Agoldum's namen would have inspected him of slipsalty because in his pertition to starface, crossed; a Crosse be filled them Load convold. It has not the King himself in addresses the university of the starface of the university of the starface of the convolution of the starface of the convolution of the starface of

knowledge their sutherticies to be legisimase.

Aut calledy as sucching the forementioned Friters, it cannot be denyed but that we are must colleged to their deliterance in the fastch of publick Equals, and their finectivity in delivering. These they found. Trues it is the Barriers recording to the Impelle of a Calvinifical flying to the interest multitosis surveitives against the Carbolic Church, as being indeed the Fastch of Calvinifical Friends. Be calculated Friends. Be calculated to the Interest of Calvinifical Friends. But as for B. Fir his admirable beliefes in 10 months of the Fastch of th

him.

59. Ane thus at left I conclude the febject about which my defire was to entertain my reader; be fore they mear upon the following guidey; if this digeney be too tedious; they cannot in readon sudue their penden, face we book know that I cannot desire them again the is will, not any longer then they have a mind to it. Out deniyby pardon whatefore tell of its are in this Book, and give that good faccefor to which I only defire and intend, this birdy atoms may be glacified, and the Christian Reders foult advanced in a love of travia an ispecse. Amon.



### ERRATA.

The Reader will be pleafed to confider, that this Soit having been printed in a Combrey where not one of the compyor understood the least word of English it may be effected a pardonable fault, if many Errow's have been committed. The princepal among which have hapnest by mistake of Songle Letters refembling one the other, and which will not stopp an intelligent Reader, he himself is defined to be the Certifiers.

Page. 4. Col. a. Lin. 65. Ornfus or Read., Ornfus delivers, or. p. 37. (col. b. Ly2. then to be defigined from. R. then have been deligned for p. 31. col. a. Lin. 2 freedly R. a freindly p. \$4. col. b. Lin. 2 freedly R. a freindly p. \$4. col. b. Lin. 2 freedly R. a freindly p. \$4. col. b. Lin. 2 freedly R. a freindly p. \$4. col. b. Lin. 2 freedly R. a freindly p. \$4. col. b. Lin. 2 freedly R. being R. bei

HE

## CHVRCHHISTORY

OF.

## BRITTANY

VNDER

ROMAN GOVERNOVRS

I. PART.

. CEAR.

L CHAP

A generall view of the Government and Religion of Brittany when full diffevered, 2.0:4.4 proof of Gods ments and Grace to our Nation.



A VING an intention, through the Divine affiftance, to compile a plain orderly Narration of Church-Affaires

souching the infancy and growth of Christian Religion in this our I fland of brittany, it will be expedient in preparation thereo, to give the Reider a prospect of the State both of its ancient Givill Government and Religion also, or tather most horribly impious Saperflitiens and eterments: by a due consideration of both which we may clearly fee, and ought thinkfully to acknowledge the wonderfully bleffed effects of the Divine Providence and Grace towards this our Native Censury more plentifully then to any o

2. For though the Civil State here was in those times inturiously invaded and usurped by the Romans: yet by Gods most wife, holy and mercifult. Direction, the injuries and Objections fultained by our Ancestars proyed an occasion of their greates Happins, since by meanes of the correspondence and entercourse then intervening between this Island, somethy unknown, another rest of the Assam Empire, to which it became subject, a passage was opened for a free admirtance of the Drivene Lessy of laving childian Verities, the victory of which over the Intcians Sasies did abundantly recompence the fervitude induced by the Remans over their sains and Assats.

3. And moreover the Omnipotence of Divine Grace was illustriously commended by its triumphing over a far greater opposition raifed against it by the Devilin this, more then almost any other Nation. For here especially was anciently erected the Shop and Schoole of most impious and inhumane superflitions. The abominable Art of Magicall and Diabolical Divinations, the most barbarous Myfteries of Sacrifiling to the Devil with bamane bleed , and , in a word, whatfoever impieties Hell could fuggeft, were here invented and practifed : the Inhabitants of this Island by the miserable advantage of their folitude and separation from the rest of mankind being armore leafure to enter-tain; and withall better enabled by Nature

T

## The Church-History of Brittany

Tot. Ca. Емр.

Tacit. in vit

with Study to promote and encrease those executive Rites: For (as Tasisus relates from Islim Agricola's observation, who had sufficient experience to make a judgment) the Brittains were naturally endowed with quicker and that per wits then their Neighbours the Gauls , 6. And it was cheifly in the inventing of impious Superstitions that they gained a wretched reputation and authority among the adjacent Nations, who therefore fem their Touth into Brittany to be instructed in the Arts and delusions of Sathan, as Cafar testifies. Such advantageous enablements, and withall fuch perfwasive invitations had they to be more wicked, and greater enemies of God and true Piety, then any of their Neighbours.

4. But within a few Ages we fliall fee Sathan like lightning fall from beaven: We shall fee this our Nation and Countrey become the Schoole of Holines and Vertue, the Nurfery of Saints, the Refuge of perfecuted Chri-Bians, and a fruitfull Mother of Apoliles to plant our Holy Faith in most of our confining Regions. This was a change of the right hand of who most High. But before we can be spectatours of the manner how this wonderfull Change was made , we are first to take a view of the ancient primitive State of this our Island, by whom it was peopled, and how governed both in affaires Civill, and fuch as pertained to Religion.

II. CHAP.

#### II. CHAP.

1. 2. The ancient Inhabitants of Brittany: 3. 4 dre Conquer'd by C. Iulius Cafar: yet with great difficulty. 5. His Motives for the invalion. 6. A [mall part only

TT is a great Proof against the ancient Philosophers , and our Modern Asbeifticall feeming Christians that the world was not from eternity, because all the parts and Regions of the Earth have been successively inhabited by Nations spreading themfelves by little and little from the East where man was created. Thus was this Island of Britteny first posses'd by colonies of the neighbouring Belgick Gaules, &cc. as appeares by the names (everally given by them to the places where they respectively fertled themselves, as the Atrebates, Morini, Belge , and feverall other, fituate especially on the Southern coasts : which argues these to have been later Plantations, though preceding the Age in which this our Countrey was first discovered to the civill part of the

2. Now though the ancient inhabitants coming from feverall quarters were divided in names and regions, yet they were all joyn'd in one common Title of Brittains,

and one common language, the same with that of the Gaules. To tetch the name of Brittains from Brutes a supposed son of Silviss and great grandchild of Eness, favours of the doting funcies of our old Bards and Draid: more probable it is that they were call'd fo from the ancient Gallick word Brith, which fignifies colourd or painted, for fo Cefar describes them to have been in his dayes. And for the fame reason the Romans in following times called the Northern people of this Island, that is, such as had not been subdued by them, and accustomed to their Civill Education and cloathing, by the name of Pids, because they retained their old fashion of colouring their Bodies, as beleiving that made them appeare more agreable to one another, and more terrible to their Enemies. Or rather, as Mr. Semmer observes, the name of Brittany feems to be derived from the old Brittich word Bridie, which fignifies to beile with rage: fitly applyed to all the British'
Islands, as being encompassed with a Sea
esteemed by the Ancients almost unnavigable, by reason of the swelling furious waves with which it is most frequently agitated.

2. The first that discovered this our I fland to the remoter parts of the civilis'd world, was Cains Inlins Cafer, who toward the latter end of his ten years warrin Gaule transported his Legions hither more then once. Two feverall attempts he made in vain to conquer that part of the I fland which he in-vaded: but at the third by meanes of the mif-intelligence between the feverall petty Princes raigning here, he forced them to yeild and submit themselves to Tribute. Those who opposed him were only a few feverall states in the Southern parts of the Ifland, who made choice of Cafibelin King of a few Provinces about London to be Generall in the warre: For as for the Northern and Midland Countreyes of Brittany they were not at all engaged, nor fuffred any prejudice by his conquest. Notwithstanding that small purchase which he made, and which he paints forth much to his own advantage, was fo highly esteemed by himselfe and the Reman Senate, that they ordained no lesse then twenty days of publick thanksgiving to their Gods for so great a victory: as beleiving that they had discovered a new weld, whose bounds were unknown to them : For till the next Age it was not known to be an I fland.

4. Cefar in his description of this Attempt omits feverall passages which were not for his advantage : but other Roman Hiftorians of those times take notice of them: and particularly Lucan affirms that his affrighted foldiers turn'd their backs to the Brittains in fearch of whom they made fo many voyages. And all the fruit of his victory accrewing either to himselfe or the Citty of Rome was very inconsiderable, besides the glary of having been an

under Roman Governours. I. Book.

Iut. C. EMP.

invader, faith Dio. Infomuch as Tacitus confeiles that though by one prosperous combat be terrified the inbabitants , and got some possession of the Sea coafts, yet be might be fayd rather to have discovered the Countrepto posterity , then to have given them the poffesion.

5. The Motives of his passing the Ocean thither in that warlike manner, besides his naturall ambition and thirst of Glory, which was boundles, was a defire of revenge against the Brittsins, who sent succours to some stop and delay to his victories over them. Sucrenius adds another Motive of Copetenfnes, for fays he, Cafar had a great hope of enriching himfelf with Brittish Pearles, the largenes of which he did much admire.

6. This first conquest in Brittany , fuch an one as it was , hapned about five and fifty yeares before the Birth of our Saviour. And the effect of it was only obtaining a verball dependance of fome few sombern Princes of the Island on Rome, testified by an inconfiderable Tribute: The Countrey in the mean time being altogether governed as before: for there were as yet no Garrifons left there to keep them in awe : the perty Kings raigning still, enjoy'd their for-mer dominion over their subjects: which by acquaintance with the Romans became more Civil, and in that regard were indeed gainers by being conquered.

III.CHAP.

### III. CHAP.

s. 2. The Birth of Christ in the three and fortieth yeare of Augustus, when Cynobelin was King in Brittany. 3 4 His three children. 5. Adminius the eldest is banish'd: and Togodumnus fucceeds in the Kingdome : who denies Tribute. 6. The affairs of Brittany neglected by Auguffus and Tiberius. 7. 8. Caligula's fanaticall attempt against it. o. &c. Claudies bis invation and conquest: contimued by his Generall Plantins , who after Togodamnus his death overcomes Cara-Hacus, and Sends him prisoner to Rome, 16. His Successours victories, 17. 18. Of Cartifmandua Queen of the Brigantes. 19. Suesonius Paulinus Jubdues the Ifle of Mona. 20.6c. The Iceni under Queen Boudicea rebell: and destroy eighty thoufand Romans: but are defeated by Paulinus. 24. Peace focteds.

Caf. com. mtst.l. 5.

Æfar relates as one occasion or prestence for his invalion of Brittany, that Mandubratius a fon of Immanuentius late King of the Trinobantes, (that is , Middlefex

and Effex) who had been flain by Cafibelin fled over into France and there demanded Cafars Protection . who brought him with him into Brittany, and restored him to his Principality. This Mandubratius feems to have been the fame that Beda , Futropim, &c. call'd Androgeus, a title probably given him by the Brittains for betraying the liberty of his Countrey: for in that name according to the ancient Britrish laguages is imported one that is a criminall, facinorous person. This Androgeus or Mandubratius feems afterward to have been again expell'd : For in Augustu his days (Cafar: adopted fon,) we find Cynobelin a fon of Cafibelin to have raigned in Britteny, and continued the payment of the Tribute imposed by Cafar, as appears by ancient Coyns which were the Numi [mata Cenfus.

2. It was in the time of this Cynobelin (ufually by Brittish Hiffmans called Kimbelin. and in the forty third years of Augustas his raign that the Sun of righteoufnes arole, a light unto the Gentiles, and the glory of his people I fract: for then our Lord lefus Christ the only eternal Son of God was born of a pure Virgin in Betblem the Citty of David.

3. The Seat of this King, as likewife of Cambi. Brit. his Predecessours was Camulodunum (now called Maldon in Effex. ) as Die witnelles. Which Town received its name from Camulus, in an ancient infcription called the Holy and most powerfull God, answering to the Ro-

man and Grecian God Mars. 4. According to the ancient Brittish Chronicles this Cynobelin had two fons, Guiderias and Arviragus, who raigned fuccessively after him. But in the Roman Hiffories we find that Cynobelin had three fons, of quite different names , to wit, Adminius, Togodomnus and Catarecus or Caraffacus. It is hard to devine whence this fo great diversity of relations flould proceed, whether the same perfons had severall names, or whether these were severall persons, and Princes of severall dominions in Brittanny. Neither indeed is it much important in it felf, and much lesse for our present design, that this ambi-guity should be cleared.

5. It may fuffile us to be informed from the Roman Story , that in the raign of the Suction in Emperour Tiberius who fucceeded Augustus, the eldeft fon of Cynobelin, called Adminius, was for some great crime banish'd by his Father: who dying prefently after, his fecond fon called by the Brittains, Guiderius and by the Romans Togodumnus, fucceeded in the Kingdome, and had the confidence to be the first who denyed to pay the Tribute to the Romans imposed on his Ance-

6. That which gave him this confidence may feem to have been the neglect which Augustus had of preserving his interest in this Island. For though toward the middle of his raign, upon fome provocations

Calig.cap.44.

TIBERTUS

EMP.

A ii

The Church-History of Brittany CALIGYL FMD. he had had an intention to transport an Army hither, which was diverted by other occurrents of greater importance: yet growing old he changed his mind, being fo far from an ambition to extend his Empire, that he straitned the bounds of it , confining it with the River Emphrates on the Baft , and the Ocean on the West and North : by which this our Island was in a fort excluded from the Roman Empire. And this design which was an effect of Augustus his wisedome, was through fluggishnes and an attendance to fensual pleasures continued by Tiberius, who for the space of the first two years never went out of his Palace, and during the fucceeding twenty years of his his raign never made progresse further then cap. 38. a few Cities neighbouring to Rome, the remorest of which was Antium. 7. This flothfull disposition in Tiberius feems to have been the cause that our banish'd Prince Adminius either did not addresse himself to him for his restitution, or was neglected by him. But a more active nature in Tiberius his Successour, Cains Caligula, encouraged Adminius to implore his protection. This he did when Calegula by his frantick lufts had emptied his Treasure, and having by his extortions empoverish'd all Italy , went with an Army into Gasle, meerly upon pretence of commotions in Germany to pillage that and the rest of the adiacent Countreyes. Afterward he made a shew as if he would passe over into Brittany, and continued his march to the Ocean, where he stay'd making no further

attempts at all, yea being enraged against any of his Officers, whenfoever they execu-ted any warlike defign. 8. Here it was that Adminius submitted himselse and all the right which he pretended to his Kingdome to Caligula: which fo puffed up the mind of the vain Empereur that , as if the whole Island had been effe-Ctually delivered up to him, he wrote boasting letters to Rome: but was so far from re-storing that banish'd Prince, that all he did was to range his Army in battel on the Sca coafts over against Brittany, planting his Engins,&c. no man imagining what he inten-ded: when upon the suddain he commanded all his fouldiers to fill their helmets and bosoms with cockles and other fish-shells, calling this a conquest of the Ocean: and with those ipoyles return'd in triumph to Rome.

9. But Caligula's next Successiour Claudius purfued his design against Britteny more se-riously. Severall Motives he might have to renew an invalion, either for Guiderius his neglect of continuing his Tribute, as Mathaus Westmonasteriensis, or to flew himfelfe a Prince usefull to the Commonwealth, as Paulus Orofius, or because of fresh tumults in the Island. However in the second yeare of his raign one Bericus a Brittish Nobleman being for fedition banish'd out of CLAUDIUS EMP.

Brittany, as Adminius had been in the raign of Caligula, follicited likewife Claudius to make an invalion to recover his rights there: Whereupon order was given to Aulus Plantins the Emperolirs Generall in Gaule to transport his Army into Brittany, which though with great difficulty, by reason of the fouldiers unwillingnes, he performed. His army landed in feverall places: and particularly Vespasian his Lievtenant-Generall, in the 1ste of wight, which he subdued. The Brittains not expecting an invasion, were unprovided and disperied: so that the Romans had much adoe to find and draw them out of their, woods and fast-nesses. But at last they in severall battles overcame first Caradacus , then Togedumnus (or Guiderius) fons of (ynobelin, who after the defeat of their Armies, escaping, retired to the place where the River of Thames disburdens it selse into the Sea. There likewise by means of the German fouldiers in the Roman Army, which were accoustumed to swimme armed over the most rapid Rivers, the Brittains were again defeated, and Togodumnus

were so far from being discouraged with it. that they more earnestly and unanimously renewed the warre inflamed with a defire to revenge that and their former loffes, Aulus Plantins out of feare pursued the warr no further, but repaired to the Emperour, as he had been commanded in case any extraordinary difficulty interven'd. Hereupon Classdius himself in the fourth yeare of his raign resolved to make an expedition : for which purpose renforcing his Army, and making great provisions for the war, among which were Elephants alfo, he went down to Offia. from whence fayling to Marfeilles, and performing the rest of the journey partly by Land, and partly by Sea, he arrived at his Army, expecting him on the Banks of Thames: which River having pass dover, he faught the Enemy and had an entire Victory, infomuch as he posses'd himself of Camuledanum, the Pallace of the King : and fliortly after he subdued many by force, and received others by a voluntary furrendry. Whereupon he fuddenly return'd to triumph in Rome, having spent in all these exploits only fixteen dayes in Brittany, the Government of which he left to Plantin. All these particulars are recorded by Die,

10. After whose death, when the Brittains

11. Plautius after the Emperours departure, pursued the war vigorously: so much to the Emperours satisfaction that he granted him the honour of an inferiour fort of Triumph , call'd Ovation , in the procession whereof he graced him fo far as to attend him himfelf on foot, walking by his fide both in his going to the Capitell and setur-ing thence. And so highly did he esteem this Conquest of Brittany, that he accepted among his own Titles, and gave to his only

CLAUDIUS E M P.

### under Roman Governours. I. Book

ion the name of Britannicus

12. In the tenth yeare of Claudius his raign there was fent into Brittany, as Successour of Plantins in the Government of the Army Publius Offerius, who finding great troubles and tumules in the Countrey by his diligence and courage quickly pacified them, difarming the Brittains, fortifying with Garrisons all the Provinces between the Rivers Antona (which feems to have gifidelity : Such being the received ancient couflome of that Empire to make ufe of Kings as inven the name to South-hampton) and Severn. Thence advancing to the Eastern parts of the sfland inhabited by the Iceni (that is, those of suffelk, Norfelk, Cambridge and Huntingden) whom he found willing to enter into an affociation, but utterly refusing to admit Garrifons. Whereupon he subdued them by force, though severall other Provinces, and fome which had formerly tubmirted, joyned themselves with them. And

to strengthen the Romans possession, he pla-

ced in Camuledunum a colony of the fourth Legion called Viarix. 13. From thence he turn'd his arms West-

ward, against the sileres, inhabiting Herefordsbire and the Southern part of Vales. Here he found terrible refultance : for besides that these Silmes were a feirce Nation, they put great confidence in Caradacus, who eight years before having been driven from the became their Generall: A man by many heroicall exploits courageously perform'd, and by his admirable patience in suffrings become highly renouned, both among the Brittains and Romans. Notwithstanding by their arms (for the poore Brittains were wholly unprovided of fuch as were defenfive) Offerius gained a memorable Victory, by which he became feifed of the wife. daughter and brethren of Caradacus. As for himfelfe he escaped by flight, and repairing to Cartifmandua Queen of the Brigantes (or Torksbire,) he was by her perfidiously delivered up to the Romans, and fent prisoner to Rome, being for the fame of his courage a spectacle of wonder to all the Citties of Italy through which he pass'd. All these particulars together with his magnanimous behaviour before the Emperour Claudius may be feen elegantly celebrated by Tacitus. For as for the dreaming fables of Mathans Veftmonafferienfis, concerning a mariage formerly made between Carattacus (whom he confounds with Arvirages) and lid.4.D.52. daughter of Claudius call'd Genuisa, (never heard of among the Romans, &c.) they deferve not to be taken notice of.

14. Yet probable it is that which the ame Authour relates that Caradiacus having been restored by Claudins, both to his liberty and Kingdome, spent the remainder of his life in peace, thewing much love and respect to the Roman Empire, and exercising great justice and liberality to others, by

which his glory was encreased through all tunes of his Brethren is uncertain. Probable it is that one of them was that Conduna mentioned by Tacitus, to whom the Roman Emperous gave severall Cities, with the Title of King : who (faith that Authour) remained even to the dayes of Vefpafian entirely faithfull to the Romans, and induced others to the like

arte in a

fruments of fervitude. 15. During the absence of Carallacus, the Silures began new tumults, and with great multitudes encompailed the Roman Cohorts busie in building forts for Garrisons in their Countrey. In that combat the Prefei of the Campa, eight Centurions, and feverall Companies fell: and had not the rest been releived by neighbouring Garrisons and quarters, they had all been destroyed. And afterward when the Remans went to forrage they were again fer upon by the Britiain, they together with feverall troops, and fuch Coborts as were ready, were put to flight: But Offerias opposing his Legions to the flyers and purfuers, turn'd the fortune of the day,

16. Offerius dying presently after, Claudius fent in his place Aulus Didius, who arriving in Brittany, found that fince Offerius his death, the Legion under the command of Maxims Valens had received a loffe in a bartell against the situres, whose insultings he repressed. But presently after in the Northern parts of the Ift, a difcord happing between a Queen and her hufband, occasion'd a meeting of feverall States adjouning, call'd feverally to affift each party, and opened a

and deteated the Brittains.

way to the Romans to enlarge their Dominio. 17. For artifmandua Queen of the Brigantes (Terkebire) having married Venusius a Nobleman of the same Province, after she had obliged the Remens by giving up to them (arallacus, and by that correspondence encreas'd her wealth and luxury, began to despite her husband, and took into thesociety of her bed and throne his fervant and Atmour-bearer (Armigerum) Vellocatus. This caused great seditions in the Kingdome, the greatest part of the Province assisting Venufins , by whose help the Queen was brought into great straits, and forced to demand at fistance from the Romans, who sent severall Cohorts and Wings of Horses, which after feverall combats at last freed the Queen from danger, but withall restored Venusius to the Kingdome again.

18. Diding afterwards dying in the fourth yeare of Nero the Successour of Claudius in the Empire : Verannius was next fent Prater into Brittany, who made a few excursions into the woods, wasting the enemics Countrev, but was hindred from making any progreffe by death hapning to him within one

Beda lib. 1.

16

19.In his place was fent Succenius Paulinus, who pass'd the two first years of his Government very prosperously, subduing severall Provinces, and strengthning the Roman Garifens. And afterwards having a design to take from the Brittains the Ifle of Mona (or Anglesey) which was a refuge for fugitives, he pass'd over his Army thither, which was aftonish' d to see the horrible aspect of the Enemies forces, among which woemen ran up and down with torches in their hands, having their haire dischevelled, and garments fashion'd on purpose to excite horpall feat that I fland was, made processions with their hands lift up, and their tongues uttring dire curses and prayers: But the Remans, encouraged by their Generall, changing their aftonishment into contempt of such a fanatick multitude, charging among them quickly dispersed them : and afterwards tettling Garrisons, cut down their Greves confectated to most favage and exe-

20. But whilst Paulinus was exulting for the Conquest made by him in the Western parts of the I fland, the Iceni inhabiting in (Norfolk, &cc.) the Eaftern Provinces, re-belling against the Romans, brought a ter-rible destruction upon them fore-fignified by wonderfull Predigies : For faith Die and ", Tacitus likewise, there were heard in ,, the Counsell-Chamber of the Romans a noyfe and murmur as of barbarous people " laughing and rejoycing, and in the Thea-, ter a houling and weeping of multitudes: Moreover there were feen houses floa-, ting on the Thames, and the Sea between "Gaule and Brittany had the refemblance of .. Blood, &cc.

crable Superflitions.

21. The causes of that infurrection and rebellion Die ascribes to the oppression and covetouines of the Emperours Procurator, Decianus Cains , who would renew the forfeytures of Estates though formerly remitted by claudius. But Tacitus relates a more likely and far more incensing provocation, which was this. " Prasuragus King of the I-"ceni dying very rich,in his last Testament , made the Emperour joynt-heire with his two daughters : thinking therby to se-,, cure his Kingdome and family from all "injuries. But it fell out quite contrary: infomuch as his Kingdome was invaded , and wasted by the Officers of the Army, , and his family by the Emperours fervants. .. Yea the Widden Queen could not fecure ", her felf from stripes, nor her daughters, from ravishment: the Nobility was spoyled of their estates, the Princes, of blood were used like slaves, and the whole Kingdome reduced into the form "of a Roman Province. Hereupon they take arms, follicite the Trinobantes and other States not yet accustomed to flavery: being hereto chiefly encouraged by the ab-

fence of Paulinus the Roman Generall.

22. An army being fuddenly rais'd confifting of about one hundred thoufand, Queen Boudiera, a Lady of high courage, would her felf be the Generall: and lead them to courageoutly and prosperously, that she beseiged and took two of the firmest colonies that the Romans had, Camulodonum and Verulamium, destroying all, and exercising most barbarous cruelties even upon the women, hanging them on gallowies naked, with their breafts cut off and fow'd to their mouthes, &c. There are reckoned no fewer then fourfcore thousand Romans destroved in this insurrection.

23. Newes of 10 fearfull a Tragedy being brought to Paulinus in Anglesey, he present-ly march'd confidently through the midst of the Enemies till he came to London , a colony, rather rich with marchandife, then fortified against a Seige. Therefore notwithstanding the supplications and teares of the inhabitants, he quits it, chufing to fecure the whole Reman State with the loffe of one Town, which was prefently destroyed by the Enemy. He had with him not above ten thousand fouldiers : notwithstanding making choice of a convenient place back'd with a wood, and having a nar-row entrance which freed him from danger of surprise, he resolved to fight the Brittains camped in a plaine before him.
And so much had a delire of revenge inflam'd the courage of the Remans, that marching in a close order, after they had spent their darts and piles, they peirced through the wast body of the Enemies, entirely routing them: and neglecting spoyles, they fpared none, not even women, nor cattle, but added them to the heapes of the flain. That which most expos'd the Brutains to fo great a flaughter (for no leffe then feaventy thousand were flain in this battle) was that they had closed their own Army behind with their Cariages, in which besides their goods were placed their wives and children, so consident they were of Victory. After this defeat the Queen Boudicea en- Gildas de ded her life by poyfon: called by Gildas, a Esc.d.

nes in managing the former war. Brittains during the whole raign of Nere, never attempted any revenge, but quietly fubmitted themselves to the Romans. If there were any tumults, they were caused by the Romans themselves. To Succenius Paulinus succeeded Turpilianus, who ingratiated himfelf with the Brittains by the foftnes of his Government, more acceptable, because compared with his Predecessours feverity. After three years Trebellius Maximus was fent Prater, who being naturally flouthfull, and unacquainted with the arts of managing a campe, & moreover fordidly avaritious, became hated and despised by

under Roman Governours. I. Book.

the fouldiers. Which hatted was encreased [ ] out, as of soveraign vertue for his service by Relius Calius Legat of the twentieth Legion, a man formerly of a crosse seditious nature. The discord between these two grew to fuch a height, (alius objecting to the Generall his defrauding the fouldiers of the Generall his defrauding the founders of their pay, and Trebellius charging (alus with fedition, and confounding the order of discipline, that most of the souldiers both Roman and Auxiliaries fiding with (alius, Trebellius was forced, being deferted of all, to fly to Vitellins then Generall to the Legions in Germany.

IV.CHAP.

NERO EMP.

IV. CHAP.

1. A particular description of the Supersti tion of ancient Brittains.

2. 3. 4. Of their Preifts , or Druids. c. 6 Of their Bards. 7. 8. &c. Of their Idols, Belinus, Dia-

na, Belatucadrus, &c. 11. Claudius the Emperour worship'd as a God. 12.13. &c. Their inbumain

Rites : forbidden by the Romans : 16. But not extirpated till Christianity came

HItherto we have given a brief of the State of Brittany from the time of its first discovery and conquest by salius Cafar to the end of Nere the fixth Roman Emperour and last of the family of the Cafars. In which compasse of time occurs some, though not much matter to furnish our Hiffery . But before we mention any particulars of it, it will be expedient to declare what was the Religion of the ancient Brit-tains, to the end that the horrour of that spiritual darknes which clowded this I fland may give a greater luster to the celestiall light which through Gods infinit mercy began to thine here.

2. For this purpose consulting former tains.& Gaules likewife there were two forts of people of greatest authority, whose employment regarded their Religion : Those Were I, the Ornids, and 2. the Bards : the former were, as it were their Preists: the other their Prophets.

which Mifletoe did grow: by which privy

3. The Druids were fo called, if we beleive Pling, from the Greek word Agor, which fignifies an Oake : because, as Iucan and Cafar affirme, their dwelling was in Groves, and there they perform'd their Superstitious ceremonies: a practife of Idolatry anciently condemn'd in the lewes, and taught them by their neighbouring Heathens. But the figualloake which the Druids made choice of for their veneration, was such a one on

Vnder this tree on the finth day of the Moone (wheron they began their years) they invocated their Idols, and offred two white Bulls, filleted on the horns, with many other ceremonies. To this Greek Etymology of the name of Druids fubscribe many learned Authours, as Beckmanus, Fungerus, Cafaubon, Camden.coc. 4. Notwithstanding the Advice of Strake

deferves well to be embraced, who rejects

the fearthing of Greek derivations, of appellations in use among Barbarous Nations. And indeed it is strange that so learned a Writer as Cambden , should herein follow Plinies conceit, fince himfelf acknowledges that 24 Ancient Writer Alfricus teftifes that among the saxons the word Dry (from whence doubles the Draids were named) fignifies a Magician: The Druids being to the Brittains the fame that the Magi were to the Persians, the Chaldeans to the Affrians the Gymnofophills to the Indians, &c. as Diogenes Larrius observes. No man certainly will doubt but that the name of Druids proceeds from the same fountain from whence the Discipline came, and that, according to the teltimony of Cafar and Tacitus, was invented in Britteny, and from thence derived to other Nations: infomuch as Pling conceives that even the Persians themselves might feem to have learnt their Magick from the Brittains. The name of Druids therfore comes not from the Grecian but the Brittains, among whom never was mention made of any Orecian (cleny: whereas both the forementioned Friters atteft that Caledonia, which is now called Scotland, was anciently planted by the Germans, and that the Belgs removed out of the Northern parts of France into this / fland,

. Next the Druids, the Eards were in high efteem : who were the Prophets , Poets and Hifterians to the Britttains : For, faith Ammian us, Marcellinus , their office was to compole in beroick verfes the famous exploits of their Anceffours , which they fung to the people to the defirms the faying of Felius, that the word Bardus in the Gallick or Britts b tongue fig-nifies a Singer: as to this day the Welsh call fuch an one a Bard. Now the word Bard, a learned Modern Philleger derives from the Ancient Testonick terme Bardo or Fardo , fignifying to fee or observe: so that they may feem to be called in the fame not on that the Prophets among the Iewes were called Seers (Engh.) Another late Writer conceives the term Bard to come from the German Faerde , fignifying ftill with us a Word and a Song , as the Greek term Ems doeth: fo that a Bard is Emmies, a Song-maker. This was the cheif employment of the Bards: though besides this their taske was likewise to conferve in memory the Genealegies and token, as they conceived, God mark'd it Descents of families.

Marc lib. 15

Tarit. Ann

ratur. lib. 30

ibid.

Gildas de Ex-

Dio. lib. 62

Tarit, in

runn, lib. 4

6. A great influence they had on the minds of the Brittains to encourage them to contemne death by making the argument of their Songs to be the Immortality of the foule by transanimation , conceiving that the foules of dying men pass'd afterward into other Bodies; being either prefer'd to better, or condemn'd to worse, according to their former good or ill behaviour. So that the efteemed most happy Death, was to dye valiantly for their Countrey and Superstition. These two Orders therfore of Druids and Bards were (as it were) the Ancient Clerer of our Idelatrons Britains , the Inventers and Propagators of that which they called Religion: the Dogme's and Rites whereof they never committed to Writing, by which policy it became more venerable, because more Mysterious, to the Vulgar.

7. It is certainly a great mistake in some learned Friters, who affirme that the Druids did inftruct the Ancient Brittains in the knowledge and worthip of one onely Ged: wheras Gildes the most ancient of our Brittish Hifteriographers, relates that they had ( Portenta Diabelica pene numere Ægyptiaca vincentia) Idels of a monftrons Diabelicall figure and thefein fo great a number that they almost exceeded the multitude even of the Agyptian Deities : whose Pittures remained to his dayes drawn with deformed faces within and without the walls of their decayed Cit-

8. The principall among the Brittish Gods, at least those which remain upon record, were t. Belinus, by whom they meant Apollo or the Sun : 2. Diana, that is , the Moone. And 3. Camulus, the God of warre, answering to Mars: An inscription to whose honour we mention'd before. From him Camalodunum ( or Maldon ) received its name.

4. The name of Belinus feems derived from Beal or Bel, the Deity foversignly worthip-ped in Affria and other Countreyes of the East, and which fignifies the Supreme Lord. Out of a speciall veneration to this Deity names , as Belshazzar or Balthazar, terubbaal, Meribbaal, and in other Countreyes Aftenbal, Hannibal, &c. fo in Brittany likewife Belenus or Belinus; which we find a part of the

or setimas; which we ind a part of the names of King Castibilis and Cymbelis.

9. And as for Dissa, a particular proof of the great devotion born to her by our Ancestors appears by a Monument neare S. Pauls in London, call'd in old Records Diana's Chamber, where in the dayes of King Edward the first , thousands of the heads of Oxen were digged up, which men skill'd in Antiquity well understood to be proper Sacrifices to Diana, whose great Temple was built thereabout.

10. Besides these we find other Deities, perhaps of an inferiour degree, adored by the Brittains. Thus an ancient Infeription métions a certain unknown God called Belatucadrus, worshipped in the Northern parts about Torksbire and Cumberland. The name feems to import this to be forme Orl-ipring or of affinity to Belinus. Moreover there is found another Goddeffe call'd Andate whose fpeciall vertue and employment no man knows. Some learned Pritersare of opinion that this is the same with Adraste the Goddesse in her last battel against the Romans, as Die relates. It is further probable that the Gallick Deities , Hefus figured in the Mape of a Dog (like Anubis, ) Taranis the God of Thunder, answering to Iupiter, and Teutates, the Guide of travellers and inventer of Arts, like Marcury, were adored likewife in Brittany, it being the fountain of Idolatrous Theology.

11. After the conquest made by Claudiu,

the Emperour, of the Southern parts of this

Island , Carallacus (by fome Writers concei-

v'd to be the fame with Arviragus) in gratitude for his release from captivity and restitution to his throne, introduced a new fashion'd Religion into his Kingdome, rating an Altar to the Emperous worthin, with this Inscription, 7 be Altar of eternall Domination, which he placed in a Temple at Camuledunum , erected to this te claudij. Mortall Deity, whose Religious service Preifts called Augustales, Or Imperial Priefts, Pontic. Vipeculiarly appointed thereto. And indeed it cannot be denied but that Caraffacus had far greater obligations to this his visible Deity then to any of his Ancient false Gods. However, this vainly pretended Prophetical! Infcription proved unfuccesfull, for in his next Successours dayes both the Temple and Religion were demolish'd by Queen Boudices when the ruin'd the Colony where it ftood.

12. As touching the speciall Rises of the

Ancient Brittish Superfitten, we find in Ce- Cefer.com far that their Priefts or Druids had the fole authority in ordring both the Publick and private Sacrifices: yea moreover that they determined all both publick and private Controversies. If any dispute hapned about possessions of Lands, if any facinorous Act, as murder or the like, had been committed, the Druids appointed the punishment, as likewise rewards in case of any honourable exploit. And their Decrees in all cases were fo indispensably obliging, that if any private person or community refused to submit to them, the highest penalty could be inflicted was Excommunication, or forbidding their presence at the Sacrifices. Which Cenjure , upon whomfoever it was denounced, rendred them in the efteem of all men, as impious and detestable wicked persons, whose conversation and presence all would

avoyd, as thinking them contagious.

13. Mention was made before of their fuperstitious veneration of Mistletoe growing on Oakes, which they efteem to be a

CLAUDIUS

## under Roman Governours. I. Book.

EMP. A. D. 44 Plin. Hift. N 41. Lib. 16

speciall gift of God. The rite of gathering which is thus discribed by Pliny. Having af ter diligene fearch found where the Miffeto growes, they prepare Sacrifices and Banquets, and growes, they prepare Sacrifices and computers, and two white Bulls they bring under the Tree, whole borns they there first bind with sillets of linnen. Then the Druid or Priest cloathed with a pure

white garment mounts the Oake, and with a golden Sickle reaps the Misleto , which is received into a white vestment. And this being done they offer their Sacrifices, with Songs, as Ovid faith and Prayers that God would make his Gift prosperous to them : For they ascribe great vertue tost, imagining that by drinking it fleep'd in water their barren cattle become fruitfull, and that it is a remedy against all poylons. 14. But these Rises argue only vanity and

folly: others they had which were barba-rous and execrable. For as Tacum relates,

they made their Alears flow with the blood of

Caprives taken in the war , year for want of Cap. tives they flar'd not their own beether: and emfulted their Gods by fearching into the en-trails of men. Which cultome of theirs is thus described by Disdorm Siculus, When the Druids, faith he, doe confuls about matters of great importance , they observe a wanderfull cu flome , and for the horriblenes of it incredible. which is this: Having mortally wounded a man with a fword, they divine future events by the with a juvera, they assume justure events by the manner of bis fall, by the tearing of his members, and the flowing of his blood. This skill they arraind by long objervation.

15. These more then inhumane Diabolish and the forms.

lical practifes, which ought to have rendred the Brittains an object of hatred to all mankind, found nevertheleffe not only excuse, but approbation from other Nations. Infomuch as our Barbarous Countrey-men were considered as persons of exemplary

Devetion to their Gods, yea as Masters and Dollows of fublime Mysteries, skilfull in a hidden Theslogy: so that their neighbours the Gaules, Celtes , Orc. repaired to Brittany as the Academy wherein a Religion was taught that had the vertue to fave men by murder, and honour God by destroying the perfedest of his creatures. Yea even the Romans themselves, though otherwise trayn'd up in a morall civility beyond other Nations, yet out of a pestilent curiosity ingrafted in our corrupt nature, became many of them Disciples of the Brittish Druids , and practifers of these execrable Superstitions. Infomuch as the Empereur Claudim was forced by rigorous Edicks to forbid the whole Religion of these Druids. Augustus had formerly interdicted the exercise of it to his own Cittizens : But Claudim extirpated it partiality, because by them they see their not out of Italy only, but the whole Nation own Nevelries discovered and exploded. of the Gaules. However his Lawes extended not their force into Brittany, for we find, as hath heretofore been related, their Druids with their horrid Superstitions in their Army in Anglesey (the peculiar schoole of that Religion) when they fought against, and

A. D. 46. were subdued by offering Scapula during the

CLAUSING

raign of Ners. Who fucceed Claudius. 16. But what the Roman Emperours with all their authority could not, Almighey God by legrees effected, fending a new celestiall Light to diffinate the more then Eg:prian darknes wherein our Countrey had been involved. What speciall servants and Miniflers in those primitive times God employed to work to happy and wonderfull a change, it is now featonable to declare, with as much perspicuity as the subject will beare. For confidering how in those holy times men did buly themselves far more with leading devout lives, and exercifing an Apostolicall charity to fave their own and other mens foules, then with writing Books, or raifing Menuments to acquaint politerity with the history of their actions : And moreover those few Writings and Monuments which were then extant, afterward by ftrange revolutions of times, and almost totall extirpation of the Brittains by Heathenish Saxons, &cc. were loft and defaced, fome few relicks of them remaining only in the memories of the Natives, and by a Traditionary fucceffion delivered and recorded by Friters of the following Ages: These things confidered, it is not to be expected that we should give an exact Narration of matters to obscurely and imperfectly transmitted

to us. However fince most of the Testimo. nies to be produced are drawn from Authours not contemptible, many of them having no interest at all which might move them to be inventers of fables, and without any gain to themselves, yea with danger to their own foules to become feducers of posterity, the following History, even of the most ancient, and therefore least clearly delivered affaires touching the Primitive Chrifigures of our Island, may reasonably exact beleife in the Readers minds : especially confidering that those Modern Writers among us, fince the late change of Religion, who voluntarily deride and contradict what fhall be here delivered, doe not fo much as pretend to any Monuments anciently exhibiting a contrary Narration, but refolutly conclude that to be certainly false, which cannot approve it selfe to be in all points and circumstances evidently true. But their disbeleife can be no prejudice to any one who judges by reason, and who will proportion the degree of his affent to the merits of the proofes and allegations : the rather because it is manifest that those deriders of our ancient Menuments are thereto incited by interest and

(peciall

V. CHAP.

CL audius 10 Emp. A. D. 44. V. CHAP. . Christian Religion very early entred in to Brittany: even in the time of Tiberius Emperour. 2. S. Iames is fayd to have preached in Brittaur. Sains Peters coming from Autioch to Rome , a cause of the early spreading the Gofbell in Brittany 4. Saint Leo's testimony concerning Gods defign in bringing Saint Peter to 6. The Captivity of Kino Caractacus another caufe. 7. 8. &c. Of Claudia Ruffina a Chri flian Lady : married to Pudens a Roman Senatour. 11. Of Pempenia Gracina a Roman Lady, accused for Christianity. 12. 13. 14. Of Saint Manfactas , Disciple of Saint Peter , a Brit-25. Of S. Beatus a Brittain, a Dilci ple alfo of S. Peter. I. This our Island of Britany, though as being divided from the whole then difcovered habitable Earth, yet by the riches of Divine mercy received the beames of the Sun of righteoufnes , before many other Countreys nearer approching to the place where he first rose. Yet we cannot hastily affent to our ancient Historiographer Gildes, who feems to testify that immediatly after our Saviours Ascension in the raign of the Emperour Tiberius, the Gospell was publithed in this Island: His words are thefe. In the meane time Christ that true Sun , from the supreme everlasting Tower of Heaven, and not this visible firmament afforded his beames, that is, the knowledge of his Precepts, to this Island siff-froten with cold, separated at a great distance from the visible Sun : This , we know. he did toward the latter end of the raign of Ti-berius Casar: at which time his Religion was freely and without any impediment propagated to mankind. There is no doubt but that

the Light of the Goffell even in those dayes

extended it felfe beyond the Confines of

Indea, and the Mystery formerly hidden,

that all Gentiles without exception might be

admitted to the participation of Grace and fal-

varion by our Lord lefus Christ , was then dif-

covered to the Apostles, who, together with other Disciples, did accordingly congregate

The Church-History of Brittany

feverall Churches among the Heathen Idaleveral Chirdren's among the Hearing laters: And that perhaps is all that Gilden intended in this pallage, fignifying that many zealous Applituall persons were then, as it were, in their way to Britteny, whither in effect they arrived not till feve-

rall yeares after. 2. Again Flavins Dexter (if the Chronicle lately published under his name, be indeed his) affirms that the Western parts of the world, and this Island by name was within eight yeares after our Saviours Refurrection illustrated by the Faith of the Goffell: For faith he, In the one and for-Caligula's taign.) Saint lames returning one of Spain vifited Gaule, Brittany and the Tomns of the Penetians, where he preached the Coffeel and Game back to lerufalem to confult with the Bleffed Firgin and Peter about matters of very great weight and importance. And he is therein seconded by bmportance. Said it is decern teconical by Freculphus Lexeviensies, who affirms that the same Applie enlighted the people of Spain, and other Regions of the Vest with the Beames of Christs Gessell.

3. These Testimonies confidered , with out offring any violence to reason . man may beleive that within the space of eight or nine years after our Saviour Ascension the zeale of the Primitive Christians might have carried some of them fo as to make them Mellengers even as far as to Britrany, of the bleffed News of Salvation, which was now to be preached indifferently to all Nations : though ched indirectenty to all Mations: mough who those, certainly most wellcome perfors, were, and what speciall effects their preaching might have had, be now unknown. However during the raign of the Emperour Claudius, who by his victory over the Brittains opened more freely a passage for strangers into this Island, there are extant more particular and evident proofs, that Christianary entred here among us. For promoting of which we may observe two great advantages: the first was the coming of S: Peter at that time from Antisch to Rome : and the fecond was the leading captives thither Ca-raffaces a famous Brittish King, with his Queen, Brethren, and, no doubt, a great

4. As touching the former, the ancient Fathers (faith Bareniss) doe generally agree to what Eufebiss (a Grecian Ecclesiasticall Historian, not at all partiall for Rome) delivers in this passage of his Chronicle, faying, In the second years of Claudius (which was the four and fortieth of our Saviours Nativity ) the Apostle S. Peter , having founded and settled the Church of Antisch , went to Rome : where preaching the Goffell he continued Bishop of that City the space of five and twenty years, that is, fayth S. Hierom, till the last years of Nero.

multitude of attendants.

CLAUDILL EMP.

CLAUDIUS

A. D. 44.

fleer Bass

ed Ann. D.

Emp.

under Roman Governours. I. Book.

CLAUDIUS Е м р.

A. D. 46.

A. D. 44-

The particular affaire obliging the Apofle to that voyage, as the same Father after Arnobism , &c. affirms , was the purfuing Simen Magus the Prince of all blafpheming Herericks, against whom this Prince of the Apofles was from the begining match'd in combat : whose impieties he discovered, and by true miracles rendred ineffectuall the others Sorceries, till in the end, during the raign of Nere, by his Prayers he diffipated the fiery Chariot carried by Devils in the aire into which the Magician was mounted. and in the fight of all Rome tumbled him down, all broken, into a precipice lower then the Earth it felfe.

3. But besides this, the Divine Providence had a more illustrious and univerfall design in disposing this journey of s. Peter to Rome: which cannot better be expressed then in this discourse of S. Lee the Great his most worthy Successour, whose words are these: thy successor, whose words are there: when the twelve Apostles after having received by the Holy Ghost the power of speaking all Tongues, had undertaken the Employment of com-municating the Gosfel to the whole world, for

which purpose they by common consent distributed the several parts of it among themselves: The most blessed S. Peter , the Prince of the Apostoli call Order was design'd to the principal Tower of the Roman Empire , to the end that the light of the Reman Empire, to the calculation of all Divine Truth, revealed for the Calvasion of all Nations, might more efficacionshy firead is felfe from the head to all the other members of the Bedy. For what Nation was there, some of whose inhabitants were not at Rome or what Region could be ignorant of what passed in that Citty: Here the opinions of humane Philosophy were to be trampled under foot: Here the vanities of earthly wisdome were to be dissipared : Here the bominable worship of Devils was to be confuted: assumation was no by declaration of the conjunction. There the impiety of all Sacrileges was to be defired to the fire of the configuration of the configura the world, instituted by the vain errowrs of men. To this Citty therefore thou , O most blessed Apofile S. Peter , wast not afraid to come, and having the Apofile S. Paul afterwards a companion of thy Glory, (who as yet was bufied in the ordering of other Churches) thou courageously entreds ute this forrest replenish'd with raging beaste and this Ocean , horrible both for its depth and tempefluousnes of its waves : yet thou entredst it with a far greater refolution then when for merly at our Lords command thou didft walk upon the Sea : Neither didft thou feare Rome it felfe, Mistresse of the world, who before in Caiphas his

bouse wast frighted by the Priests Maid servant: And yet was not the Emperour Claudius his

power, and Nero's cruelty far more formidable

then Pilats Tribunall, or the Iews violence? It

was therefore a (new) Powerlof Divine Love in

thy foule that was victorious over all induce-

ments to feare : neither didft thou efteem any

terrour could deserve to be apprehended, when those wert imployed in procuring the eternall fal.

vation of those who were committed to thy Love Thus S. Lee: and thus doe many other Fathers expound the Occonomy of Divine Wildome in fendig s. Peter to Rome : Many effects of whose Pafforall follicitude in sending from that Merropolis of the world into all other Western Regions diligent labourers in Gods Vineyard, and some particularly into Briefany, we shall presently mention from the authority of ancient Recarde

6. A second not inefficacious Expedient furthering the effusion of Evangelical Light into Brittan, was, as hath been layd, the crptivity of the Brittish King Caractacus and his family, whose magnanimous behaviour there , together with the Empereur Claudius his favourable treating, and, as it is beleived, restoring him to his Principality, we have already related out of Tacitm.

7. Among other attendants of this Cap tive Prince, ancient Ecclesiasticall Monu ments celebrate the memory of Claudia Ruf fina, a Brittish Virgin, and, as learned Wri ters probably judge, one of the Daughters of King Caractacus, who by her vertue and Christian Piety, being a Disciple of S. Peter, became a more illustrious Ornament to our Countrey, then Caractacus was by his heroicall magnanimity. She feems to have received a change of her Briefish name into Claudia, from the Emperour whose captive she was, for fuch was the Roman custome : to which was added Ruffine, from her hufband Rufus. This is the same Claudia Ruffina which the Poet Martial afterward fo highly commended for her illustrious birth, beauty and exquisite perfection both in the Grecian and Roman literature, expressly declaring that the was a Brittain. This the Epigrammatist writes in a flort Epithalamium compos'd upon her marriage with Pudens a Roman Senatour.

8. Now who this Pudens was, is not evident in Antiquity. Severall learned Writers of our own Nation, and some Externs likewife doe confidently pronounce that this was that famous Senatour Aulus Pudens concerning whom Baronins thus writes, It is delivered by a firme Tradition of Antiquity that the house of Pudens at Rome was the place of the first entertainment of S. Peter Prince of the Apofles: and that there new converted Christians began their affemblies to celebrate Divine Mysteries : Which house was erected into a Church , by the most ancient Title of Pudens. The Church it felte yet remains. wherein is extant this antique Infcription, In this boly and most ancient Church dedicated by the Holy Pope Pius , by the Title of Paffour, heretofore the house of Saint Pudens a Senatour, and the Hoffice of the Holy Apostles, there reft the bodies of three thousand Martyrs , which the Holy Virgins of Christ , Poden-

tiana and Praxedes , buried with their own

lib.ts. Epigr.

Bij

9. It

1. Nad. 4

CLAUDIUS A. D. 46.

## The Church-History of Brittany

CLAUDE EMP.

to Tacitus his relation, she was accujed of a frange Religion (externa Superflitionis) forbid-den by the Roman Laws: the cognitance of which

Tacit. Ann

glory in the title we have to her. And that he was the fame, that passage of S. Pauls fecond Epifile to Timethy affords a not contemptible proofe, where among the falu-tations fent to Timethy from Reme, the Apfle in the fame fhort verse joyns together Pudens and Claudia , faving , Eubulus and Pu. dens and Linus and Claudia, and all the Bre thren falute thee. Norwithstanding it cannot be denyed , but that the difficulties oppos'd to this are confiderable : because that Pudens who first entertained S. Perer, and was the happy father of four illustrious Saints, Saint Timethem, Saint Novatus, Saint Pudentiana and Saint Praxedes . has in ancient Ecclesiaficall Monuments, a wife of another name affign'd to him, namely Prifcilla: Norwithstanding this being the name of Pudens his Mother, it is not unprobable that Claudia in succeeding times might for her husbands fake affume his Mothers name. However matters in this pointstood, it can not be denyed that our Countrey has a great Obligation to a late Noble and Learned Writer . Francis Moneaus Lord of a Signory call'd the Cold Valley, who has published a
Discourse full of ancient literature entitled, Ecclefia Christiana veteris Britannica incunabu La Regia: in which he confidently pretends out of Antiquity to demonstrate this our Claudia Ruffina to have descended from the Reyall blood of Brittany, and to have been the Wife and Mother of Saints far more glorious. And moreover this one proof hereto may be added , that our Anciene Hifories report that Timerhem the eldeft fon of Pudens came into Brittany, where he conver ted very many to the Faith, and at least difpoled King Lucius to his fucceeding Converfion. Now it is very likely that it was out of regard to his Mother a Brittish Lady , that this Apostolical Saint made fo particular a choice of Brittany, to be the Province in which he desired to exercise his Christian

9. If this was the fame Pudens mentioned

by Martial as hufband to our Claudia Ruffi-

na, our Countrey has yet greater reason to

zeale and charity. 10. It only remains to be spoken of this Claudie Ruffine what we find in the Merryre-loge of England and the leaventh of Au-guft, where we read these words, A Comme noracion of S. Claudia, a Brittish woman, who was carried to Rome during the Raign of the Em-perour Claudius, and afterward in the yeare of our Lord one hundred and ten , dyell at Sabinum

a Citty of Vmbria.. 11. It is an ambition fcarce excufable,upon groundlesse suspicions to lay claim to sainer and Patrons, as some modern writers would entitle the Wife of Plausim, who in Claudim his time (as hath been fayd) triumphed for Victories over Brittany, to an Apostolicall office of converting many in this Island when the was here with her Husband. Her den by the Roman Laws: the engliance of which pretended crime was by the Senat permitted to her bushand, who according to an ancient infli-tue in force at Rome, in the presence of her kindred fate as ludge of the fame and life of his Lady, and in conclusion prenounced her innocent. This Account given of her by Tacitus has induced learned Writers to beleive that this extern Superfition layd to Pomponia Gracina's Charge was no other then the Profession of the Christian Fairb, the fruits of which in her practife being perfect humility, obe dience, chastity and all other celestial vertues, it is no wonder that her husband should so easily absolve her. But that she should be a companion of Plautius when he was fent General into Brittany, was against the Roman Laws and Custome, as the same Tacieus elsewhere declares. Probable it is that staying at Rome, in regard of her hufbands authority in Briefany, the might be visited by Claudia Ruffina, and other new converted Britishins, and by such means be made partaker of Evangelicall light, and become a Disciple of S. Perer. 12. But a more unquestionable Disciple

of s. Peter we find in ancient Ecclefiafticall Monuments, by birth a Brittain, by name Mansherm, and by office an Apostolicall converter and Patron to the Citty of Toul in Lerrain, being the Merropolis of a people cal-Lerran, Deing une Metropust or a propte cal-led Leuie. Concerting whom Horgerium, a like wife Arneldom Mirmannus out of old Re. cords gives this Tellimony, that he was by the state of th of Jimon Battuma (tital is, S. Peter) Cine; of months Appfles, companion of S. Clement Bishop of chaft.

Met T, and conferenced by S. Peter the first sithey of Toul, a Citty of the Leucs, in the forty much years of Christ, and in the rain of Tiberius Claudim Cafar.

12. Now wheras he is called a Scot , this is to be understood, as King Lucim in Ancient Records is called a King of England, that is, of that Country which was afterward call'd England: For as Mr. Cambden well ob serves after most diligent disquisition, the name of scots is not to be found in any Ancient Friter till the Age of Confiantin the Great, about which time they are supposed to have fettled themselves in the Northern parts of Brittany. So that it may confidently be affirmed that S. Mansuerus was a Northern Caledonian Brittain, who either in the company of Adminim a Britrish Prince, or Beri. swa Noble man of the same Countrey, or as an Attendant of Carallacus went to Rome, where he was converted by s. Peter, and as hath been fayd, defign'd by him the Apostolicall Bishop of Toul, probably at the tequest of some Proselytes of that Coun-

14. A yet more authentick Testimony name was Pomponia Gracina: and according | both of the life and death of this Holy Bishop

4. B. St.

the exercises of a contemplative life, chufing for his habitation nere a village called Prhigenum, (Vnderseven) a Grotte, in a Mountain, out of which with the fign of the Croffe he expelled a dangerous and cruel ferpent. It is not certain in what place he dyed. S. Bede makes only this mention of him , At Rome is the commemoration of S. Beatus a Confessour , on the ninth of May. But Mariyod. the Roman Martyrologe thus, In the Town Vindecinum (Or Vendosme) is celebrated the deposition of S. Beates a Confessour. But the Ec clefiasticall Writers of Germany, the Annals of the Helvetians and Monuments of the Church of Conftantia doe unanimously agree that he dyed in his folitude neer Fnder. even in Helvetia in the hundred and tenth yeare of our Lord, when the Emperour Traian raigned.

VI. CHAP.

2. Proved by the Catal que of the

centius the first. 4. S. Paul sayd to have preached in

Brittana 5. 6. 7. Simon Zelotes reported by Nicephorus to have preached in Britta

8.9. The time of S. Peters coming in to this Island uncertain : as likewife his Gests.

IT was no doubt a great mercy which God extended to this our Island that he was pleased so early to enlighten it with his Divine Truth , and moreover to transforme its barbarous inhabitants into Apo files and Messengers of falvation to other Countreys also: But a far greater blessing yet did God bestow on it by directing hither his Apofile, him who was the Prime of the whole order, s. Peter himselfe, whose ac cesse to this Island is attested by Ancient Monuments, and by Writers who had no interest at all to induce them to partiality. Those who formerly had preached the Gos

#### CLAUDIUS MP.

under Roman Governours. I. Book.

is extant in the ancient Gallican Marryrologe A. D. 46.

on the third of Seprember , where we read this passage: At Toul & Citty of the Leuci, there is on this day a commemoration of S. Man. (uetma Bishop: who was of Noble birth , by Ori.

juctus a bishop: who was of Noble borth, by Ori-ginall a Scot, and one of the first Disciples of S. Peter: by whom being baptized, he devested bimself of hu former Heathenish name, and as himself of his former Heatherists name, and as-fumed the Tisle of Manshetm (or Meck) from the Meeknes of the Lamb of God, which he imi-sated: He by the same S. Peter was sent to enlighten this Citty with Evangelical verities. At his first entrance whereinto , he found it so wholly

given up to abominable Idolatry, that his preach goven my reasonness consury constrip preach-ing and exhortasions would have produced listle fruit, had not Divine power promoted his endea vours by a wonderfull Miracle: by whose assivours by a senderful Miracle: by whose assi-funce this Preaches of slavation respect as li-gard brighth a sin of the Governous of this City, who from a high Twer the holding certain hor-tropse exercising themselves, fell down to the ground all brusseld and term. Pron occasion of this Miracle the Governous, with his whole family whereach the Governous, with his whole family

and a great number of the Citti ens joyn'd them and a great number of the Citis (ens spool about filvers to the facts of Citrifs, and were figured with the faving Charalter of Baptisme. After which the world for the control of Baptisme. After which the world for the control and great multi-tudes, not only of the tinhabitants of this Citry, but also of the Countroy adventing were ofta blished in the knowledge of falvation. Thus 2,

Mansueem eniosing a firm peace, erested and consecrated a Church to the Holy Teinity, under the Patronage of S. Steven the first Martyr. He likewise ordained here Ecclesiasticall Ministers,

likewife whatmed here Ecclefiafical Ministers, and howing infrarted the people generally inch the bowledge and practified pill manner of Peety, in the forests by azer after he had begun the execution of the forests by azer after he had begun the execution of the forest by azer after he had begun the carried of the present the forest proposed of the present with the present with the forest proposed of the present with the forest proposed of the present with the forest proposed with the present with the forest proposed of the present with the pre ways only thirsted after.
15. A chird holy Briteish Disciple, though

not Convert, of s. Perer's Antiquity records, to wit, one both in Title and reality Beato (or Bleffed.) Of this Saint mention is made by severall Writers, some of them averse from Carbolick Religion: Yet none of them speak of him without admiration. The fumme of his Alls recorded by them is , as ,, followeth. He became a Christian in Briemitive Beleiver. Before his Conversion

his name was Sueronius, being born of noble parents. Out of Britteny he under took , a voyage to Reme, moved therto by other devout Christians, to be instructed more perfectly in the holy Faith by the Bleffed ... Apoftle s. Peter: by whom being baptifed, 25 a testimony of his present happines, and

hopes of a future accomplishment of it, he was called Beasm. After he was sufficiently ,, instructed, he was esteemed worthy to be memployed in the Apostolical office of in-"structing others. In his return toward his " Countrey passing through Helveria ( now

scalled swifferland) he neglected not to dif-

perfe the good feed with which he had been

pene the good need with which he had been turnish'd at Rome, and perceiving that very many in that Countrey chearfully embra-ced the true Fasth, he rested there, pursuing

his journey no further. Thus he became the

Apofile of the Helvetians , illustrious for his

Piery, holines and miracles. In his decli-

ning age, having distributed all his fubftance to the poore, he retir'd himfelfe to

A. D. 60.

NERO

VI. CHAP

Brittany.

Provinces of the severall Apostles.
3. And by the testimony of Pope Inno-

my : but disproved by C. Baronius.

pell here were perfons though of great ho-

Testimonies of S. Peters preaching in

MP.

## The Church-History of Brittany

lines and zeale, yet such as for want of an Apostolical & Episcipal Character could onely preach unto & Daptife those with whom they converfed : But wherefoever any of the they converted: But whereacter any of the Apofles themselves came, or persons suffi-ciently qualified by them, they provided for posterity also: The former could only beget children, but the other could beget both children and Fathers, establishing in the places where they preached a constant order and Government, which might last to the worlds end. 2. When the Apoffles before their separa-tion divided by lott among themselves the

severall Regions of the world, the West

became the portion of Saint Peter, as Eufebius

quoted by Metaphrastes testifies, saying, S. Peter stent twelve yeares in the East, and twenty

he pass d at Rome, in Brittany and other citties in the west. Which passage though it be not extant in any Books of Eusebius now re-

maining, this does not prejudice the va-lidity of this authority, fince as S. Hierom

Indity of this authority, lince as S. Hierom writes in his Catalgue, English sphilith dan infinite number of volumes, and among where an Prinverfiel Hilbyrs, peculier with an Epimer of it. Fiverall Books likewife of Maryer, and where works, of which a great number are for the iniumy of time periode. And in some of

those we may & ought reasonably to judge

that those words were found, rather then

to imagin that fuch a Writer as simeon

would voluntarily feign fuch things from

his own brain , fince he had no interest in

the glory of Brittany, and befids was one who for his Santtiry is venerated in the

Greek Church.

Metaphraft.

ıd. ıbid.

3. The same Authour out of ancient Monuments adds furcher , S. Peter (fays he ) out of the East came to Rome : from whence he went to Millan, and Photice, which are Citties in the consinent. In which places having conflicuted Bishops and Preifts , he pass d into Brittany : In which Island baving made a long abode, and converted to the Faith of Christ severall Nations of unknown names, he had a Vision of Angells, unenown names, he had a Vilum of Angels, which fayd so him, Peter, the since of thy diffolu-tion is at hand, and it is necessary that show goe to Reme, where those must suffer the death of the Croffe , and fo receive the reward of righteoufnes. Having received this Revelation he glorines. Having received this Revetation in geart-fied God gewing thanks for the fame, and conti-nuing certain dayes among the Brittains, during which he enlightned many more with the word of Grace, having constituted Churches, and ordained Bishops, Preists and Deacons, in the twelfth yeare of the Emperour Nero he return'd to Rome. To this revelation made to him in Brittany the Apostle has regard in his second Epistle, saying, I know that shortly I must

put off my Tabernacle, even as our Lord Iefus Christ hath shew'd me. 4. Hereto wee may adde an important tetimony of S. Innocene the first Pope of that name, who writing to Decenting Bifliop of Eugubium hath this passage, The can be igno-

rant , or not observe that that which hath been delivered to the Roman Church by Peter Prince detwered to the Reman Court by Peter strike of the Applier, and is there of ferved to this day, ought to be obtained; kept by all, and that no-thing ought to be introduced or super-added by any which debt use come from the same ambori-ty, or seems to be practifed in impartation of any ofher ? Efecially fince it is manifeft that through all Italy, Gaules, Spain , Africk and Sicily , as likewife the interiacent Islands , none ever infti tuted any Churches, but only such as the Vene-rable Apostle S. Peter of his Successours did ordain Preifis ( and Bishops. ) If any would contradiet this , let them produce Records teffifying that any other of the Apostles can be found or heard to have saught in those Provinces. Therfore if no such Records can be produced , they must be obliged to Submitt to the observation of that which the Roman Church teaches and practifes, from which without doubt they received their Originall: This they must doe, least while they affect firange observances , they may seem to di-vide from the Head of Ecclesiastical Institutions

5. This positive Affertion of so ancient, learned and Holy a Pope, to witt, that none of the Apostles besids S. Peter, and his successours, did constitute any Churches in the Feft, may feem to receive an attaint from that which S. Paul fays, his intention was to preach the Gespell in Spain, which that he did effectually execute, the ancient Tradition of that countrey, together with the affertions of feverall Authours doe testify: And most certain it is that he taught many years in Rome: yea there are not wanting ancient Monuments witnessing that he came into

Brittany likewise, teaching & ordaining here.

6. Notwithstanding if wee consider the extraordinary condition of S. Paul's Apofleship, wee will see that nothing here alled-ged will prejudice the forecited testimony of s. Innocentius: For s. Paul being a supernumerary Apostle adjoyned to the twelve, had no speciall Province assignd to him, but was at liberty to exercise his office through all Provinces, yet so as that he left not any particular Church denominated from him: for though he was in a particular manner Bishop of Rome, yet the Chaire of Rome was always called by Posterity the Chaire of S. Peter only, and all the Churches constituted in the Veft, even where s. Paul preached, yet regarded s. Peter as their Head and cheif

7. Therfore though Nicephorus relates that Bristany was the lot of Simon Zeletes, and the Greek Menology adds that he was here crucified by Infidells, yet faich Baroniss, this they affirm without any testimony of the Ancients: who witnes that this Simon the Cananire preach'd the Gospell in Mesoperamia, and from thence went into Perfis, where he receiv'd Martyrdome. So that the Greek Menology, and Nicephorus feeme to have transcribed that passage out of an Aperyphall Authour, Dorotheus.

Емр.

A. D. 60.

8. S. Innecentias his testimony therefore remains untouched , That the whole Western

under Roman Governours. I. Book. 13

for Contemplation , would repaire hither. A. D. 60.

NIRO Ene.

A. D. 60.

part of the world was S. Perers peculiar Province: This he fays is manifeft and the fame is confirmed by the confent of many Provinces and kingdoms. Severall Reman Bishops his Successours likewise doe expressly attest nat Successours increme doe expressivy attest the same, and particularly as touching our strictus Churches. To this purpose Pope Ishn the fifth, almost a thousand years since, wri-ting to Ethelred and Alfred Saxon Princes here , farth, Wee doe reionce bearing of the encrease of your Religion through the cooperation of craft of your Religion through the caperation of Drivine Grate and perceiving for feverous of your Easts: Which Eath you fight received by the praching of the Finite of the Appliles, God gra-cingly illuminating your minds, and the jame Fath you fill officially hold fight. The fame hard generally been acknowledged by our arities and Saeson, Jungs: Hence Kenulifum, King of the Mercians in the yeare of Grace leaves hundred miners Six writing to Due feaven hundred ninety Six, writing to Pope tes the third laith, From the fame rose that the Applicate depring ma derived to thee, the trush of Christians Easts tame likewife to me the trush of Christians Easts tame likewife to me. Therfore we change is applicated to the basis of the control of the contr Mother of all Churches : And again , That if a

5. Edward she Confession, wherin himselfe professed that he had preached the Gospell in Brittany. 9. Now in what particular yeare it was that S. Peter left Rome , and palling through feverall Provinces came at last into Britiany, it is not easy positively to affirm. Whether he left Rome upon the Emperour Claudius his Edict banishing all test from thence, or afterwards in the beginning of Nero's raign, as Baronise inclines to beleive, is doubtfull. But that he was absent thence when S. Paul wrote his Epiffle to the Romans, feems un-questionable, fince 3. Peter is omitted in the Catalogue of his falutations.

consessation were once more renewed between the East and West about the Prerogative of place and Seat, he would stand for Rome and the West.

Laftly hereto we may adde S. Peters own te-filmony in a Vision happing in the dayes of

so. The particular Acts of S. Peter during his long abode in Britteny, though in those dayes illustrious, are now swallow'd up in the darknes of oblivion : all ancient Monuments of this Nation by fo many revolutions having been confumed. Certain it is that a far freer scope was allowd for the publishing of Divine Verities in Britishy then almost any other part of the Western World , because Ners's persecution of Chrifianity did not extend hither, so that this Island was a Sanctuary for all those who either to avoyd the cruckty of Magistrats , or to find an opportunity of a quiet folitude

And this may be attributed, partly to the limited power of the Romans here; likewife to the Clemency and Civility of the Brist sh Princes then living, particularly taken notice of by historians, and lastly to the great distance of this Countrey from the other parts of the Empire. Such advantages had Truth and Piety to settle themselves here in Brittany, more then in any otherplace : and a proofe most remarkable hereof we have in the quiet uninterrupted Solitude of 6/4/tonbury, where, within a few years after this, was exceed the first schoole of Contemplation, which continued the glorious ha-bitation of a world of saints in all Ages from the beginning of Christianity till almost our unhappy times.

### VII. CHAP.

VII. CH.

t. &c. Further Testimonies of S. Peter and S. Pauls preaching in Brittany , from Mengrenius and fome ancient Fathers.

T sengrenius a learned Chronologift mentioning the affairs of Briefany in his first Century, and in the years of our Lord Sixty five, firly expressed them thus : the exaltation of the Brittish Church under Nero : adding Withall, that many Churches were built through this Island by S. Peter, the prime of the Apostles.
2. Indeed Gods good Providence to dif-

posed for our good, that Nere, the most abominable Emperour, yea person, that ever lived, though he was a plague and malediction to Rome , Italy , Greece and most other Provinces, yet was an occasion of wonderfull bleffings to Brittany: For a tedious impatience to fee his horrible actions almost forced s. Paul also to quit Rome, and

disperse the precious seed of the Geftell among other Western nations even as far as Brittany. This is attested by witnesses of great antiquity and authority, and feems agreeable to the defign of the Holy Ghost when by his command S. Paul and Barnabas were separated unto him for the work unto which \$ . 47. be bad called them : Which was to carry the light of the Goffell to the nemoft ends of the

3. Now that S. Paul, the Dollour of the Gentiler, made good that title even to the Brit-Friters also, with an intention therby to exclude S. Peter. But how inconfequently they argue, hath been already declared; and the Britesins themselves though anciently they gave to both these prime Apostles a most high veneration, yet they never calld their Church the feat of S. Paul , but only S. Peter Hence our ancient Historian and Satyrist

NERO C.O Емр. A. D. 60 Gildas in nary Supreme Paffour in a speciall regard of the western parts of the world, and who likewise prevented s. Pauls coming hither feverall years. 4. Particular Witnesses in Antiquity of S. Pauls preaching the Gospell in this Island are Theodoret , S. Hierome and others. The former of these Writing on the hundred and fixteenth Pfalm, faith, Bleffed s. Paul breifty teaches us to what Nations he had preached Pfal. 116. teacnes us to what everient he man practiced faving Truth, Saying, From terufalem round about unto Illyricum he fill all nations with the Gospell of Christ. And after this he came into Italy , and continued his journey even to Spaine: Moreover he brought salvation to the Islands also lying in the sea. S. Hierom likewise men-Hieron, in tioning the travells of s. Paul faith. He went ( out of the East) as far as Spain ; and from the Red fea, that is, the Southern Ocean to the Veftern Ocean But more expressly Venantius Fortunatus in his Poem of the life of s. Martin, speaking of S. Paul, faith, He past d the Ocean, and through all Regions and accepible Islands, those which are inhabited by the Brittains and the utmost Thule , his Trumpet proclaimed the 5. For this reason our English Martyrologe doth descreedly reckon 5. Paul among the Apostles of Brittany, in that regard profesfing a particular acknowledgment and veneration to him. VIII. CH. 1. 2. &c. Testimonies of the Atts of S. Aristobulus a Disciple of S. Peter, and an Apostle to the Brittains. There is moreover still extant in Ecillustrious Disciple ofs. Peter or S. Paul, who probably accompanied one of them into Britteny, & who after many years labour in our Lords vineyard was confummated here:

Menoleg

VIII. CHAP.

and that is the Bleffed Apostolical Saint Arifobulm. Concerning whom we read this

passage in the Greek Menology : Aristobulus

was one of the Seaventy Disciples, who was a follower of S. Paul, preaching the Gospell, and ministring to him in all places where he travel-

led : By whom likewife he was ordaind a Bishop

for the Region of the Brittains. But in another

Edition of the same Menelogy, translated ormerly by one William a Cardinal , and in-

The Church-History of Brittany Antiquities, we read that this S. Ariffolium Gilds inveighing sharply against the disso-lutnes of the Brittish Clergy in his time, sayth was ordained not by S. Paul, but S. Barnabas. for this is the tenour of that Passage : The that many of them did usurp the Chaire of S.
Peter with desiled seen thereby shewing that
the whole Ecclesiastical Order here did tecommemoration of S. Ariftobulus a Bishop of commemoration of S. Ariftobulus a Bisimp of Bristany, and Brother of the Bleffed Apostle S. Barnahas, by whom being ordained a Bishop he was fent into Bristany, and there preaching the ceive their Originall and Preift bood with a right of succession from S. Peter, the Ordi-Fasth of Chrift , and conflicuting a Church , he

attaind the glory of Martyrdome. 1. Moreover a Fragment published larely by B. Viber under the name of Haleca B. of Cafar Augusta (Sarragoçe) S. Aristobulm is declared to be the Disciple of S. Peter: These are the words , Among the Brittains is celebraced the Memory of many Martyrs, and prin-cipally of S. Aristobulus one of the scaventy Disciples , who was also call a Zebedans , the Father of lames and John , Husband of Maria Salome : who together with S. Peter went to Rome : And there leaving hu family , he was fent a Bishop into England, where he dyed a Martyr , in the second yeare of the raign of the most cruell

Emperour Nere. 3. Now wheras S. Ariffolulus is every where named Bishop of the Brittains, without any particular Citty affigned for his Sea , this doth argue that in those times of zeale and fimplicity , Apofolical men did not confine the felves to any determinate place, but like clouds hoverd up and down, being in a fort present to all, and dispensing showers seaionably every where. Thus S. Augustin our Apostle, at first was ordaind Bishop of the English Nation , as Bede calls him , till more Provinces being converted, he confind himfelfe to a particular Seat.

4. Arnoldus Mirmannus, with other Authours likewise, extend the life of this Brittish Apostle to the ninety ninth years of our Lord: affirming that he dyed in Britcany. And wheras both in the Greek Menology, and the Fragment of Haleca, as likewise in the Roman Martyrologe he is (ayd, after performing the course of his preaching to have been consummated by Martyrdome: this is to be interpreted according to the expression of the Primitive times, in which those were called Maters, who for the propagation of the Golpell went into forraign parts, there expands themselves to all dangers, and dying in such an Employment though their death was not violent.

5. And fuch was the condition of S. Ariulus, concerning whom this is further added in the Greek Menology: Arifobulus ha Menol. Gra ving been ordained Bishop by S. Paul, was fent ubisupra. into Brittany, a region of most cruell and savage men: By whom he was sometimes tormented with firipes , and sometimes also dragg'd up and down the common Market place. He persivaded many to adioyn themselives to Christ. And having constituted Churches, and ordaind Preists and Deacons there , he happily ended his life.

6. In the English Martyrologethis is added, That he dyed at Glassonbury, a place far enough erted by Canifus in his fecond Volume of removed from the Trinobantes, where the under Roman Governours. II. Book. 12

Remans exercised their power. Probable it 4-D. 60. is, that having spent so many years in the laborious exercile of his Apollolick Office, he in his old age retired himself into that place of folitude and Recollection, there quietly disposing himself for his leaving the world. This was indeed a practise very familiar to like saines. For thus in the following Age Fuzarim and Damianis fent hi-ther by Pope Eleutheriss to convert King Lucim and his subjects, retired at last to the same place. And afterward the like was done by S. Patrick, who being a Native of

> returned back, and took up his finall rest at . 7. This is that Ariffebulus mention'd by s. Paul in his Epifile to the Remans , faying, Salute these which are of the household of Ari-Rebulus. And the reason why he did not salute him by name, doubtles was the same for which he omitted the saluting of s. Peter: because he was at this time departed from Reme into, or towards Brittany,

Brittany, after having spent many years in propagating the Gospell in Ireland, at last

8. Thus far did the Gospell make a progresse in Brittany in the very infancy of Christianity before the death of S. Perer and S. Paul, as may be gathered out of the few Re-licks of Ecclefiafficall Records not wholly ex-tinguish d. A great accesse to which felicity of this Island accrew'd by the coming | great danger.

hither of s. tofeph of Arimathea and his com-panions: which though happing toward the end of Nero's raign, yet because most of the occurrents pertaining to their Gests belong to the times of feverall Emperours fucceeding, we will refer them to the following Book : And for the present it will suffife that we have demonstrated that some of the Apofiles penetrated as far as into Britduce some particular Provinces or Common carried the Evangelical Law to all Nations : in ducing not the Romans only , or those which li-Sarmatians , Indians , Ethiopians and Persians, together with the Seres . Hyrcanians . Brittains Neka

A. D.60

tany to plant the Gospell here. A Truth tethised expressly by Treedoret, as B. Vsherhath
well observed: For he comparing the Apostles of Christ with the most tamous of the Grecian and Roman Langivers, fliews how Gerar. as much they were to be prefer'd. For all that those Heathen Lawgivers could doe was to inauce some particular Provinces or Common-mealer to accept of their Laws, which all other Countreys resetted: Thereas, Jays he, corr Ga-lilaan fishermen, Publicans and Tent makers ved under their Empire to accept the Laws of our crucified Lord, but the Scythians also, and Cimmerians and Germans. And this they did not making use of arms or armies, but by perswasion of w rds, and demonstrating the great utility of the Laws which they preached : and for the preaching of them exposed themselves to

Finis Libri primi,



Marter Ron

NERO

EMP.

A. D. 60.

ubi fupra.

THE



## SECOND BOOK CHVRCHHISTORY BRITTANY

### I. CHAP.

s. 2. S. Ioseph of Arimathea and his Com-panions principall Apostles of Bristany. 3.4.5. Grc. This confirmed out of Au-thentick Records by English Embassa. dours in the Councils of Pifa, Siena and Constance, &c.

9. Likewise by an Ancient Charter of King Henry the fecond.



PON that precious founda-tion of Faith and Pietry which had been layd by the Holy ciple and Succellours rais'd up a Temple to our Lord; a Temple though of no fuch amplitude as we find in the following age, yet not fo unconfiderable, but that the fame thereof reached into forraign Countreys, as Arnshim who wrote above thirteen hundred years fince, and Tertulian likewise ob-

2. Now the most eminent of the Primitive Diferent, and who contributed most to this heavenly building, was S. Infeph of Ari-mathea, and eleaven of his companions with him, among whom is reckoned his San, of his own name. These toward the latter end of Nero's raign, and before s. Peter and s. Paul were consummated by a glorious Mar-

tyrdom, are by the Testimony of ancient place for the retirednes of it, the benignity of the Brittish Princes, and the freedom from Reman Tyranny, more opportune, and better prepar'd for entertaining the Gospell of Peace, then almost any Countrey under the

Ryman.

3. But before we enquire into the occafion of the arrivall of thete Sans of Light, or
relate any of their particular of light, the prejudice which in thete later times has poftefe'd many minds againt Tradition, obliges me in preparation to the Hijlery followings, firmly to differ this Truth in general;
that fuch Apphilical persons did indeed by
their zeale and indulty culdivate this barbarous filand, and this with better fuccess
then perhaps any other Nation addicate then perhaps any other Nation addicated in

then perhaps any other Nation addicted to Idolary.

4. Now a more efficacious Proof hereof cannot reasonably be desired, then the testimony of a person eminently conversant in our Ecclesiasticall Monuments, and whose our Ecclematical Monuments, and whole aversion from the Roman Church will cleare him from all suspicion of partiality: And this is the late Protestant Archbishop of Armagh, Doctour Vsher, who in a Collection of Antiquities regarding the Primitive Churches of Bruttany, treating of this very argument

of Britain, casting that this pallage:

5. The must not omit to take notice that in the Generall Synods assembled by our Euro-

Eccl. Brite

NERO EMP.

## The Church-History of Brittany

40

A. D. 63.

paans, when sever the Controvers was agisated touching the dignity and preeminence of the British Kingdom in opposition to the French and British Kingdom in oppission to the French and Spanised, the Orations of the Insighin Nation; ide upfully speaked to this Technican concerning I. slight of Scientifica. This question ma dif-cused they in the year one changland purc hundred and noise in the Commillary Figi: and again right years after in the Commillary Figi: and again and shalls these was a small of Comfance; ent of which there is an extract of a most famous wation concerning the dignity and magni-Disperation concerning the dignity and magni-tude of the Lingdome of Brittany and France, be-tween the Embassadours of both in the Council; which was printed at Lovain in the yeare one thousand five hundred and seaventeen. The faid thousand froe hundred and feaventeen. The fair Extract lackness of Original Mets of that Caun-cill, and preferred in the Citry of Confinere, was published by the care of Sir Rebert Wingfeld Right and Embalfadour from King Hen-ty, the eighth to the Emperous Maximal lane and which is fill extent in tree Manu-tanes. Scripts of the same Councill. It was in the thirriceh session that this Question was moved Whether is be agreable to reason and inflice that the Kingdom of England should entry equall Priviledges with that of France? And for the digviledges with that of prance, a was among other interest princip Church, at was among other things alledged, that preferrly after the suffring of our Savisur, selph of Arimathea an honountable Confider, who took dwns from the Croff Christibady, together with twelve companions, Corrier own, regener with income companions, betimes in the morning entred into our Liver by Vincyard, to wir, England, and converted the inhabitants to the Faith: To whom the King then raigning assigned for their sustenance twelve Hides of Land in the Discese of Bath: All which twelve Preachers , as ancient Records witnes, were buried in the Monaftery of Glaffenbury, situate in the same Diocese. And with those twelve Hides of Land afore mention'd, the sayd Monastery was anciently endow'd and founded.

This was alledged by the English Oratours for their Kingdome : Whereas France received not the Faith till the time of S. Dienyfim, by whose Ministery it was converted.

6. Likewife in the Councill of Siena, in the o. Licewije in the country of settle, in the year one thousand four hundred twenty four, the same Allegations were proposed by Richard Fleming Bishop of Lincoln, and founder of Lincoln. Colledge in Oxford, when this controvers was re-College to Oxypera, when to an enterery maker near d by the English in the presence of Pope Martin the fifth, against the Spaniards, Scoti and French. But principally in the Councill of Basile, in the year one thousand four hundred thirty four , this concention came to great heat. For then the Embassadours of the King of England, at well in the publick Council before the Bishops, at in the Congregation deputed for Reformation, protefted that they were to be prefer'd by reason of their more angient reception of the Christian Faith : for they affirm'd , that the Noble Counfellor tofeph of Arimathea together with others, in the fifteenth year after the Affumption of the

plorious Virgin Mary came into England, and

converted a great part of it to the Faith of Chrift.

And no long time after the Pasion of our Lord

Pope Eleutherius converted the whole Kingdom entirely to the Faith. This account gives Al-

entirely to the Fasts. I has account gives At-phinifing GarZian who was Advocat for the right of Spain in that Council. 7. And though he endeavours to enervate the reasons alledged by the English Oratours, yet his objections are so weak, that they rather establish them. For all that he opposes to the story of S. Iefeph is an old trisling Legend reporting, that when Tirus entred lerugena reporting, that when Time entrea leru-falem, he fan a certain very thick wall, which he commanded to be period through: and within they found a certain old man who call'd himfelf Infeph of Arimathea, and fayd that he was clos'd up there by the lews, because he had buried Chrift : and that till that time be had been nourished with heavenly food.

8. But common reason will shew how s. But common reason will have how little force fuch a particular ungrounded ftory ought to have against the Tradition of a whole Nation: Therefore the English Oratours in opposition hereto gave full affu-rance that in our most Ancient Books and Ar. chives, especially in the Records of the most famous Abbey of Glastonbury , it is expressly de clared that loseph with his companions, being persecuted either by Herod or the Roman Prefiperfectives extrer by nervos or the commen ref-dent, were brought into this illand: where he preached the things which he had feen and heard of Chriff, and by his preaching converted many, who being converted beflowed on him a world of who being converted before a whom a worked rich gift: All which be left to the Church enetted by him in the baneur of Christ. The which Church built by S. Isseph was afterward transfer a into a Religious Manastery and Ab-batiall dignity: and by that famous Monastery the praises of our Lord have been continued to that prefent day.

9. Thus publickly, and with fo great Au-

thority was this Tradition concerning S.

lefeph's preaching and converting the Bristains, confirm'd in feverall Generall Councils. And more particularly as touching the Ancient Records testifying the Truth of this ftory, we find them with great advantage mention'd in an illustrious Charter extant to this day, which was given by our King Hen- Pil. Harps ry the second at westminster to the Abbay of fild in sec. 1 signifying his insention to rebuild that Mona-flery nationg before confum day fire. And to re-new all the Priviledges confer don to by his Pre-decessors, King william the first, and second and his Grandfather King Henry the first : at likewife nn Granataver Ling Etemptice pill: an insentife by more Ancient Kings, S. Edger the Father of S. Edward King Edmand and his Father Edward, and his Granafather Ring Alfred, King Bring-walth, Hentwyn, Baldred, Ina, the famous King Arthur Candred , and many other Christian Kings: yea, moreover by Kenewalla in former times a Pagan King of Brittany : For this pur-pose he affirms that he caused a diligent inquisipoje ne ajjims inat occanjen a aligent inquifi-tion to be made of the fayd Priviledges and Charters, which were prefented and read in his presence: all which he confirmed and rene wd to

the same Church anciently call d by some the Mo-

NERO Emr.

A. D. 61.

NERO

## under Roman Governours. II. Book.

EMP.

ther of Saines , and by orbers the Tomb of Saints: because se had been built by the very immediat Disciples of our Lord, and in the beginning de-Disciplet of our Lord himselfe, as Yenerable An-tiquity, doet restiff. This retimony is given by Ling Henry the Second in his sayd Charter. All which considered, to deny so great a bleffing conferd on our Nation, as the arrival here of s. 16fepb, can only be an act of paffion and unexcufable partiality.

II. CHAP.

### II. CHAP.

1. 2. 3. The time and occasion of S. Ioleohs cominginto Brittany not cleared by ancient Writers.

4.5.6. Bishop Godrins miftake wrongfully grounded on Freculphus.

7. The Holy Graal , an old fence les Legend.

Had it not been for that visible la-fting Monument of Glastenbury, perhaps posterity had never been acquainted with the name of so illustrious 2 Parres of our Nation as \$. Iofopb , fince no Books of that Age, if any were written, are now extant, and the wonderfull changes in the very conflictation of this Island, by a funcef-fion of feverall new Nations, would pro-blably extinguish all ancient Traditions. 2. These things considered, it will be dif-

ficult to give any rationall or fatisfactory Account of the precile time and occasion of S. tofephs arrivallin Brittany : and much leffe of the particular Alls of himselfe and his companions, during the space of so many years as interven'd between their first coming and deaths.

3. Those Modern Friters which have most studiously searchd into Antiquity, and with greatest candour and fincerity rejected feverall fabulous inventions of fome of our Authors who wrote not many Ages fince, doe agree that S. lofeph first entred Brittany in the raign of Nero, when Succession Paulinus was Freter here; at which time great oppor-tunity was afforded for such a Voyage, by reason of severall Troops and companies of foldiers fent out of Gaule to re-inforce the Reman Army, as likewife the coming hither of Ners's freed fervant and favourite Policlera with a great retinue, &c.

4. But what particular occasion or Mo-tive might induce \$. Ioseph to undertake such a journey and employment, is altogether uncertain. Our late Protestant Historians to exclude any relation, dependence or obligation that our Countrey might have to S. Peter, are willing it should be beleiv'd that he was commissiond from 3. Philip the Apo-Galves in file, then preaching in Gaule. 10 times. Conversarie. Dollower Godwin late Bishop of Hereford writes

thus; Freculphus Lexovienfis, faith he, gives the reason why S. loseph past'd over into Bris-

others rather thinke, the Evangelift, for the Alls of these two are much confounded and All of these two are much consumed and minged in highey/praced het besided in Guile, he had much concepts on with the Draids, the cheef Deliours symbols superfluxion loved in Britany. Therefore being migrand that see all shad was by a very narrow sie divided from the continuous of the continuous significant shad to the continuous of the continuous significant shad to be superfluxed by the superfluxed by th

Prefident of which was S. Isfeph , who in the fixty third yeare of Christ began their employment of conversing the Brittains. Thus writes the

Bishop , pretending Freculphus for his war-5. Wher as Freculphus treating of S. Philip

neither mentions S. Isfeph nor the Druid' nor Brittany : all that he writes being onely

this, S. Philip preach'd Christ to the Gaules: and moreover brought to the light of knowledge and secure Haven of Faith certain barbarous Nations, neighbouring to darknes, and isynd to them
by the swelling Ocean. Afterwards in Hierapolis a Citty of Phrygia be suffred death by crucifying and floning. This pallage Freculpus extraited out of Isider, and consequently it is

to be interpreted according to Isiders mind who by the Gaules (or Galatæ) understood that Nation then inhabiting Afa, not Eu-reps: and by the barbarous Nations neigh-bouring to (Northern) darknes, the Scythians, divided from the Galacians by the Euxin Sea. Besides, according to the cosent of Antiqui-

before the time mention'd by the Bishop. 6. Let the Apofiles name therfore, who fent S. Isfeph and his companions into Brittany, remain in obscurity to Protestants: though the forecited Text of S. Innocent fire Pope of that name expressly affirms that none converted any of these Vestern and Northern Na tions but only S. Peter Or bu Successours , Or fuch as were delegated by them. His coming cannot be questiond, nor that he came with the authority of a Spirituall

ty S. Philips Martyrdom hapned many years

Pastour and Apostolick Preacher.
7. As for his six hundred companions which a fenceles Legend upon the authority of a more fenceles old Book call'd the Holy

Graal, says came along with him, some men and some women: as I kewise the arrivall of a certain Prince of Media call'd Nacianus, whom \$. 10/eph had formerly baptis'd in a Citty call'd saram, and who was fent by our Lord with an army to deliver S. Infeph out of prison, into which a wicked King of Northwales had cast him : which King is fayd to be mentiond in a Book found by the Emperour Theodofins in Pilats palace at Ieru-(alem : Such foolish dreames as these, as

they are not with out fcorn to be recited, fo neither ought they to be made use of for the difgracing or difcrediting fober Hiftery prudently grounded on Tradition.

III. CHAP.

		36					
		CD:	NIRO		Jan Damas Carr	11 D -l-	NERO
12	2 2 The Church-Hi	Story of Brittany	Емр.	NERO EMP.	under Roman Gove	ernours. 11. Book. 23	Емр.
_   _		10 C I I I I women preigher did he	A. D. 63.		raign of King Arviragus. And that then there	Gods harvest, in which place being sepa-	A: D. 63.
3.		alone himselfe love learning, but was all a great		Α. υ. νη.	came into Brittany a certain Hetrurian Prophet,	rated from worldly convertation they might purify themselves before their deaths,	1
	III. CHAP.	gular favourer of those who net.  He was valiant and couragious in warre, mild and clement in peace. He was in his conversation		No. No.	whom Pliny in his natural History Writes : and	that so they might be admitted into Gods	-
1	and the first tracks and	and clement in peace. He was in his convergation affable and chearfully pleasant, liberall in be-	•	Plin. Nat. H.ft.lib. 28.	perfected the building of it, from his own name	presence to receive the Crown of all their labours.	
I.		flowing gifts, and always most deare to hu jub-	1 1		calling it Calena: which name was continued to it till the entrance of the Saxons into Brit-	3. The Seat affignd by King Arviragus to S. Ioseph and his Companions was an Island,	
1	, dec. The Kings wame was Ar-	Bur the refemblance of their Chara-	1		tany: after which is was called Oxenford.	rude and uncultivated, call'd by the Britons for the colour of it Insfryerin, that is, the	1
1	viragus: whether he and Caractacus were the same person.	flers is not a proof sufficient to render their persons one and the same, unlesse we must	1 1			glassy Island, compass'd by the River Bry,	1
-	" He is land to be the Founder of the	be obliged to believe that Brittany was a foyle too barren to produce more then one		W.C	IV. CHAP.	and fituated in somerfetshire. In fucceeding time being cleard from bryars, draynd and	
-	Vniversity of Oxford, by the advice of Olenus Calenus, an Hetrurian Au-	brave and commendable Prince. And there		IV.CHAP		cultinated, it was by the inhabitants nam'd  Avallonia, for the plenty of apples and	
1	Qur.	are in ancient Records severall grounds of more then a suspicion that they were di-	1 1		1. &c. Arviragus, though not conver- ted, affords to S. Ioseph, &c the Isle of	other fruit growing there. But in after ages	
1	.1 His Tradition informs us that S. Io-	stinct Kings, raigning in severall parts of this Island, and in severall times also.			Glastonbury for a place of retreat : and	when the Sazons had posses'd themselves of those parts they resum'd the former Title	
		5. It cannot be denyed that in Brittany there were very many petry Kings and Prin-	'1 1		twelve Hydes of Land for their nourish	and call'd it in their own language Glaffon or Glafcon, whence the famous Monastery of	ł
1 (	parts of this Island with his companions, af- fumed the confidence to repaire to the Brit-	ces, independent of one another, fome of			ment.	Glaffonbury, begun after a homely faithion	
1;	rish Kings presence raigning there: to whom	them subject to the Romans, and others free. In Cafars time there were in Kens no fewer			1. PO this renowned King Arvirages	by S. Iofeph, but in future times with a prodigious magnificence enlarged, tooke	1
- 1;	journey, which was to bring the happy !	then three. As for Cynobelin and his family, their Dominions, for ought appears, were	, t		s. Isleph and his Companions addressed themselves, and expounded their Mes	its name. 4. In the fame place there was by King	
1	of eternall happines to all that would em-	confind to the Trinobantes, that is Effex and	1 1		fage. The successe hereof was, though not a Conversion of the King himselfe, yet a	Arviragus and his Son Marius allotted a	
	brace it. It is not to be doubted but this  Message gravely and modestly delivered by	Middlesex, whereas Arviragus raigned in the Western parts upon the Confine's of the Bel-	-1 1		free leave to publish their Doctrin among	certain proportion of ground for the nou- rishment of these twelve strangers, con-	
	one filled with the spirit of God, and also of a venerable presence, one that renoun-	ge , in the Provinces of Derfetshire and Se merfetshire : Which argues that he was of	-1 1		his Subjects. And herein we ought with- trembling to adore the most holy, but with	fure, twelve Hydes of Land. Now this term	
- 15	ced all worldly delions of power or riches, I	different race.  6. But moreover this King Arviragu	. [ ]		all most fecret judgments of God. It is pro-	Hyde is by our Friters fometime call'd a Manse (Mansa, Manentium) sometime a Fa-	
- 1.	Professour of a Religion sufficiently recom- mended in that it deserved the hatred of	feems to have raigned much later then Ca	41 I		in all this Island at that time better dispos'd, as far as nature and human education could	mily : by others it is call'd a Plough, contain-	
- 1.	Nere, a Prince then infamous beyond any ever mention'd in former Histories, such a	rattacus, who after his captivity by the Em persur Claudius is supposed to have been	n		difinate a faule for the entertaining of Sa-	ing as much as one Plough and Oxen could cultivate in one yeare, or as could nouriff	
- 1	message, I say, could not but at least be heark- ned to without displeasure, if not with fa-	fent back to his Kingdom, though no Re man Friters speak of his restitution. Whera	-1 1	JA1141	ving Truch, then in King Arviragm: Yet though by his kindnes to the Professure of it, he tacitly showd his approbation therof,	a fmall Family. And within this proportion feems to have been contained a certain fen-	
- 1	your, at least by such a King as this is descri-	the Roman Satyrist mentions Aromagus as Prince of great renown in the dayes of De	a		it, he tacitly shewd his approbation therof, he did not receive from heaven the Gift of	ny, but rich peice of ground which the Saxons afterwards call'd Godney, that is, Gods	
- 1	bed by our ancient Annals. 2. His name was Arviragus: (the same	mitian, the leaventh Emperour after Claudius	s: Invenal Sat.		Divine Faith to Submitt therto : So unhap-	Illand . as being the first portion of ground	Cambden in Somerfes.
-	no doubt who in an ancient coyn is called Ariveg:) but from what Ancestours he	and as an enemy very formidable to the Re mans, which certainly Carastasus never was	s:		pily prevalent is worldly Power and Riches against the Spirit of Christianity, which	which in the Christian Church was confe- crated to Gods service.	· /
. 1	was descended, is not clearly enough re- ported in History: Certain Modern Friters	For upon occasion of an enormously greatish, a Mullet, presented to Domisian, h	at		against the Spirit of Christianity, which teaches Humility and a contempt of such transitory vanities.		
	will needs make him the fame with Caracta-	brings in a flatterer making that Present a	n l		2. The King not content only to give per- million to these Apostolick Preachers to		
- f	cm before spoken of, suppos'd likewise by them to be the same with Cogidunus the	Omen of some great conquest to follow Thou shalt take captive some great King, say	ys		convert and fave his subjects, was pleas'd		V. CHAP.
- 1	youngest son of Cunebelin: trom whom also they are willing to deduce Ling Lu-	he, or the famous Arviragus shall be sumble down from his British chariot, &c. By which	d		moreover to extend his liberality to them fo far as to afford them a place of retreat,	11	
- 1	ciucina direct line, who raigned in the fol-	expression it seems more then probable the	at		commodious for their quiet and holy De-	Church.	
- 1	lowing Age: By which art they indeed give fome grace to their Histories, by a distinct	villey and literature, yet upon advantage	of		votions, and fufficient for their sustenance, that so without distraction and sollicitude	T. T Till Co	
1	forting of actions and occurrents to the pre- cife years of Kings then supposed to raign	the great factions succeeding in the Empi after Nero's death, shook off his chains, an	nd		they might attend to the worship of the true God, and the instruction of all those	here produced.	
ij	in this Island.  3. It cannot truly be denied but that the	renounced his dependance on the Roman Certain it is, so great and famous a King I	15.		that were willing to feek it. Yet we cannot	21. 12. Observations from that Epi	
- 1	Character given by Historians to Caractacus	was , that without any wrong to Caraffac			without injury to the zeale and charity of these our Primitive Fathers imagin that they	12. 14. An Objection answord.	
	and Arviragus is very much agreeing in re- femblance: For as Caractacus is described	he might be mistaken for him. 7. Among other illustrious Monumen	nts		were willing to spare their labour and tra- vells to make Christ known to many which		
	by Tacities and Die to be a Prince of great courage, magnanimity and Beneficence, and	of his affection to literature, and munit	fi-		enquired not after him. No doubt they be-	He first thing that our New bleffed In	
	moreover a freind to the Romans : fo like-	that he was the Founder of the famous Pr	ni-		based themselves as all other holy Missio-	was to build and confecrate to the worshi	
de	wife is Arviragus represented by others. For thus doth a Writer learned in Antiqui-	versity of Oxford: For thus writeth a mode learned Authout: It is the opinion of some th	ner de Seri-		come and mude use of that Retrest, allowd	in which to great was the fervour and pier	vl I
10. 17. in 1	ty describe him: Arvivagus, saith he, was well acquainted with those arts which adorn and	in the seaventieth yeare after the Nativity	of purn. Acs-		them by helding, only as a place of repose after they had been spent with toyling in	of our Primitive Christians, that is was de	-
Zo.	"ta atquainte "in the first		ign			I Terventy carro in money of Saints.	_

EMP.

24

## The Church-History of Brittany

NERO EMP.

A. D. 6;.

A. D. 6.

2. This Church erected by S. Isfeph, moved thereto by Divine Revelation, as our Ancient Records testify, was also dedicated Mary: and moreover was immediatly confecrated by our Lord himfelfe. Of these things the Testimonies are so ancient and of such authority, that feverall Protestant Writers refuse not their assent to them. We will here produce the attestation of Authours and Monuments, which cannot reasonably be

excepted against.
3. The first is of s. Patrick, the so illuftrious Apofile of Ireland. He after many years Labours spent in his Apostolical office there, thirsting after a quier retired life of Contemplation, in the year four hundred thirty nine returning into his native bury, a then famous schoole of Sanctity, for his abode, where he fpent his last thirty years in Prayers, Fasting, Watching and all other Penitentiall aufterities. Now having by Tradition been inform'd that in that place many Primitive Saints had been enterr'd, defirous to find out and honour their Relicks, he caused the ground to be broken in severall places, and thought fit to give an account to posterity of what he ferv'd hitherto with great care, and approv'd not only by ancient and modern Catholick Authours , but by learned Protestants alfo.

The tenour of it is as followeth: The tenour of its as followeth:

4. In the same of our Lad Life Chrift. I
Patrick the pur humble forware of Out in the
fund hundred course of the same of the tending
time hundred tenenty fifth years of the tending
time of our Lad bring fine by the most halp the
coloffin into tendand, by the displance of ditime three I converted the Irish people as the
two of Trush. And having offshirth of them in
the Catallisk Rath. I as lift am return'd into
mirrary ithere as I believe, by a facial
displantation of the coloffic and the way. Lavimirrary ithere as I believe, by they of the
other than the Catallisk Rath. I want to the way. Lavimirrary ithere as I believe, by they of
the coloffic Trush Trush they they or than the ved at the Illand Inswittin : Where I found a holy ancient place chosen and santtified by God to the honour of the immaculate Virgin Mary the Mother of God. There also I met with certain Brethren of holy Conversation, instructed in the rudiments of Catholick Faith, who were the Succeffors of the Disciples of the holy Saines Pha-ganus and Diruvianus, whose names, considering the merits of their lives , I affuredly beleive are written in heaven. And because the lust shall be had in perperual memory, out of the tender affection which I bore to the fayd Brethren . I resolved to commemorate their Names in this my Writing : the which are Brumban, Hiregaan. Bremwal, Wengreth, Bantomeweny, Adelwolred, Loyor , Wellias , Breden, Swelwes, Hinlorens, and another calld Hin. These being born of Noble pa-rentage, and desirous to adorn their Nobility with works of Christian Faith , made choice of an Eremitical life. And because I found them of humble and quiet firsts , I chose rather to ve with them as an abiest in the worlds effeem,

then to dwell in Courts of Princes. Moreover being all of me of one heart and one foule, we thought it helf for me to live, eat and drink in Community, and so fleep in the same habitation and thus, though much against my will they would needs make me their Superiour, who was not worthy to santye the latchets of their shooes.

5. Whilft we thus lead a Monafiscall life together according to the Rules of Ancient approved Fathers , the forefayd Brethren shewd me certain Father, the fuelful Britisms should me certain Writing of 5. Phagama and Divinisms when me and educate that ruelve Difciples of the staby Applites thing and Laceb boats the find ancient Chusch to the houser of the foreign allested Firtys, by the appointment of the belieful Archangel Gairtis. And moreover that our Lead himfelferious become addicated the fight Church Linguistics. to the honour of his Mother : as likewife that three Pagan Kings (to wit, Arviragus, Marin and Coellin) bestow dupon them swelve portions and coeums) begins aspen trem treeve pertins
of Lend. I found align notern writings of a later
date, that the hely Saints Phaganus and Diswisanus obtain d of Eleutherius, who fent them tines
Brittany, thirty years of Mudugence. Als my
felfe likewife obtain d from Pope Celefin of pious memory, ewelve years.

memory, recove years.

6. A long time after this, being accompanied with my Breiber Wellias, we with great difficulty aftended to the top of a Manntain fitnessed in the hyd I fland: And being come histor, we found an Oracovy very ancient, and along the wholly ruin'd: an ordered very action, and accommodates, and chosen of God, for the exercise of Christian deve-tion: Into which being entred, we were refresh'd with fo wonderfully freet a favour, that we thought our felves in Paradice. After this we tough and returned again into the Ordery, fearching with great diligence all places: and as last we found a Volume of a Book in which were written the Asts of the Aposles, together with the Gests of Saint Phaganus and S. Di-ruvianus: which volume was much perish'd. Notwithstanding at the end thereof we found a Writing, which imported how the forefayd S. Phawriting, which imported him the level spine. Four-game and Diruvianus, being observe moved by a revolution of our Lord leses Christ, had built the sayd Orasory to the himour of S. Michael the Archangel: to the end that he in that place should receive honour from men , who by Gods command was to lead men into everlasting and heavenly honours. Being much delighted with this writing, we endeavoured to read it to the very conclusion: and there we found that those venerable Saints Phaganus and Diruvianus had rerable Saints rouganus and Deservance use ser-mained in the fayd place the face of nine years, and had obtastned thirty years of Indulgence for all faithfull Christians who with a pieus affection should vifit that place in honour of Saint Mi-

7. Having found forich a Treasure of the Di-vine goodnes, I and my Brather Wellias spent three one geomet, and my settler of an appens trace months in failing, prayers and watching, and ob-tain'd a power over Devill and wild beaft. Said on a certain night being after those appear'd to me our Lett lefu, in a villon fairstone. My fervans Patrick, know that I have chafen this

NERO EMP.

## under Roman Governours II Book. 25 EMP.

A D. 61

place for the Honour of my Name, and that men here may reverently invoke the afiftance of my Archangel Michael. And this shall be a figr to thee and thy Brethren , to the end they may reild beleife to what I have told thee : Thy left arme shall be wither'd , till thou haft declare. the Vifien to thy Brethren which dwell in the Cells below, and shalt return hither again : And fo it came to paffe.

8. From that time forward we appointe that two Brethren should refide in that place for ever : except succeeding Prelats in future time should for some suft reason ordain otherwise.

9. This present Friting I committed to the custody of my two Brethren Arnalph and Ogman who were Irishmen, and came with me out that Countrey: This I did, because upon my ex hortation they were content humbly to remain pertains trey were content numbly to remain in the fad oratory. Another Copy of it laying in the Copf of the slight fright Mary, for a menument is upflettly. I surface Tainty for all with the advice of my Brechren dee grant a him deed days of includence to all their other uniforms in the with Mary and other in. fruments cleare the passages of the foresayo Mountain on all sides from bushes and trees, that devout Christians may have a freer entrance piously to visit the Church of the most Bleffed and ever Firgin Mary , and the forefayd Oratory.
10. This is the Epifle or Writing left by

S. Patrick as a Monument of the goodnes of God towards this our Nation fo early in the very beginning of Christianity. Some part of which Epistle is quoted almost three hundred years since by Capgravius in the lite of S. Patrick: And it is entirely extant it the famous Library of Sir Ishn Cotton, ittwo feverall Manuscripts, one of the Anti-quities of william of Malmibury; and ano ther of a Monk call'd Iohn, who made extrait out of the same Filliam , and a certain Writer call'd Adan Domerham. And concernter call a Naam Domerham. And Concenting thing this Epifle thus writes Gerardus Vossin, Thu Epifle of the Legation of S. Patrick W. found some years since amongst the Manuscript Collections of Marianus Victorius Bishop of Reate of pions memory , who faithfully transcrib'd is of piem memory, who patitions transfer out out of a very ancient Manuferpt belonging to Glaftenbury, many years before, when he atten-ded Cardinal Pole fent Legat into England. In which Epifle some passages are very agreable to Prereffane Writers : and others very of-

11. It pleases them much to read that s Lefeth and his companions were Disciples of the Apostles. S. Philip and Laceb: because that may quit them of any special obligation to s. Peter. But they may confider that though these saints were indeed Disciples of those holy Apofles, adhering to them in their peregrinations, yet it will not follow thence that they received a Mission from them to plant the Gospell in Brittany. Since it is apparent by an unquestion'd Tradition of both the Eastern and Western Churches,

feverall years before their coming into this Island: fo that if they were fent by any Apostles hither, it could be done only by s. Peter or S. Paul. to whom the Western Empire owes the bleffing of Christian Doctrin, as S. Invocent, before mention'd, testifies.

12. But whereas in this Epiffle mention is made of a power of conferring Indulgences for a certain number of years, granted by S. Eleutherius Pope to S. Phaganus and Diruvianus , and by S. Celeftin Pope to S. Patrick, this much offends fome of our Modern-Proreflant Controvertiffe. Notwithstanding it is certain that the Church has a power to difpence and relaxe the severity of Ecclesiasticall Censures: Which Power though in some inferiour degree residing in every Bishop, yet by a tacite confent feems by a more extended Priviledge to be devolved on the su preme Paffour, who may communicate that Power on others, in whose Piety and prudence he may place fome confidence.

13. A late Pr teffant Historian imagins he has an objection unanswerable against this Epifile and the authenticknes of it, taken from the Names of fuch folitary Menes as Saint Patrick affirms that he found there : feverall of which , faith he, feem to be Ger. man or Saxon , and not Brittish names , and consequently improperly assign'd to times so ancient, and so many ages anticipating the arrivall of the Saxons here.

14. But, in case it be granted that any of these Names be properly German, it is well known that severall Belgick Gaules of a German extraction peopled a great part of our Island, and fince they gave the Names and Titles to many of our Provinces, it needs not to be efteem'd a wonder if they ieft to posterity some Names likewise o their persons.

VI. CHAP.

Glastonbury confirmed by S. David and

a Miracle.

2. 3 Saint Iofephs building a Church at

Second Fienes of the Sanctity of A second Firmes of the Sanctity of this Mother-Church of Christianity built by S. Isfeph at Glastenbury in honour of our Blessed Lady, as likewise of the wonderfull Priviledge confer'd on it by our Lord nimfelfe, who was pleafed personally to nevis, S. David, the extirpatour of Pelagianism in Brittany. His testimony is extant in the Antiquities of Glaffenbury collected by Wil-

liam of Malmsbury, in these words : 2. Suint David with feaven other Bishops, of whom he was Primare, came to Glaffonbury, that those two spoffles suffred Martyrdom | invited thereto by the Santity of the place ;

VI.CHAP

The Church-History of Brittany EMP. place: and had a resolution solemnly to conse-crate an ancient Church there excited to the A. D. 6; benear of the Bleffed Virgin-Mother of our nnown of the stelled fire provided all things level. Having therefore provided all things requifice for the performance of that facred Ce-remany; on the hight immediatly preceding remony; on the inspir summeatory preceding the intended Dedication he, an nature requi-red, yeilded to fleep: in which our Lord lessus appeard to him, and mildly demanded of him the cause of his coming thisher. This with-out delay 3. David declar'd unes him: But our Lord prejensly surn'd him from his refolution of dedicating the Church, saying to him, That must not be done. And taking the Bishops hand , he told him , that many years fince be himfelfe had dedicated it to the henour of his Mother : therfore that hely Cerenow of his Meriter: therefore that hely Cere-mony sught near to be prefaind by any man repeating it. And heaving fight this, with him ingore be priced through the Sithops hand: Telling him that this thould be a fign that that weight near to be again renered a which him-jelf had formerly anticipated: And withall be promis'd him that the next day when in recising the Canen of the Maffe he was to pronounce thefe Words [ Per ipfun, & cum ipfo & in ipfum by him and with him and to him be all bonour and glory to thee , O God the Father in the Vnity of the Hely Choft, ] he we reason, on the mits of the Stay Obshi, he should have referd the integrity and foundance of his hand. The terrior of the Plan quickly drove fleep from the Bishops vyes: whereupon with great carrieftons he examined whether that were indeed reall which our Lord feem'd to have done to him : And having found it fo , he wendred at it , and expelled what would be the iffine. The next day all that were prejent with admiration faw and touched the prodig out wound. Hereupon all the Preparation for a onfectation came to nothing and the miracle divinely wrought being made known publickly to all the Hearers , encreas'd the admiration. And in conclusion , when Masse was celebrated the Bishops hand was reftord to its

> 3. This miracle is not forgotten nor contemn'd even by fome Protestant Vriters : though in repeating it, they willingly omit the name of Masse, which having banish'd from their own Churches, they are loath it should appeare of so great Antiquity, and which is more considerable, dignified by our Lords mentioning it, and working a wonderfull miracle during the celebration of it

former foundness

VII.CHAP

1. 2. Athird witnes is our H. Apofile S. Au gustin the Monk. The fashion and homelines of that Church.

Third Fires of equall authority ,

NERO Eмp.

A. D. 63.

S. Gregory the Great mentions the fumme of what hath been hitherto related, as a Tra-

dition receiv'd in those days. A part of this

Epifile is recited by three Proteffant Bishops ,

as a firm argument of the Primitive anti-quity of Christian Religion in our Island. The

words of s. Augustin are these: In the con-

fines of western Brittany there is a Royall Island, by an ancient Name called Glascon : Is is largely

excended, being encompassed with waters about ding with fish, and rivers in many places stand-

ing in pooles, commodious for many sofes of hu-man life, and (which is most considerable) so

hash been dedicated to the exercises of Sacres

hath been acatested to the executive of Christian. Religion found (as the report is ) a Church not built by the skill of men, but prepared by God an. fitted for human falvation. The which Church

was afterward by many miracles, and many my-flerious operations demonstrated to have been confectated by our Lord the Creatour of the world.

to his own thery, and the honour of his most Bleffe.

Mother the Virgin Mary, To this Church was after

wards added an Orutory bush of from which was

ward saare an Oracio bush of popules. Peter.

2. And hereto agrees that which we read in the life of s. softps: The foreful sams converfug greeks in that Solitand, ofter a liste sime were dimainsh'd in a Pifen by the bally Archan-

wereamounts as a right of the homour of the bely Mother of God and propertial Frigit Mary, a Church, in a place should from heaven to them.

Whertupen they in abedience to thefe Divine ad-

monitions finish'd the building of a Chappell, the

walls wherefor all fides were made of rods warled

or interwoven. This was done in the one and thir-

such yeure after the Pusion of our Lord, and in

the fifteenth after the Affumption of the glorious

Firem Mary. Here we may fee, faith D. Fuller,

the simplicity of Primitive Devetion , and the

native fashion of Brittish buildings in that age, and some hundred years after. For we find that Heel Dha King of Wales An. D. 940. made himself a Palace of Hurdleworke call'd

Tyguyn, or the white benfe , because to ad-

vance it above other houses, the rods, wher-

of it was made, were unbark'd, having the

rind ftrip'd off: Which was then counted

gay and glorious. This homely building

however, fuiting with the simplicity of the builders soules, did deserve, and was indeed

preferd in the veneration of all succeeding

rimes . before the magnificent ftruchures of

fquared flones and marble, adorn'd and

opposes some and marble, adorn'd and enrich'd with gold and precious flones, which in following ages by the Devotion, though perhaps mix'd with fome vanity of leffe period. Christians, were splendidly erected.

Antiquis.B in Catalog. Epifcop. Ang mord. Ecclef

19.Capprar

NERO EMP. A. D. 61.

VIII. CH.

under Roman Governours, II. Book.

EMP.

A. D. 62

VIII. CHAP.

s. 2. Afourth Testimony of che Building a Church at Glastonbury by S. Iofeph, from an Ancient Inscription at Glaston. bary , here produced.

3. 4. Cre. Sir Henry Spelmans Exceptions against that Inscription , an-(mer'd.

I. The last Testimony justifying most of the particulars before mentioned touching this Primitive Church built by S. Tofeph of Arimathea is taken from a very ancient Infeription cut in brasse, and here-tofore fastned to a Pillar in Glassonbury Church. Which Inscription Bishop Goderin ther-S. Is feph indeed came into Brierany; and after 3. sept indeed can line be serven; and a ter-him Bir Henry Spelman caused it to be entire-ly transcrib'd, and put into his Collection of our British and English Councills. The te-nour of it is as followeth:

2. In the one and thirtieth year after the Pasion of our Lord twelve Hely men, among whom Infeph of Arimathea was Cheif , came to this place : and here built the first Church of the Kingdom: Thich Christ, in the honour of the Monter, himselfe dedicated, together with a place for their burial : as S. David

Bishop of Menevia teffified, who having an in-

tention to consecrate it, our Lord appearing in a vision by night to him, forbad him : And awjum by night to him, jorded him : And moreover for a figh that our Lord himfelfe had formerly dedicated the Church together with the Church-yard, he with his finger bosed through the Bishops hand, which was ment day feen by many persons is periced. After-mard the same Bishop by Divine Revelation, and upon occasion of the encreasing number of Holy persons three, added a Chappell to the East-fide of this Church , and consecrated it in honour of the Bleffed Virgin : the Altar of which he aderned with a Saphir of ineftime-ble valew, for a perpetual Memory hereof. And least the place or quantity of the former Church by such Additions should come to be forgotten , this Pillar was erefled in a line drawn by the two Eastern angles of the sayd Church southward, which line divides the fore-Convert possible and, which the actual the foreign of the fight the first time it. Now the Length of the from the fapt line toward the Vest mus sixty seet, the Breadth twenty six. And the distance of the Center of the say a little from the middle point between the foresayd angles

contained forty eight feet. 3. This ancient Inscription carefully recorded by Sir Henry Spelman in his Collection of Councils, is notwithstanding

censured by him as a thing borrowd from fabulous Legends: by which he condemn's his own superfluous curiosity to preserve it. And wheras he endeavours by feverali reasons to make good his Censure, they being prudently examined will appeare

4. For first of all he doubts whether any Christian Churches at all were erected fo early. And indeed if by Churches he means fuch magnificent Structures as sal were made when the Christian Faith ceased to be persecuted, it is certain there were formerly no fuch. But that there were even at Rome it felle places affign'd for the meeting of Christians to exercise the Duties and Rites of their Religion, this is attested by all Ecclesiasticall

5. Again he positively affirms that if there were any Churches, yet that they were not en compafled with ground for buriall:no mention occurring of any fuch before the time of S. Cuthbert : and the Reman laws forbidding burial within Cities. But the former sel. allegation is a manifest mistake : for long before S. Cuthberts dayes, King Ethelbert our

first Converted King, and & Augustin our first Apofile were buried in the Church of S. Peter and S. Paul : And Constantin the first Christian Emperour was buried among the Relicks and and bones of the Apolles and Marryrs. Hereupon S. Augustin and S. Maximus Taurinenfis shew that it was ufually the defire of ancient Christians to joyn their Sepulchers to those of Saines and Marryrs, as expecting great fecurity to their cap 18:
foules thereby. And as for the old Roman Marryrs. Law forbidding buriall within Citties, it lawr. Homis was long before this antiquated. And d. Margr. however, Glaffonbury in those days was far from being a Citty, or even a Village : it was rather a mere defart and folitude. Therfore without any breach of the Roman Law, our Lord might provide for S. Isfeph a place of buriall, who had before lent him

his own Sepulcher. 6. But besid's this, he excepts against ob. the Rite of Confectating Churches mention'd in this Inscription, which he thinks to be of a far later date. And no doubt many ceremonies and folemnities were by the Church added to that Rice in following Ages : But that generally the houses in which Christians in the Primitive times met for the exercise of their Religion were by some Ceremonies dedicated to that use, as by Erecting a Title, fixing a Crosse &c, the most ancient Records of the Church

7. Lastly that which most displeases Sir Henry Spelman is the Dedication of this Church to the Honour of the Bleffed Virgin: a Devotion he thinks not in use till feverall ages following. Notwith-standing, that even in this very age

VII. CHAP.

Third Vienes of equal authority, though larer date, is s. Lugistin the Apostie of our Nation, who in an Epistle to

VIII

The Church-History of Brittany VESPAS EMP. NERO 28 EMP. A. D. 72 defart uninhabited country. this was not the only Example of fuch a Veneration exhibited to the most Holy Virgin 1. In like manner S. Beda thus relates Bed. Hift. L.s. A. D. 61. the coming of the Pills into Brittany. Mother of our Lord , the ancient Churches of In the beginning, flays he, this Island was inhabited only by the Brittains, from whom it Spain will affure us, which by a Tradition univerfally received among them, attefted in all their Liturgies & feverall of their Councils, reinhabited only by the Brittains, Jrom whom it took its name. And they enlaying the possession of the greatest part of the Island, beginning from the Southern parts, it happed that a certain Na-tion called Pitts, as the report is, caming one of late that there were even from the first entrance of Christianity into that Kingdom feveral Churches erected to her honour: Among which the most famous is that Tem-Scythia, adventured to Sea in long boats, not Cafar Anmany in number, and being tof dby tempeft ple at Saragoça called del Pilar , or of the Pilbeyond the coasts of Brittany, came into Ireland lar, celebrated above a thousand years since entring into the Northern parts of it: and finding by S. Maximus Bishop of that Citty, who it inhabited by a Nation call & Scots , defired o composed severall Hymns to celebrate that them permission to plant themselves there ::but were resused. Now Ireland is of all Islands next most venerable house, called Angelical , because the Pillar on which her statue was were rejujed. Now ireland u of au island next to Brittany the largest, being placed Vestward from Brittany, not reaching so far Northward as it, but extended swither toward the South over fixed was brought thither by the ministery 8. The forelayd Inscription therfore, containing litle more then what hath been juagainst the Northern parts of Spain, yet som that a vast Ocean divides them. The Pits therfore, stifyed by Witnesses of great authority, 3. as we sayd, arriving in that I fland by Sea, made sheir request to have a Seat granted them there. Patrick and S. David, ought to enjoy its tirle to our beleife, the substance of it not having But the Scots answerd , that the I fland could not been questiond for above a thousand years, nourish them both : Motorishflanding, fayd they but on the contrary admitted in Councills, we can give you profficable counsel what to doe. We know that Rasward from us there is another tonfirm'd by ancient Records and Charters, esteem'd by the whole state of this Kingdom Ifland, which upon clear dayes we can discover fo authentick, that to honour that most vewith our eyer. If you will got chicher , you may nerable Church , and in gratitude to our now mus eyes. 3 you was gee contert you may gain possification for your selvoes there: or if you find resplance, we will assert you succours. Hereupon the Pitts sayling into Bristany possess of the Northern parts: For the Bristans common Parren the Founder of it , posselfions, Gifts and ornaments of inestimable valew have in all Ages been offred. were feifed of all more Southernly. Now the Pits being deflicute of wives, requested the Scots to bestow some on them : whereo they yeslded, IX. CHAP. IX.CHAP. but upon this condition : that whenforver the title to the Principality among them was que-flionable, they should prefer the Descendants 1. King Marius succeed's Arviragus. by the femal fexe, before the males: Which a 2. 3. GG. In his time is the first mention of a custom to this day observed among the Pitts. the Picts, who they were : and why fo And in processe of time after the Brittain: and Pists, this Island received a third Nation of Scots, in the Northern parts poffeffd by the A Bout ten years after 5. 10feph's en-trance into Brittany, King Arviragus dying, his fon Marius succeeded him in the A. D. 73 4. The authority of S. Beda deferves certainly to be efteem'd of great weight : and were it not for that, our Modern learned Kingdom, refembling his Father, as in courage and other Princely vertues, fo likewife Writers would not doubt to affirm, that in his kindnes to these Holy strangers, for the Nation which about these times began to be called Pifts, was no other then the Nahe not only confirm'd Arviragus his liberative Brittains inhabiting the Northern parts lity to them, but moreover extended his own, as we read in Cappyace.

2.In this Kings time we first find any mention made of the Pills: as if they were a Naof this Island. Anciently all Brittains were indeed piffs, that is a people which delighted to paint themselves with wood, figuring upon their bodies the shapes of severall tion in the Northern parts of Britany, di-Stinct from the Brittains. Mathew a Monk of wild beafts, as beleiving that would render them more formidable to their Enemies. Westminster firnamed Florilegus, thus writes Thus Cafar, and other more ancient Roman of them , In the seaventy fifth years of Grace, Authours describe them. But when all the faith he , Roderick King of the Pitts coming out Southern parts of the Island were either pofof Scythia landed in the Northern coaft of Brittany, and began to wast that Province. But Mafefs'd by the Romans , or became dependent riss King of the Brittains meeting him in waron them, the inhabitants left their barbalike manner, flew him: And afterwards gave rous custome of painting, and conform'd themselves to the Roman fashion. Those unto the conquered people which remain'd alive, that part of Albany which is called Catenes a

Brittains therfore inhabiting the Northern

VESTAS. EMP. parts continuing in hostility with the Rethefe Cumbrians were the Cimbrians driven A. D. 82 A D. 75 mans, and confant to their old customs of out of Iraly by Marine, and in their flight painting, begun to be considered as a new dikinct Nation, divided in faction from the refting in that Province. It feems he had not read the ancient British Hiftery translated coulis'd Brittains, and for that reason had by Geffrey of Monmouth; which expresty at- Polychem the new name of Pills appropriated to them: tributes it to the Brittish King Marins, as lib. 4.cap. 9 being indeed Britains, as Mr. Cambden would willingly conjecture, were he nor discourag' dby S. Bedes authority. And this faith Ranulphus Ceffrentis in his Polyckroni-3. When Rederick King of the Pells was flain, his fouldiers, being onely nine hun dred which remain'd alive, chose another conjecture he fortifies by feverall arguments: especially because all the names of places, and other things among the Piffs for their Captain , called Berench , from are purely Brittish. And fuch Roman Hiftowhom the Town of Berwick receiv'd its rians as mention the Piets feated in Caledo. name , faith John Roffe of Farwick. But omia, a part of Scotland, yet call the Caledothers more probably refuse this Erymology, nians. Brittains. affirming truly that the Countrey and peo-ple call'd Ottadini, where Berwick is fea-6. But this is more then fufficient to be written on a subject which is not our busited, were at this time under the Romans nes: but only fo far as may give light to Dominion. Besides the word Erwick sig-Ecclefiaftscall affairs of those times. For which nifies a Village which is an Appendix to reason we shall in the progresse of this story fome other place of note, whence Insulphus speak likewise of the seers, another Nation, which e're long entred into the Provinces calls that Town only a Manneur or Farm: polleis'd by the Pills , and gave name to the whole Countrey. XI.CHAP XI. CHAP. 1. 2.3. A brief of Roman affairs from the X. CHAP. end of Nero to Vespasian. X. CHAP. 4. S. Trebellius Maximus Pr pretour a. 2. A Monument of King Marius his in Brittany: after whom Succeeded Ve victory over the Picts. The miftake of Sius Bolanus. Malmsburienfis, &c. touching, King 6. Then Petilius Cerealis. 7. Next Marins. Iulius Frontinus. 8. After whom Iulius Agricola. 3. Berwick, whence call'd. King of the Pills, or Northern Brit-T was in the days of coels the Son o This King Marius that S. 16/epin acco. tains , crefted a fione , or Pillar, as a Mark of hu ding to ancient Tradition ended his labours and mortality, in the eighty fecons Triumoh in the Province which was afterward called by his name Welimaria, or Welimerland yeare of our Lord, concurring with the to The Title inferib'd in which Pillar , faith Gefcond yeare of the Emperour Titus ion of Velpafian. Now before we treat of the partice frey of Monmouth , consinued the memory of that victory to the prejent day. Yea, faith B. lars touching this our Holy Patriark's Viker , before the Frutish Hifter, was by Gef. death, it will be convenient that we first give a breif account of Roman affairs in this frey translated out of the British into the Island occurring between the end of Nere Letin tongue, a much graver Authour, Filliam of Malmsbury in the Prologue of his and that time. 2. Nero by felf-murder having revenged third Book touching the Gelts of Brittish Bishops, makes mention of the same in upon himself all the execrable crimes committed, especially toward the latter end of this manner; In the Citty Lugubalia, commonhis raign, as the killing of his Mother, the ly call'd Carlile, there is a room or parlour busit of flone , and vaulted over , fo firm that neither burning of Rome, and imputing that most facinorous act to the innocent Christians, aany iniury of weather , nor fire purposely kindled gainst whom he raged with a most sawith wood , could deftroy or weaken it. The Provage cruelty, a cruelty extending even vince is call d Cumberland, and the Inhabitants Cumbrians. In the front of the fayd Parlour to the extinguishing of the two most glorious Lights then flining in the world, \$ this Inscription may be read, To the Vistory of Perer and S. Paul : the family of the Calars Marine. Though Mr. Camden affirms that ending in him, there followed in the Romand in some Copies it is, To Mars the Conque-Empire most terrible seditions, no sewer then four Emperours within the space of two 2. But it is a great mistake of the same years having been chosen by severall Ar-Authour, applying the forelayd Victory of Marius, to the Roman Conful Marius, as if mies, to wit , Galba, Otho. Vitellins and Vefta-

The Church-History of Brittany Tirus Eмp. EMP. A. D. 81. of the raign of Veftafian. Whose worthy ex-A. D. 82. fian, by whose contentions against one anoploits and fignall vertues both in war and peace have been most nobly described by ther the Roman world was all torn in peices, and Italy especially was almost drowned his fon in law Corneline Tacitus, in a Book purposely written of his life. Which exwith the blood of feverall armies meeting there, and without any confideration of their affinity mutually butchering one anoploits because they were perform'd after the death of St. toseph and his companions, we ther: Till in the end Veffasian being the con-querour, Peace was at last restored. will delay the giving a breif account of them to the next Book: and we will con-3. Now during these furious contenclude this with relating fome confiderable tions, only in Brittany the Reman armies were unintereffed, and confequently free circumstances attending the death and buriall of those Apostolick Jaines and Patrons of rom either doing or fuffring mischeifs. And the reasons given by Tacins hereof were partly their distance from the cheif Scene of these Tragedies: and partly because having been exercised with severall expe-XII. CH. XII. CHAP. ditions against the unquiet Brittains, they were taught to direct their hatred rather as. S. Iojeph dyed and was buried at Glastongainst their enemies, then any party among bury . This not contradicted by the Ro the Romans. 4. Trebellius Maximus who had been Marturologe. fent Propreter into Brittany, by particular 2. 3. S. lojeph an example both of a Patactions in the army was forced to fly out for all and Monasticall life. of the Countrey, and had recourse to Vitel-4. 5 The particular place where S. less newly proclam'd Emperour. In his place Iofeph was buried unknown. fucceeded Vellim Bolanm, who faith Tacitm, 6. One Iohn Blome upon a suppos d in a Province fo feirce and apr fer commotions. (piration , petition'd that be might fearch 5. Astoon as Veffafian was declared a pretender to the Empire, the Reman Army in 7. His action cenfured. Brittany quickly express'd great favour to-wards him, as one who had been made Lea-T is a received generall Tradition in der of the Second Legion there by the Emperour ( laudim, and perform'd severall exploits this Island that 3. Is seph ended his days in his solitude of Avallania, or Glassenbury, with great reputation. and this on the twentie feaventh of July, 6. After three years fpent by vellim Boin the eighty fecond year of our Lords Inlanse in a quiet government of Brittany, there was by Vefpafian , who had then been three carnation. Notwithstanding in the Roman years Emperour, fent to fucceed him Petilius Martyrologe on the feaventeenth of March Mattyrolog. Maryrioge on the leaventeerull of March Maryriog we read thus. It levulatem is the commencer Rom. 17: tion of 3 Ioseph a noble Counsellor of Arima. thea, and a Disciple of our Lord, who took down his Body from the Croffe, and buried it in his own new Sepulcher. But hereby is evinc'd neither Ceresis: who prefently, upon what provocation it doth not appeare, assailed the Nation call'd Brigantes, took their cheit Citty Tork, the most populous then of all Brittany, as Taciens affirms : and fought many battels, that he dyed then, nor at Ierufalem: but only fome of them very bloody, conquering a great part of that Province, and engaged the that on that day his memory was celebrated Romans in a war with the reft. there: as in the fame Martyrologe there are 7. In the fixth year of Vestafians taign Inline Frontinus was sent in the place of erealis, dufeverall examples of the like. 2. Now though this holy Saine dyed at ring whose governmet the silures inhabiting Glastenbury, we are not to imagin that he the Western parts of Briefany rebell'd against the Romans: whose Countrey he with great fpent his days there: fince the defign which brought him to Brittany was to preachthe Goffell, and convert foules. Bishop Godwin without any authority would inform us, courage invaded, and though partly by their valour, but principally by difficulties of Godrnin in that he and his companions perceiving that he are his companions perceiving that their preaching had little or no effect among the rude Brittains, and despairing of doing any good, gave themselves at last to a Monastical contemplapallages they brought him to great extremities, yet in the end with wonderfull constancy he conquered all opposition, and entirely subdued them. And to restrain them tive life. But we should wrong their charity from future commotions, he fortified in and Apostolike Zeale if we should think they their Province the Citty call'd Ista, placing would fo foon faint, and be weary of their one of his Legions there: from whence it took the name of Caer-Leen, or the Citty of holy employment. It is more then probable that they would frequently retire into 8. After Frentinus the Government of the this their solitude, to the end by undistracted Prayers to renew their courage and pa-Roman Army was committed to Julius Agricola in the ninth, which was the last year tience in their Apostolike employment, as

TITUS EM P. A. D. 82. Hitfol, 72

Tirus

under Roman Governours. II. Book. 31

likewise to repose after their labours: so we sead in the Goffell that the Apofles after their Mifion perform'd, return'd to our saview, who for their refreshment was bleafed so withdraw them from a common con-

versation into a defert, there to repose. 3. We may likewise prudently judge that it was the speciall design of the Divine Trevidence to make choice of these particular Sames to be not only Preachers of his word, but examples also of a Monafinal Conversa tun, in an Hand to commodious for it. Excepting 8. Mark in the deferts of Eight, we doe not find any other of the Primitive Di-Ciples which feem'd to have had fuch a defign. There wanted not indeed from the beginning many who relinquish'd their worldly employments, and gave their riches to the poore, that without any impediments they might wholly give themselves to God, and being freed from all distractions prafor himselfe: and hoping that by the revealing of his boly Relicks, greater grace and favour shall be shewed by God to us and our whole Kingdome dile the exerciles of Drvine Contemplation But this they did apart in their own houses, We shereforefore have given and granted per-mission, as much as lyes in as , to the sayd tohn and not in Community, as S. Isfeph and his Companions did, wherin they were imita-Mome, to digg where sever he shall find expe-diene within the precinits of the fayd Monastery, ted by their successions. So that Brittany was ten to successfully was the almost only place in the world where the Christian Fairh began with a Manuficall Profision. And we see also that when that asem minim no precinits of the laya aumajery, in wider to the fearthing out of the layd pression Relicky, according to the insumftion and Reve-lation made to him: Provided notwithflanding

Professor by perfecution coased; the fame Bert likewife was banified. 4. That S. tofeph and his companions our Between the Christ the capout and Convent of the fault Bienaflers, or endanger ruine to the Church. For which purpose he is to desire and obtain the permission and assent of the sayd Ab-bot and Convent for whatsever he shall there near the Church built by him , we are innear the church built of their , we are in-formed by the Great Table of Glaffonburg-mention'd by Billion Fiber, where it is layd, in this Church doe repose the bodies of the twelve Disciples of our Lord , of whom S. leseph of Arimathea, who buried our Lord , was the Cheif and Superiour. Many Pagans alfo con versed to the Easth of Christ, and baptifed by them, doe rest there likewise, the multirude of whom is for their number fo great, that they cannot be reckened. The fame likewise is af-

firm'd by the Anthon of Eulogium. 5. As for the particular place in which the Temb of our Same was leated, most probable it is that it was in a Cave under ground in a Chappel afterwards built and dedica-ted to his honour; as this Epicaph im-

Ad Britones veni postquam Christum sepe-Decui, requievi. That is,

After I had buried Christ , I came to the Here I taught them, and here I was bu

6. Norwithstanding his Relieks could not e discovered: infomuch as some anciently doubted whether he was indeed buried at Glaffenbury. To cleare which doubt a certain devout Catholike in the days of King

Edward the third presented a supplication to the King, and obtain'd leave to search after it. The Kings Parents for that purpose refull exame: wherein its Isayd, ASue, pelication hath been made to us by Ishn Blome! of Lordon , shar whereas , as he affirms, he hath received a comn and from Heaven diligensly to feek sill be could find the venerable Bour of the jeen in the count from the venerable Body of the Nobbe Countyfellor beliefs of Arimathea, which reposes in Christ, weing buread within the li-muss of the Monastery of Glassenbury, and which for the Saints honour and edification of many, is to be discovered in these times. And whereas alfo in ancient Records it is contained that his Body was there butied: We in cafe it be fo, being defirous to befrow due honours to the Monument and Venerable Releques of him, who express diso great piety and charity so our Redeemer dying, that he sook has Body from the Croffe , and pla ced it in a new Monument which he had built

doe. Firmes the King at Vestminster the eighth 7. What effect this fearch had, does not appeare by History. Which is a fign and pre-fumption strong enough, that John Blome mifrook a dream for a Revelution. His devotion and good will may deferve at least pardon, if not commendation: but Chrifirm prudence required that he should have committed to the examination and judgment of superiours or Spiritual persons, his pretended Revelation before the publication of it, and much more before he did prefume to engage the King in the execution of his imaginations.

that he shall doe nothing which may damnify

our Beloved in Christ the Abbot and Convent



XII. CHAP

EMP.

The Church-History of Brittany

E M P.

A. D. 81.

A. D. 81. XIII. CH

XIII. CHAP.

1, 2.3. S. lofeph brought with him two veffels fill'd with the blood of our Saviour. . The like reported of the Master of

St. Iohns in Hiernfalem. 6 dec. The truth thereof afferted by Bishop Grofthead. 8. 9. why S. Injeph would have those vessels buried with his body.

1. THE same Monuments which inform us of the life, death and buriall of so the life, deal and other so.

5. Isiph a Califubing (a Tradition unquefition d in all ages by Brittains, Saxons, Dane; and Normans:) the fame doe likewise teftify that 5: Isiph brought with him into Brittans, two filver vessels fill d with the blood of our Savieur lesus Christ, as we read in Cap-grave: which most precious Vessels by his order were buried with him in his Tomb. Thus among others writes the Authour of Eulegram cited by B. Fiber. And the fame in publick Tables hath been transmitted to potherity by the Monaftery of Glassonbury for a perpetuall memory of fo rich a trea-fure.

Bris. P. 575.

2. Severall proofes hereof were extant 2. Several proofes hereof were extant even to the days of Queen Elizabeth, which the forefayd learned Bithop Viber hath col-lected: And among others he recounts this! Adde hereunto, faith he, the narration of William Good a Tesuit : who during the raign of King Henry the eighth was born, and in his child-hood bred up at Glastonbury. Who affirms that at Glastenbury there were extant in his time braffe places ingraven for perpetuating the me-mory of thefe things, likewife Chappels, Grottes, Croffes, Arms, and the observation of the Feftsvall of S. lojeph on the lixin of the Catenar of August. All these remain'd as long as the Monke entey'd the most firm Charters of Kings: but now they are all buried in the ruint of the place. Tet never did any Monk know the certain place of the Sepulcher of this Same. They fand that it was hid extreamly deep under ground, or in some place of the Mountain neighbouring to the sharp-mountain call'd Hamden-hill : And that in future times when the Body should be found? the whole world would repair thisher in devotion, being invited with the multirude and greatnes of the miracles that should be wrought. And among other things , fayd he , I remember that I fav in a Stone-croffe , which in the raign of. Queen Eli Tabeth was demolished, a plate of braffe, in which was written, That in the thir-tieth yeare after the Passion of our Lord, Joseph Arimathea with eleaven or twelve compawas given them by King Arviragus to abide at Glasson, then call'd Avallonia, like simple soli-

ray men: And that he brought with him tre-fliver Prifels of an great capacity, in which were consisted a pertain of the blood and most facred water which flow'd out of christs fide after he was dead. And that a Criffe was rectifed three many year before, as there the length of the Chap-ple which the flome 5. Infelh with of year wan-led, so the human of the migh Hely Prigra: the which length is mediured by a line drawn from the middle of that Criffe was the fide of a Chap-ple afterward built of flowed between And the sun-fide of the mid of this Chappell credited streb busines of the mid of this Chappell credited streb busines of the mid of this Chappell credited streb busines of the mid of the Chappell credited streb busines of the mid of the Chappell credited streb busines of the mid of the Chappell credited streb busines of the mid of the Chappell credited to the think of the chappell credited to the control of the control of the chappel credited to the chappel credited the chappel credited to the chappel credited the chappel credited to the chappel credited the chappel credited to the chappel control of the chappel credited to the chappel control of the chappel credited the chappel credited to the chappel control of the chappel credited the chappel credited to the chappel control of the chappel control of the chappel credited to the chappel control of thefe two words, IBBUS, MARIA. Thefe things are likewise confirmed by the ancient Arms of the same Manastery, which are a white Scutcheon upon which is creeked straight down-wards the flock of a Crosse, green and knotted: and rom fide to fide are the arms of the Eroffe of the same colour: There are likewise sprinkled all over the field drops of blood: and on both sides over the ficta areas of stooms and an own pass of the flock, under the wings of the croffe are pla-ced two viols gilded. Thefe were always call'd the Badges of St. Isfepb, who is piously believed to have dwelt, and peradventure been buried

tary men: And that he brought with him two

3. Now that s. I ofeph together with Nineration gather the Blood of our Lord , and neration gather the state of our large, and that for diverte ages the fame blood was piously worshipped by devout Christians both in the East and West, ancient Histories and Marsyraleses doe testify. 4. And on this occasion we must nor lo-

mir what is related by Matthew Paris, in the one thousand two hundred forty and seaventh year of our Lord : Then the Mafter of 1147. ventul year of our Lord: Interior Majer of the Temple and Hoffield of S. Iohn of Ierufalem fens a certain portion of the blood of our Lord shed on the Cross for the salvation of the world, in a certain most beautiful crystall-glasse by a Brother of the Temple well known: The which present was confirm a by the testimony of severall present a confirm dry the testimony of severall Persons, to wit, of the Patriark of Sersola-tem, of Archbishops, Bishops, Abboss and other Prelats together with Noblemen dwel-ling in the holy Land. Thus writes that Hiflorian: and confequently declares at large with what honour and reverence King Henry the third, together with the whole Clergy and Nobility entertain'd the fayd holy trea-

5. Moreover whereas doubts and fcru-ples were by fome spread among the people concerning the reality and truth of that blood: Robert Groffbead Bilhop of Lincoln, the plory of that age and of our Kingdom for Piery and Learning, gave full fatisfaction to doubting minds by a narration of the Fall, which that Hifferian himself being prefour heard, and committed to writing, to tone neare, and commuted to writing, to this effect: loseph of Arimathea, (layd the Bishop) a noble Compiller, being one of the hearers of tesus, or rather a Disciple who bere speciall affection to him, out of tender compas-

under Roman Governours. 111. Book.

ming him but bead and freehead, but and everyoned is wish blook; the neights made wide belos through to mad free; ...dead lighty the folders are may mand, but spends wride to but fide, but you are it, at a, if not feveral remes. For their viaif he found times. For these rea-fresigns venerable Compiler to sight bathed his body, tesselses that such coffeen of the term before these to a to a full, when persons of any confi-are to be bound, particularly Rela-ted. He would be therefore, because it CAL to markly the

ma merener in he embalmed. Et medb å st. strengt he bad, en innerien and religions defled in general et fame blad to his om 
fled in general et fame blad to his om 
flegom bl. and to refleve it as treasure 
fled med procing medicane for his full. And 
merener he negletted met the meter become 
ped vite existence of blad he would not caft it

A. D. S.

may the legal to in the electronic the fa-more recovered full be a reference the pure black alphilling from the semant of the legal at a feet, what allows all by the strict regal and process which the fact that the recoverer and had perfect the same process would the black many rest waterproject to complete from the recovery regal to complete from the regal and advantage to the legal at the from the reference workshoped to the perfect of the recovery of the same play that the proof at the recovery of the same play and his Successions. Such was the discourse of that Venerable Prelie, copied by the

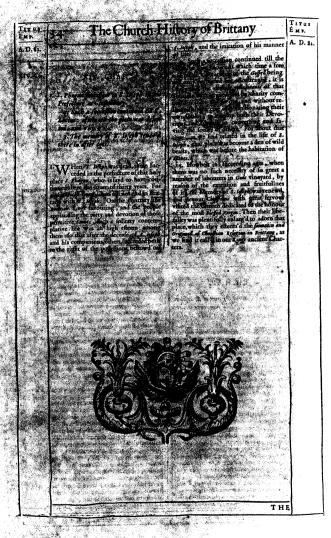
Hilleries his Auditout? 8. It may perhaps feetn a wonder; why
5. Is find would ordain that fuch a precious
Treature should be buried with his Body. For furely natural! Reason and the practise of all Ages doth diffate to us; that it is an of all Ages doth dietate to us, that it is an argument of our affection and respect to a dead freind to be willing to referve any thing of valew belonging to him, to effects it because of such a relation, and for tendring him in a fort always prefent to us: tiperally when by speciall deferts we are obliged to be mindfull of him, and withour

possages to be mindful of him, and without our own 'greet' danger' cannot rengled to be consistent out of the confidence his benefits. All which confidence has been more have place in this example. So that to find fault with, and condemne the primitive Dessies in paying a refiged and Venetrison to the Reliek of Saints, and shove all, of this Saint of Saints. is to renounce human reason, yea to range is to tenounce numan reason, yet to range one's felfe in the fociety of Evill Spinus, which only abominated and durft not ap-proach neare unto them. But why then did s. 16fepb take order that fuch most precious adorable telech should be buried with him,

and hid from mankind? 9. The true reasons hereof may be, first because if in such times, before Christanity had been establish d in this Island, they had had been enabled to any particular perions, either a loofing of profanation of them could fearce have been avoyded Whereas a

could fearce have been avoyeded whereas a certainty that they were referred in that place would be an occasion to the up the Deutsin of prefers and succeeding Chris-fines, to frequent it, and reap benefits by the vertue of them. And again 3, 1949 had no doubt the fame deligh herein, that the Emperous Capitante afterwards capital d, as specims informs us, who wish great care made a collection of the Reliefs of the Aga-ths. which be righty adomed, and commade a collection of the Leiste of the Ageller, which he tichly adomed, and commanded they flould be laydup in his Tenke, so the end that being deal he might be made parteles of the propers which there in boundary of the Apofiles thould be offsed to God.

XIV





THIRD BOOK

OF THE

CHVRCHHISTORY

OF

BRITTANY

I. CHAP.

I. CHAP.

s. 2. 3. &c. About the time of S. Iofephs death Iulim Agricola came to be Governour of Brittany. His gests and Victories.

Tacit.in 1 Agricola. T,

HE death of s. loseph hapned little after the time that lulim Agricola was sent Pretor into

Srittany, in the last year of the raign or the Emperour Vefpasian. At his find entrance he was entertained with sedictions in the Countrey. The former he by his prudence and authority easily quieted: and the other by his courage and disgence.

J. It was the Freeinse of the Ordovies (or Inhabitans of Northwales) that taking example from their neighbours the siluency, endeavoured to shake off the Roman yoke.

Inhabitants of Northwales ) that taking example from their neighbours the silvers; endlewoured to flake off the Roman yoke. The fift, Aff of their Robellum was to invade and utterly rour certain Troops of horfe quarterd amongh them. Herupon Agricula, though then newly artived, and the Vinter already beginning, yet allembled the Legims, and match'd into their country, Which diligence of his fo difcouraged them, that they durft not oppose him with an Armynino much as he freely wasted and deflowed almost the whole Province.

1. That which much his conquest entite.

3. That which made his conquest entire, was an impression which he made into the

Ifle of Mana (or Angleley:) from the potlettion where? Sustains Paulinus had been recall'd by the rebellion of Soudiers Queen of the Transbanes. The Ordavises thought themeleves feacure in this 'Jland', because Agricals was unprovided of boats to patie his army. But this detect he fupplied by his wildome and conflancy: For chuling among his Auxiliaries fuch as were most swill lin fwimming, and in the water could both carry their arm's and direct their bories, he made them patie over into the Ifland. Hereby the Emeries were 6 aftonifiled, that they humbly begg'd peace, and activer's un tell thest by the Con-

could both carry their arm's and direct their horfes, he made them paid over into the fland. Hereby the Enemies were to aftonished, that they humbly beggd peace, and deliver'd up the fland to him.

After this victory - General was to govern the Province peaceably: for which pumpose he reftrain'd the avarie of the Roman foldiers, and defended the Natives from their injuries. Yea moreover having extrified them with marches through all the difficult passages in the Island. He by his coursely & civility invited them to take pleasure in living peaceably. For which pumpose he incourage dhem to conform themselves to the Roman fashion of life, by building houses, Temples and Market-places. Yea he allured them to imitate even the vices of their Conquerous, in magnifern banquets, baths and other instruments of Luxury. He likewise caused the children of the British Nobility to be instructed in literature, preferring their witts and naturall endow.

E ij

ments

2 P							
Domit.	38 The Church-H	listory of Brittany	Доміт. Емр.	Donit.	under Roman Gover	nouis. III. Dook. 39	Dоміт Емр.
E MP.			A. D. 94.	A. D. 100.	Generall of the Roman Army in Brittany , for	termany labours sustained for the Truth , he sleps	A. D.110.
A. D. 87.	ments beyond the capacities of the Gaules:	Generall, specially elected for this warre, was called Galgiers, eminent both for his	11.2.94.		this only crime because he had suffred lances of a	peaceably in our Lord.	1
1	By which means not only the Remain tongue	was called Galgaent, emment Bont for its			new fashion constitued by himselfe to be called	4. Particular notice is to be taken by us	1
4,5 (5.5	became familiar to the Briefains, from which	Mobility and courage, who omitted no ar-			Lucullean Lances.	of this Saine, because of a mistake of certain	
4 12	formerly they had a great avertion, but	guments which might inflame his foldiers	1		3. This is all that any of the Roman Hi-	modern Historians, who from a refemblance	i
	they aspired also to learn and practise Ele-		1 1		forians mention touching Brittany, during	of the words Ebroicenses and Eboracenses, af-	1
	quence.	Remans by their thipping having discove-	1		not only the remainder of Demitians raign,	firm this S. Taurinus to have been Bishop of	Cent. Mag-
	s. Such was the employment of the two	Remans by their shipping having discovered that Brittany was an Island, they had no-	1		but also the two Emperours , Nerva and	Tork. For thus doe the Centurists of Mag.	deb. 2. cap.
Id. ibid.	first years of Agricula's government. In the	thing behind them but the Sea and rocks,	1		Train, which fucceeded him. The Roman	deburg write, S. Taurinus was Bishop of York.	10. f. 211.
	third he march'd Northward, there discove-	to which by flying they might have re-	1		Legions continued still in the Countrey,	and dyed a Martyr under the Emperour Adrian,	
1	ring new Narions and Provinces, whose	courie.	1		though all their employment was only to	Licinius being then Prefett of the Countrey : Yea	1
	countrey he wasted as far as the river Tans	10. Agricola on the other fide having	1 1		prevent any infurrections among the Brit-	moreover not only Bishop Godwin, but s.	i i
	(or Tweed.) And the fummer following he	brought his Army in fight of the enemy,	1 1		tains. Infephre the tewish Hiftorian gives us	Antonina likewise affirm that S. Taurinus,	1
	continued his conquests as far as Bodetria	rais'd their courage by showing that they	1 1		an account of the number of those Legions,	and S. Nicafius also, país dover into Britta.	1
	( or Edinberow-frith ) Eastward, and Gletta'	were now come to an end of all their la-	1 1	ofigh. apad	writing thus , Brittany is compast d with the	ny. Neither indeed is it altogether without	1
1	( or the Frith of Dunbritton ) Westward : and	bours and dangers : that this Victory would	1	canden.	Ocean being a new discover'd world, listile leffe	example that Bishops in those days, out of a	
ı	the narrow fpace of land between them he	bring them all manner of fecurity and plen-	1		then ours. The Romans now inhabiting there	common zeale to mens falvation, should	1
l	ftrengthned with forts and garrifons, fo	ty: And however, that in case they should			have reduced it to the obedience of their Em-	change their Seats, and remove their refi-	1
1.	that the only Enemies remaining uncon-	be overcome, it would not be inglorious	1		pire : and four Legions are fufficient to over-awe	dence whither greater necessities and want	
Ľ	quer'd, which were the Caledonian Brittains,	to their memory, that they dyed in the ut-	1		and keep in order the Island, though abounding	of spirituall Light did call them. And if	Broughton
l .	were driven beyond those Northern limits.	most bounds of the Earth and Nature.	1 1		with great multitudes of inhabitants.	any credit may be given to the affertion of a	hift. l. 1, c.
l	In the forefavd streits neare a town called	11. The battell was fought with valour			,	Modern Historian, that S. Clement formerly	36. n. j.
į.	by Prolomy Coria ( now Abercurven ) there	on both sides proportionable to the neces-				accompanying S. Peter preach'd the Goipel	
l	is to this day extant an ancient Structure	fity : but at last the Brittains were entirely		188		in Britteny, it is not to be doubted but that	
1	of fquard ftones, call'd by the Inhabitants	defeated, and though in the chace through	1 )	III. CH.	III. CHAP.	his care was to promote the good work be-	
1	Iulius Hot, fancied by them to have been	woods and fast places their rage made them	1 1		III. CHAI.	gun by himfelt,	
1	built by Iulius Cafar, who yet never came	turn upon their purfuers, and kill not a				5. Yea I find an ancient Manuscript quo-	
1	near this Province : but in all probability	few of them, yet they were so wholly bro	1 1		s. 2. S. Clement Pope : He fends Bishops in-	ted by the R. F. Alford . wherein is contain	Alford. vol.1.
1	rais'd by Iulius Agricola, as a Monument of	ken, that for many years after their im-	·i 1		to Gaule-	ned, how the Church of Britteny in the year	2.95.
1	his Conquests.	potency made them quiet.	1 1		3. 4. Of S. Taurinus Bishop (Ebroi-	of Grace one hundred, fent a Legation to S.	
1	6. In the fifth year of his Expedition he	12. This combat was fought in the eighth	1		cenfium ) of Eurenx : not (Eboracen-	Clement, defiring him to communicate to	
Id. ibid.	fubdued the Northwest Provinces of Brit-	and last year of Agricola's Government: For	1			them the order and Rites of celebrating Di-	
1	tany looking towards Ireland : into which	in the beginning of the year following	-1 1		fium) of Tork.	vine Service. And Bargnin affirms it to be an	Baren. ad
1	parts he drew most of his forces, as if	which was the fifth of Domitians raign, h	el 1		5. The Legation of Brittany to Saint	ancient Tradition that S. Clement fet down in	. D. 101.
1	he had had fome thoughts of invading	returned to Rome: having triumphall orna	-1 1		Clement.	Friting the Order of offring Sacrifice instituted by	
1	that Island : from whence a petty Prince, ex-	ments decreed him by the Senat : an				S. Peter, which was afterward in use through the	
1	pell'd by a Sedition of his Subjects, repaired	though in appearance he was honourd b	7		t. A Neient Ecclefiafticall Monuments	whole Veftern Church. And long before him	I fid. 1. 2. de
į.	to him: whom with a mew of freindship	the Emperour, yet his glory and vertue	5		A doe fuggest little or nothing to Hi-	S. Isidore affirms the same. True it is that	
ı	he detaind, intending when an opportu-	rendred him the object of the Tyrant			ftory relating to Christian Religion in Brit	in following times it was lengthned, by ad-	1
1	nity offred it selfe, to make use of him in a	Envy and harred, and within a few year	s I		tany, during the space of time betweenth-	ditions made to it-	ł
1 .	defign upon that Island.	the facrifice of his cruelty.	1 . 1		end of Nere, and the death of Domician, con-		I
1	7. The following yeare he fpent in	· .	1 1		taining twenty eight years, from the fea-		1
Id. ibid.	a march northward from Bodotria (or Edin-		.)	118	ventieth year of Christ to the ninety eighth.		
1	herough) on purpose to find out the limits	1			1. Toward the latter end of that time s.	IV. CHAP.	
1	of the countrey : for hitherto it was not	II. CHAP.	l., a		Clement, fitting in the Chair of s. Peter,ex-	<b>I</b> I	IV.CHAP.
ı	known to the Remans whether Brittany was		II. C HAP.		press'd his generall care over the Church,	1. Brittains fayd to have been divided into	1
1	an Island, or no. And both to fecure his	- old out of the	. 1	碳	both toward the East and West: for by a most	Ecclefiasticall Provinces by Pope Ana-	i
1	march and carry provisions, he caused his	1.2. Of the Successours of Agricola in the	1		divine Fulfle to the Church of County he		1
1	Navy to keep pace with his land Army: a	Government of Brittany.	1	Ires. 55.	prevented a schism threatning its ruine, and,	cletus in the raign of Trajanus.	1
1	spectacle of great terrour to the poore	3. Roman Legions continued in Brit	-1 - 1	(41.3-	as Ireneus faith, he repair'd their Faith much	2. Such a Division much later.	1
1	Brittains. Who therupon united all their	1487.	1		decayd, by declaring to them the Tradition,		1
)	counsells and forces to endeavour by this		1		which he freshly had received from the Apo-	1. TN the raign of the Emperour Trainn, S.	.1
1	last attempt to free themselves from dan-		٠.		files.	Anaclesus the Successour of S. Cle-	- [
1	ger by the Romans.	I. A Fter Agricola's departure out of	10		3. Moreover he supplied these North-	ment in the Chaire of S. Peter is fayd to have	:
Id.ibid.	8. Their first exploit was to assault the	Brittany it does not evidently ap	7.1		west Regions, principally the Gaules, with	divided Bristany into five Provinces and Me	-1
	camp of the nineh Legion , separated from	peare in History who succeeded him. An	a l		Pastors and Beshops, sending S. Nicesius to	tropoles, ordaining Bishops and Primats in	ı İ
1	the rest. But the watchfull Generall came	no wonder, fince so entire a conquest of th	<u>-</u>	Mattynle	Remen, S. Eutropius to Xaintes, S. Lucian to	each : and hereto we find our Protestant	-
1	upon them when they were ready to break	Nation had been gained by Agricola, the	1	Rem. 11.	Beauvais, and S. Taurinus to Eureux. Con-	Arch-Bishop Parker to have given his at	
1	into the Camp, and at last, though with	who foever follow'd him could not affor	a l	deguft.	cerning this last we read thus in the Roman	affent. The ground whereof is a certain	Antiquis.
1 .	great difficulty, dispersed them.	any confiderable exploits to furnish a H	-1		Martyrologe, Among the inhabitants of Eureux	Decretall Epifile long fince publish'd under the name of the fayd Pope, in which a divi-	Britan . J.24.
	9. The Caledonian Brittains fayling in this,	flory.			in Gaule there is on the eleaventh of August a	the name of the fayd Pope, in which a divi-	- 1
Id. ibid.	resolved to decide the whole controversy	2. Some Writers fay that Cnew Trebelli			commemoration of S. Taurinus Bishop, who ha-	fion of Provinces is indeed mentioned, ye	۲)
1	by a generall Combat. Wherupon they af-	was the next who fucceeded in the Govern			ving been ordain'd Bishop of that Citty by Saint	without any application to Brittany. Bu	t
1	sembled all their forces on a Mountain,	ment during Domitians raign : Others, the			Clement Pope, by his preaching the Goffel pro-	the authority of that Epifile being much	h l
1	call'd Grampine, which divides the whole	it was Saluftine Lucullus mention'd by Su		1 8 1	pagated the Christian Faith in those Regions, and	fuspected, yea renounced by severall, no	t i
1	countrey (fince call'd scotland ) into the	sonine in these words, Domisian, saith he	21		being illustrious by the Glory of his Miracles, af-		t-
1	Northern and Southern Provinces. Their	pur to death Saluftius Lucullus, who had be	"		S mittiem of the Givil of this Mitaties , aj		. 1
1		Gener	Ш			t t	le I
L	•	G C M C M	1				

The Church-History of Brittany EMP. 40 Emp. A. D. 120. 3. Now as touching King Coellin, he is described by our Histories to be a Prince tle credit is to be given to that relation A. D. t o. grounded by tome upon it touching the tayd Division: though Giraldus our Welsh of so benign and peaceable a nature, and withall so affectionat to the Romans, having Historian undertake to fet down the partihad his breeding at Rome it felfe, where, Polid. Ving. cular names of the Provinces : calling one as Polidor Pirgil lays, he frent bu younger years in the disciplin of war and civill licerature, and Britannia prima, which is the Weftern part of the Island: the fecond he names Britannia during his raign he shewd all respectfull one years: the Jeens he names Britannia fecunds, containing the Province of Kens: the third Flavis, which is the middle part of Britany, which after the entrance of the submission to the Majesty of that Imperial Citty, restraining his Subjects from all defigns and attempts against it: So that it can-Saxons was called Mercia: The fourth Maxinot be conceived that he loyned in the faid mia, containing Torkshire: and the last Va-Rebellion. 4. Now though Trains by greater con-cernments was hindred from reducing the the Northern Provinces beyond the Brigantes. 4. D. 120. 2. But cortain it is that thefe Tules were tumultuous Brittains to obedience, yet his not affign'd, nor this Division made till fe-Successour Adreas in the beginning of his verall ages afterward, under the raign of mian. Marraign neglected them not : For there are yet the Emperours Valentinian and Valens. As extant ancient Coyns made by a Decree of the for the present age of Trainn, Brittany was Reman Senat, wherin is imprinted the Britthen divided only into two Provinces call'd tish Army with the figures of three Reman the First and the Second, or as Prolomy names foldiers on one fide, and on the other the them, the Greater and the leffe , and Die , the totalers on one lace, and on the other the Emperour Adrians face, denoting likewife his third Confulship, which fell in the first year of his raign. Such Coms were framed Vpper and Lower Bristany: The former of these contained the Southern parts as far as the River Thamisis, first possels'd by the Reand dispersed among the Soldiours as a mans : and the other , the Western Provinces gratuity, to conciliate their affections to of Cornwall, Wales, &c. the Emperour: And the figures of the three foldiers imported the shree Legions then guarding this Island: the Titles of which were the Second call'd Negotia, the fourteenth cal-led Vilivix, and the Twentieth Legion call'd V. CHAP. V. CHAP. alfo Victrix and Britannica. i Tumules in Brittany : negleffed by Tra-5. Notwithstanding these Coyns are no proof either of the Emperours coming then into Brittany, or of any battell or Victory 2 3, Of King Coellus raigning there his Character. gained then upon the Brittains: being only a ceremony of Adrians allumption to 4. The Emperour Hadrian quiets the Empire, partly to oblige the Roman fol-Brittany : at his Coyns testify. diers to him, and likewife to admonish the 5. This he did , not in perfon , but Brittains, that the New Emperour Was mind-full of their diforders, which if they conby his Officers. tinued, he would, as he effectually did three Toward the latter end of Traians raign, among other Nations which years after, come himfelfe to chastife Spartian, in Hadrian c. rebelled against the Roman Empire , Brittany is reckoned for one by Sparrianus: But the Emperour finding a greater necessity to turn his arms against the Africans and Sarmatians, VI.CHAP VI. CHAP. neglected the Brierains. 2. Now what particular Provinces in s. Iulius Severus Governour of Britta Brittany those were which at this time at-tempted to shake off the Roman Yoke, it 2. The Emperone Hadrians pro does not appeare. Coelles was yet alive, who is by our Historiographers call'd King of the Brittains, not as if he were the only King in the Island, but because he was the gresse shrough the Empire. 3. 4. A Wall made by him in Brittany, to exclude the Caledonian Britmost considerable in power and wealth, to whom the rest yeilded both honour, and s. Hadrian returns out of Brittany. fome kind of subjection, as in Cafars time we read the feverall Bristish Princes then raigning in their respective Dominions did to Casibelin: and afterward in the saxon Visus Severus Was the Preter who at this time administred the Province, and Heprarchy , he that was called [ Rex Anglogoverned the Reman Army in Brittany, who, tor ought appears in story, stood only upon his defence, and made no expedition arum] King of the English, had a superemi-

nence over the reft.

under Roman Governours. III. Book. 30 EMP. against the rebellious Brittains in the Northern parts of the Island, as appears by the following exploits of the Empress Habran. By which it is manifest that Ling Cellus, whose Dominions lay fouthward, had no A. D. 82. A. D. 116 VII, CHAP. ingagement in those commotions. 2. Perfecution rais'd by Hedrian agains 2. In the third year of his raign the Empersur began a progresse through all the Re-Christians: and the occusion of it. gions of the Empire, to compole feditions, to rectify diforders, and reftore discipline 3. He profames the holy places at lerufalem through all his armies. He began with Ger-4. They remain defolate till S. Hele many, and from thence took a view of na stime. France, and the year following pass'd over into Brittany : A generall view of whole s. Modern Sectivies initate the race Bis 116. 69. of Heathens against the Crosse of Christ. t. We will here only mention one me-"His laborious circuit made by the This isodrious circuit mane by the ficial to the Regions through which he paid that is, almost the whole Empire, yet morable exploit in Brittany, which was the separating of the peaceable subjects of the Reman Empire from the rest who resuled to submit to its yoke. Now whereas Indian was the cause of great suffrings to the Agricula had formerly driven the ruder Christians every where; but especially in Palestina, where they were most numerous, that Countrey being the source of our Reli-Brittains into the Northern parts of Scotland, and had built forts in the narrow Iffinum gion: and also by reason of the Deverion which all of them bore to those holy places between Edinberough frith, and that of Dunroads into the Provinces Subject to the Reconsecrated by the actions and suffrings of mans, it feems the Beitrains had broke through that enclosure, and fubdued much our Savinar: to celebrate the memory of which there was continually a confluence of the Countrey beyond it. of Beleivers from all the quarters of the 4. Hereupon Hadrian not effeeming it would.

2. This moved envy in the minds of the terr and Gensile likewife, upon whose complaints the Superior not only renew of the perfectution of them begun by his Predecestion of the many many that the superior superi worth his care, or endangering his Army 2. This moved envy in the minds of the to repell them within their former bounds, contented himself to raise a wall or rampire more Southern then the former, which he continued the space of fourscore miles between solway frith on the Feft, and Tinmouth on the East lide of the Iste. Which wall made of Turfs, and firengthned with Timber, was afterward repaired by the Emperous Severus and again changed into a stone wall by Theadsfin Father of the famous Emperour of that name. This was in fucceeding times call'd the The Pitte Wall, by reason that those Northern Brittains beyond it became as a difind Nation, taking their name from their continuing the old barbarous custome of painting themselves, which the civil inha-bitants had relinquished. t. Hadrian the year following was call'd 4. B. 114. out of Brittany to compose a fedition rais'd at Alexandria in Egypt : Therefore he pais'd back into Gaule, and from thence into Spain where he wintred. Out of Spain the next year he fayld into Egypt, where having quieted the Countrey, he returned to Rome. A the black in 4. In this defolation did those Holy 4. In this defolation dill those tholy places by cell Believe the Methods of the Empereur Confinence was far pion affelling to Christian tellifone, thought it worth her paint and inadapt to factor on the Property Confi. In methor that, we the diwns trygisher if our Learner celly to be found. For ancient Generales, perfections of the Church, labouring with

## he Church-Hiltory of Brittany EMP. and conflant deaths of the Parfoffuer of it. Thefe things moved many to approve and tribitate it; and the Emperor Hastran himfelfe to publish an East's, probabing the panishment of any for their Beleife, if otherwise they were free from crimes. 3. What effect this mitigation of the perfection probably wrought in Pritary we fluid predendly flew. But first we will observe the publishment of the Iran, a lways active and reflect evincine and indame perfections around impocent christian. indconftant deaths of the Professions of it. tions against innocent christians. beginning of Hadrian raign and with much adoe were at last subdued: infomuch as they were forbidden to enter into, or so much as from a fix to look upon their Cit-ty Invigilem: The name of which was by the Empreum likewife changed into Aria Capitales, and in it a Temple was built to Paydra. The inforcever the larv were by a Law fulldien to practice circumction, the they be diffinguish themselves from o-thers. much as from a far to look upon their Citners. Jonn these provocations a second gebilion for more violent and largely spread boins in the storage, was missed by them, by which, sink by, she whole would now should be withing, and by, she whole would now though and spouds. To oppose them, a face that the majorimer field senerally. Joint Rysis, had been instances full, I taling Severar was combeen unincestul, luting Severa was com-manded up to # mensay, which he had go-verned fewerall years: and in his place was fent Examin Prifers, favoured by the Empr-me for fervice formerly done against the lears in their first fedicion. Concerning lews in their first fedicion. Concerning whom nothing remains of any exploits done by him: for all his employment was to guard the Wall or Rampire lately raised sorthrain the inroads of the rade Newhern Firstanis. Only there is filll extant an ancient Instription fignifying this his promotion, and the caste of the which Monument was raised by one of his Officers, Q. Coffee Districts of Australia. VIII. CE VIII. CHAP. Perfecution against Christians milipued v a &c. Severall robellions of tores switte perfection safe by Maria. was floorly after militarica upon on the original control of superficie male to him by ontion of a frequency the perfect of the original control or original con \*5: As for the particulars touching the profecution of the Israin war, the lavage emetics exercised by them, and the great hazards fultained by the Romans, which yet hazards fulfained by the Loman, which yet ended in almost an uter extipation of the Lorent hearing, these things not pertaining to our present sedign, are to be enquired into among the Hisparies of that Age. We will now never to the Ecclesistical safairs of Pariesey happing in this time, which though pages to justification of the piets and inmocrate of the Carlifar survivales in the vert Quasiers a Dillipte of the Applie, and Arther Billipp of Storm, by fuch meant the eye of many were opened, and ness began to confider Carlifastiy, not by the terraceous judgments and tumours of the Vulgaryor the malkings singethous of Lows, butly the folder account given of it by prudent men, and the uncainfed lives of finall moment, are not therefore to be omined.

IX. CHAP.

A D	R.	under Roman
. D.	24.	
	-1	
<b>x</b> . (	Э.	IX. CHAP.
	١	1. 2. The death of the B
	١	Coellas : to whom faccee
		Lucius, a child. The re-
	- 1	name:
		3. A message sent from to Pope Evaristus.
		4. An answer given by h
		Pape Alexander.
		5. Many Baptis'd in Britta
		or Cambridge.
A. D	. 124-	1. Oward the beginning
		rour Hadrian's raign dye
١		Son Lucim, a child then of t
1		
V.	-	affections of his subjects, being of cond Coellus. The reverence an
-	as. ad 0, 25.	hie Farher hore to the Komans
Γ		keen the cause that he gave
1.		name , which being derive ( hight ) hence the Brittain
		Lever Mann, or a great Brightr of the ioy he brought to his I
		of the ioy he brought to his I
1		born to him in his old age feaventh yeare of his raign,
1		the whole Kingdome which
1		great happines to enjoy a fuco most beloved King.
1		Rue Divine Providence
		had another design in the ap this King, name, intending it that heavenly Light, which
		this Kings name, intending it
1	-	time and by his procurement nicated to the whole Kingo
1		nicated to the whole Kingo
1		most signall blessing arrived. Though King Lucius, imitati
		Though King Luciu, imitati benignity, express'd much l
		tion of his Forefathers till
1		cations fent him from Go
١.		invitations and preparation
.	4	vine Providence occurring disposed him by little and
1		mit his neck to the eary a
1		Yoke of Christ. What the
		place.
		3. Our Brittish Hiftorians ,
		nsw, mention a mellage lent by Fope Evarifts in the latt
1		faign, exhorting them to t
- 1		Christian Faith. An occasio

Governours. III. Book. 41 Christians, for which purpose he sent his Edicts into all Provinces. No wonder therfore if that Holy Bishop layd hold of this opportunity to recommend that Religion, whose innocence was approved by its greatest persecuters. 4. Yea moreover Albertin Krant (im a late German Friter , from what Monuments it Brittish King does not appeare, affirms that King Lucius de his Son obtained from Pope Alexander the successiour of Evarifus, that the Christian Faith should ason of his be preached in this Ifle. Which if it be true, we may reasonably impute the occasion of the Brittains it to the Emperour Hadrians Ediff published for the ceasing of perfecutions against the Christians. Now that this Holy Bishop did his Successiour readily comply with so defirable a request, my at Granta, and confequently fend Appfolical men to propagate the facred Verities of our Christian Faith, some Friters doe hence sometimes. collect, because about these times our Ecclefiafical Annalls doe take notice of the of the Empecoming of S. Timothem and S. Marcellm with others into Brittany, concerning whom we ed the Brittish fucceffour his Shall treat shortly.
5. Moreover in the most ancient Monuten years old, her, possess de the steem'd as a sements of Burton Abbey we find, that in the yeare of our Lord 2 hundred forty d love which and one there were baptifed in Granta (afterfeems to have and one there were captured in ordinal called ward call'd Cambridge) nine Doctours and Choilars. Now whether this so memo-rable & publicka Ceremony was performed by any of the Preacher sent by Pope Alexanhim a Roman ed from Lux s called him nes, by reason der, is not mention'd in these Monuments. Father, being However this is confidently averaged by Gildas, That the Christian Faith did from the , in the thirty as likewife to beginning entirely remain in Brittany till Dieh esteemd it a cletians perfecution. Which faying of Gildas, as ceffour to their Bishop Visher well observes, was seasonably recorded by him, least any one should thinke that feems to have before the conversion of King Lucius , Christian fel. 52. ppointment of Religion brought into Brittany by the Apostles and their Disciples, had been utterly extinfor an omen of in this Princes ouished. it was commudom. But this not fuddenly. ing his Fathers kindnes to the ot the superstiafter many Vood, and many s which by Dig in his time, and most happy se preparations n in their due Gildes and Nento the Brittains ter end of Traians the embracing of Christian Faith. An occasion and advantage for fuch a message may feem to have been taken from Trains mirigating the perfecu-tion formerly rais'd by him against the

X. CHAP.

42 The Church-H	liftory of Brittany	ANTONIN P. Emp.
		A. D. 160
		1
X. CHAP.		
- 1 · 1 · 1 · 1 · 1 · 1 · 1 · 1 · 1 · 1	XI. CHAP	XI.CHAP.
. Antoninus Pius succeeds to Hadrian	,	
in the Empire : who feat Lallius Frbicus	' '	
to represse the rebellious Caledonians in	s. Succession of Popes : Pope Pine efta-	
Brittany.	blishes the observation of Easter : to	
2. 3. The Brigantes in Brittany rebell:	whom the Brittains conform.	
and are pacified : For which the Em-	2 3 4. Of S. Marcellus a Brittain:	
perour is stiled Britannicus.	Bishop of Tiers and the first Brittich	
or the Emperour Hadrian fucceeded	Mariyy ; he suffred out of Britta	
Anteninus Pius adopted by him: In	ny.	
he beginning of whose raign the Northern		
ude Brittains took the boldnes to break	I. TN the nineteenth year of the Empe-	4 D
hrough the wall rais d by Hadrian for their effraint, and after a hostile manner made	rour Antoninu , being the one hun-	A. D. 158
nroads into the Reman Provinces. For the	dred fifty eighth yeare of our Lord, Pope	
repressing of whom Lolling Projects was by the	Pim the first of that name succeeded Hi-	
New Emperous fent into Brittany to govern	ginm, the Succeffour of Pope Alexander. He was the first who by a Decree established	
the Reman Army: who easily quietted those commotions, and moreover drove back the	the observation of Baster, or the Feast	7
Pristans within their former bounds, at	of our Lord's Resurrection on a Sunday ,	÷
sdinborough, where he rais'd a new Wall, in	in opposition to the IndaiZing Christians in	12
he fame narrow space between the Eastern	the East, who pretending a Tradition from s. Islan the Evangelist, kepd it precisely on	
and Veftern feas, where formerly Islim	the fourteenth day of the first Moon in	
verall forts at convenient diftances. From	March. This we mention here because	ł
which wall the Emperour Antoninus in his	fome Medern Protestants pretending that	
Itinerary reckons the utmost limits of the	our ancient Brittish Christians conform'd	
1. A few years after, the Brigantes (in	themselves to the Eastern, not Reman cu- frome, doe therfore infer that this Island	1 :
Torkshire) upon what provocations it is un-	received the Christian Faith , not from Rome,	
certain, began tumults, and both by Sea	but the Eaft : Which controverly shall be	
and land invaded the Ordevices (in North-	examined in due place. 2. Our Anciene Ecclefiaftical Monuments	
the others likewise repayd in the like man-	make mention about this time of s.	
ner. Hereupon Lollins Prbiess the Reman	Marcellus a Brittain born , and a zealous	l
Pretor, leaft this flame of diffention should	Apost lical Preacher of the Faith in Brit-	Martyr.An
ipread further, timely put both his army and Navy in readines. Himfelfe lead his	tany. Concerning whom our English Mareyrologe testifies that he gathered into a	4. Septemb
Army by land, and Seise Saturnines com-	flock the remainders of those who had been	1
manded at Sea : Thus in a short time all	converted by S. loseph of Arimathea and his	
differences were composed, and the Brigan- tes, who first began the sedition, received	companions, confirming them in the same	
condign punishment.	3. This S. Marcellus was afterward or-	١.,
3. Though these two Tumults in Britts-	dained Bishop of Tengres and Triers. For be-	Miraus i Faft. telg.
ny are by the Writers of those times only	fore Confrantins time, faith Miram, those two	Lunij.
fleightly and fummarily described, yet it feems they were full of danger and hazard	Citties were govern'd by one Bishop. In the Annals of which Church we read,	Catalog.Ep
to the Romans, other wife the Emperour An-	that Saint Lucius King of Brittany was made	
toning by whose directions and authority	a Christian , and baptifed by the Marcelles	l
the war was managed, would not have af-	a Christian , and baptised by the Marcellus a Teacher of the inhabitants of Triers In-	
fumed the Title of Britanniens , as a conque-	deed it is not unprobable that King Lu-	
rour of Breezeny, Which Tiele norwithfran- I	cins might have been inftructed in the	l
rour of Brettany, which Title notwithstan- ding we find ascrib'd to him.		
rour of Breeeny, which Tiele norwithstan- ding we find afcrib'd to him.	disposed to the Profession of it by this	1
rour of Britteny, which Tiele norwithftan- ding we find afcrib'd to him.	verities of Christian Religion, and well disposed to the Profession of it by this same: but there are far more authen-	1
rour of Bretany, which Tiele notwithstan- ding we find ascrib'd to him.	tik testimonies demonstrating that he	1
rour of <i>Intent</i> , which <i>Tiele</i> norwithftanding we find afcrib'd to him.	Saint: but there are far more authen-	1

4. This

under Roman Governours. III. Book. 43 P. EMP. A D. 161 4. This holy Bishop was the first Bristain which suffred Martyrdom, out of the Island, departed out of this life, and in the four-teenth of the Calends of Iune ( in the year as S. Alban was the first that suffred within of our Lord one hundred fixty and one) the was buried in the Sepulcher of her Father it. He is commemorated in our Martyrologe on the fourth of September, and in the in the Coemitory of Priscilla situated in the Sa-Gallican Martyrologe he is celebrated with an 4. Prifeills here mention'd, by whom a illustrious Elogy. This his Martyrdom hapned many years after this time, in a great Coemitory or common place of buriall for perfecution rais'd against Christians during the raign of Anteninus his Successour, Mar-Christians had been bestow'd, was the Mother of Pudens and Grand - mother of cm Aurelim , when he was absent from this holy Virgin. From her probably it was that her Mother Claudia, took her name. Reme, and gone into the Eaffern parts then in commotion after he had finished the For as she being a Captive attending King Caraffacus when he was taken prisoner by Offerius, the changed her British name German Watt. into Claudia, out of regard to Emperous Claudius : fo being maried to Pudens the it feems once more changed it for another. XII. CHAP. peculiar to her hufbands family. XII. C H. 1. 2. S. Timothy the fon of Pudens preaches in Brittany XIII. CHAP. 3. Of his Sifter S. Pudentiana. XIII. CH 4. Tho Priscilla was. 1. 2. The death of Novatus Brother of S Timothy and S Pudentiana, fignified in a latter from the Holy Preift Paftor. Ogether with 8. Marcellas there came Trom Reme another illustrious sains of Noble Birth and plentifull fortunes, all which notwithstanding he despis'd and re-S. Timothy in Brittany. 3. S. Timothy's Anjwer: who leaves to the diffolal of his Sifter S. Peaxedes the flateleft by their Brother. linquish'd that with more freedom he might preach Christ crucified : This was s. Timethem, the ion of Pudens 2 Roman Sena-4 s. She dedicats the Bathes of Notour, and of his wife, suppos'd by many to have been the famous S.Claudia, the Briefish vatus or Timothy, into a Church where Christians affembled. Lady, concerning whom we have already treated. He was Brother to Nevatus and to S. 6. why Churches in Rome call'd Pudentiana and S. Praxedes, whose memories are anniverfarily celebrated by the Catholick Church. The next yeare followed the death of Pudentiana's Brother Novatus. 2. The coming of S. Timethem is a con-fiderable proof that his Mother was a Brit-Concerning which the ancient Ecclefiatain : and for that reason the whole family may justly challenge a place in this History.

And because he survived the rest, we will sticall Monuments have still preserved a letter written by the Holy Preift called Paffer, directed to S. Timoshem then absent breifly fet down what we find in the Ecclefaftical Office touching the two Holy Sifrom Reme , and employed in the Apoltolick Office in Brittany the tenour of the 3. Pudenciana a Firgin, daughter of Pudens a Roman (Senatour) with admirable piety pra-lifing the duties of Christian Religion, together with her fifter Praxedes fild her patrimony, and Letter is as follows: 2. Pafter a Preift to his follow Preift Timoshess, health in our Lord. The Venerable Virgin Praxedes was in great affliction for the death of her Sifter Pudentiana. Thereupon with ber spire Praceder, slid her parisons, and diprihardes he power the source, aring from tonce: groung her slife wholly so fathing and prayer. By her adactions and I cade her whole family, ensighing spinent fix perform, was converted to the Fach, and Laprified by Pop Fism. And there are the second whom by an Edit of the Emperous Antennam public Accepter of Christians were firm to the second with the second w many honourable Christians eogesher with our Holy Pape Pins came to her to comfort her. There came likewise to her for the same purpose Novatus Jour Brother, who is also our Brother in our Lord, and gave her much confolation : and moreover by bis liberalies be greatly refreshed many poore Chrione Myseries together with other Christians in the house of Pudentiana: who kindly entertained them all, affording them all things needlary for their sufferants, Thus continually fluss, ministring on them pleneifully of his wealth. Being with his Sifter, he car-neftly defired that by her prayers he might obtain mercy from our Loid. He likewife, sagether with our most bleffed Bishop Pins , doth fre employing herfelfe in thefe offices of Piety she

The Church-History of Brittany

ANTON. P. EMP.

A. D.16.

4. D. 165.

P. E.MP. A. D.161

quently commemorate you at the Altar of our lard. About a month and twenty eight days days after he was departed from the Virgin Pra-Asy after he ma departed from the Frign Fra-rades, he fill fix Now on bishop Pinn egether with the Frigin Fraceder bosing a felicitude for all Christians, they naquised where the that of God Novatus was fince he appeared not in the Congregation. And they were informed to he was detained thence by fickner, this were all he was detained thence by fickner, this were all he was detauned thence by futner: note were worn furnerfull. Herenpos the Bellful Frigin Pracedet fayd to now Bishop Pint, if it be your Helinet placfure? Les us goe to him i for by your visitation and prayers I de affure my felfe our Lord will fave him. Pronthe her propofall it was resolved accordingly : and at night wee together resolved accordingly: and ar nignt wee together with our Bishop Pim, and the Firgin of our lord Pracedes, went to the Man year Lord Nevatus. And when this Holy man heard that this assembly was come to fee him, he gave thanks to our Lord for the comfort he received by the Vifitation of the Holy Bishop Rim , together with the Virgin of our Lord, and all the rest of m. Thus wee remained in his house eight days and nights. And during the time we were with him, he expressed his Vill and pleasure to be, to bequeath to your selfe and the Blessed Pirgin Praxedes all his estate : and on the niegea virgin prazeasi au nu spare : ana un the thirteenth day following he departed to our Lord. Of these things we regether wish holy Pius Bishop of the Apostolick See and the Virgin Prazedes, thought meet togive you an account by thefe ou thought meet toging you an account of tolly and letters, to the end you might acquaint me with your pleasure, how you would have the estate of your Bresher Novatus disposed, that your appoint-ment may in all things be observed. Sent by Buse-bism a Subdeacen of the holy Reman Church.

3. To this Letter S. Timetheus his Answer follows, though fhort, yet full of piety and perfum'd with the simplicity and Christian perfum dwith the implicity and control Charity of that age. Timeshess to his Briefier and fellist preif Paffer, and to his meft hely sifter Pracedes, health. We being defiress in all things without delay to expresse our service, befeech your holines to recommend us to the Memory, and your nounce tercomment as a test and specifies, the boly Bi-intercession, of the Holy Applies, the boly Bi-interpress, Prelat of the holy Apolloick See, and all the saints. I your humble servans perusing the letter you were pleased to direct to mee, am there abundantly filled with toy. For my solle alway: was, and fill continues resigned to yours. Wherefore your Holines may take notice, that the Same is pleasing to us your Semant , which was agreable to our Brother Novatus, namely that what he bequeathed to mee, should be at the what he bequeathed to mee, stooms as an in-difficition of the holy Virgin Praxedest: and there-fore hiereby you have full power to employ the faid legacy which way seever shall be thought good by

you and the faid hely Virgin.

4. Now what was the successe of this holy negotiation appears in the ancient Affrof the same Paffer in these words , Having therfore received this Epifile, we were filled with iny, and prefensed is to the Holy Bishop Pins, to be read by him. Then she bleffed Bishop Pine gave read by him. I pen the old he a simple tim gave thanks to God the Father. Almighty. As the fame time the hely Virgin of our Lord Praxedes, ha-ving received such power (from her Brother.

Timotheus) humbly befought the Bleffed Bi-shop Fim that he would dedicate a Church in the sump rom sum or roman mentare comment in the Baths of Novarem, at that time not frequented: became in them there was a large and factions Edifice. To this request Bithop Pine willingly yeilded, and dedicated a Church in the Baths of Novatm at Rome in the fireet calld The Brick-layers fireet, where likewise he conflicted a Roman Title , and confecrated a Font for Baptifn

man title, and conjectated a tens for saptiful on the fourth of the ides of May. 5. These Bather here named from Nova-tus, have elsewhere their title from 5. Timothem, being fituated on the mountain at Reme call'd Viminal. To this place it was , before a Church was folemnly confecrated that Christians usually repaired, but privately, for the celebration of holy Christian Mysteries : as we find in the Acts of s. luftin the Philosopher and Marryr : For being examined by the Prefett of Rome concerning Affemblies , his answer was , I have hi-thereo had my abode near the house of one Martime, at the Bath named The Timothin-bath. For which Affemblies , having been forbid As. luftin. by the Emperour, the same suffix four sp. sa. years after suffred Martyrdom.

6. Now Whetas in this relation made by the holv Preif Pefer, there is mention of a Reman Title constituted by Pope Pine; we may observe that in the first intancy of the Church, those who were ordained Preise to celebrate Divine Myfferies, Were not confined to any fixed refidence, but exercised their to any nice reintence; our exercised their function in several places, as occasion presented it selfe: But about the year of our Lord one hundred and twelve S. Evansium Pape ailign'd to each Preift a peculiar Cure and Parish in Reme, which were called Tiruli, or Titles, fo named from the Enfigns or Marks fer on the places where they affembled: which in the ancient Churches were Croffes, erected to fignify that fuch buildings were appropriated to Christian Worship.



XIV.CHAP.

under Roman Governours. III. Book.

EMP. -A. D.166

VIV. CH.

4. D. 163

XIV. CHAP.

. The death of Antoninus Emperour, to whom succeed Marcus Aurelius and Tucins Verus.

- 2. The death of S. Praxedes. 3. Perfecution vais d by M . Aurelius at the instigation of Philosophers.
- HE same yeare with s. Novarm, did the Emperour Ansoninus likewise end his lite to whom fucceeded Marcus Aurelius, call'd the Philesopher , and Lucius Verm: fo that the Reman Empire was joyntly governed by two persons, with equall authority. 2. In the second year of the raign of these

Emperours dyed the holy Firgin Pracedes.
Concerning whom thus the Holy Priest Pafor continues to write: Two years and eighteen days after this Church was dedicated, there was agreat perfecution vail'd against Christians, to the end to suce them to worship idols: and many were crown'd with Martyrdom. Now the bely Firgin of our Lord Praxedes, being fervens in the Hely Ghoft, secretly conceal d many Christians in the sayd Tisle, or Church : whose bodies she Brengthned with food , and their minds with exhoreacions proceeding from Gods forist. Then information was given to Antoninus (that is, M. Aurelius) that Christian assemblies were made in the house of Praxedes. The sent Officers and layd held on many, among which was Symitrius a Prieft , wieh sweney two more : All which he commanded to be put to death in the same Tiele, without any examination. These bedies the blesrecovers any examination, whose bodies the blef-fed Firgin Praxedes took by night, and buried them in the Comittery of Profesh on the sea-vemb day of the Ides of Iune. After the the Holy Virgin became much afflitted in mind, and with many greans prayd unto our Lord that she might passeout of this life; whose prayers and teares found accesse unto our Lord lesus Christ. For on the thirty fourth day after the Martyrdom of the forefaid Saints the consecrated Virgin went unto our Lord, on the twelfth of the Calends of August. Whose body I Paster a Priest buried

3. This perfecution was begun cheifly at the instigation of Heathen Philosophers, espe-cially the inhuman, beastly sest of the Cynicks. For by reason of the Emperours studiousnes and profession of Stoicall Philo-Sophy, such persons had easy admittance to him. Among whom Terianus a learned Chrisfian in that time takes notice of one infamous Cynick called Crescens, whose vanity, uxury, cruelty aud profanenes is well decribed by him : and S. Juffin Martyr in his

next to her Father in the Comitory of Priscilla in the Salarian way: where at this day the

Prayers, and devotions of Saints are frequently

oration publickly pronounc'd before the se-nat, mentions the same Cynick with contempt and indignation : as it were prophecying his Martyrdom following, and procured by those Sycophanes.

XV. CHAP.

XV. CH.

MP.

A.D. 166

1. 2. Of S. Timothem: his death by Marterdom at Rome.

- 3. A Letter of Pope Pins fignifying 16.8, Oc. 4. His universall care over the
- Church. 5. 6. A second Letter of the same Hola Pope.
- 7. Great care of Christians touching the Sacred bodies of Martyrs.

Hus we have the fumme of what is in Ecclefiafficall Monuments deli-vered touching three holy children of Pudens a Roman Senatour, and his wife Claudia Priscilla: in the Alls of whom our Nation has an interest, partly in regard of their Mether a Brittish Lady , as likewife their Brother S. Timethem , who befides his general! Apo Holscall Office exercised in this Island, had no doubt a great influence in dispoling King Lucius to the embracing of our christian

2. Now besides this generall Charafter of this our Saint, there is little extant touching S: Timothem, but only that the year after his devout Sister Praxedes death, he return'd to Rome, where also he became a happy prey to those sensual savage Philofophers, and in the following year glorioufly ended his life by Martyrdom, together with another worthy companion called Marcin. This appears both in the ancient Roman Martyrologe on the twenty fourth of March, as likewise an Epifle written by the Holy

Pope Pius to Iuflus Bishop of Vienna in France.
3. The Copy of which Epiftle is as followeth : Pim Bishop of Rome to his Brother In-flus Bishop. Before thou didft depart from Rome, our Sifter Euprepia, if then doest well remember, assign a the Title of her house for maintaining the poore: where we abiding with our poore bre thren det celebrate Masses. Now we are desirous to be informed concerning thy affairs, most happy Brother, since thou tookst thy sourney to that Se natorial Citty of Pienna: as likewise with what successe show hast spread abroad the seed of the Gospell. Those Priests which had their first education from the Apostles , and have consinued to

our daves, with whom also we divided the care of

preaching the word of Fasth, having been call'd by

our Lord, doe now repose in their eternall man-

fions . Saint Timothem and Marcus have ended

M. Aur EMP.

### The Church-History of Brittany 46

M. Aus. EMP. A. D. 170.

XVI. CH

A. D. 166

4 firend

their dayes by a happy conflict. Take care dear Bro-ther, that thou follow them by imitating their wher, that thus fellow them by smalleting their Teals, and freeing thy felfe from the chains of this world. Make half to obtain with the thay supplies the civerlading palm of villary; that palm which s. Paul attaind by a world of fifting; and s. Peter also, from whom the Criffe is felfe could not take the leave of Christ. Sater and Eleutherem , worthy Priests salute thee. Salute the Brethren who live with thee in our Lord. Cherinthm, Satans prime Minister, seduces many from the Faith. May the Grace of Christ dwell for ever in the heart.

4. In this Epifle we see what a generall care this holy Bishop expresses, and how his solicitude for the salvation of soules is not confin'd to Rome or Italy only. As likewife how he professes that he divided the care of propagating the Geffell to Priefts subordinate to him. So that it cannot be loubted but that S. Timotheus his employment in our Lords Fineyard in Brittany procoeded from his care, and was accompanied with his benediction. A further proof whereof is afforded us in another letter of his to the fame tufins Bishop of Vienna, which

we here fet down.

5. Pius Bishop of Rome, to his Brother tuffus Bishop, health. Attalus is arrived here, bringusing, picain. Attains a arrive a nere, oring-ing with him the Epifles of the Martyrs there: whereby he has fill down bearts with ineflimable iny for their triumphs. He acquainted we shat our hely Collegue Verm has victoriously triumphed also over the Prince of this world : and that poca alymore the errnce of this peace in the Senatorial thou are feated in his place in the Senatorial City of Vienna, being cleathed with Epifcapall Festiments. Be careful therefore faithfully to discharge in our Lird the Ministery which thou haft received. Let not thy diligence be wanting decently and reverently to bury the bodies of the Martyre, as the members of Christ : for the Apossibles treated S. Steven. Visit the prisons of the Saints, and take care that none of them loose the fervour of their Faith. Approve holy Martyrdoms by the light of the Holy Spirit in thee. Encourage and encite them to continue conffant in the Faith. Let the Priefts and Deacont obferve thee, not as a Mafter, but as a Minsfer of Christ. Let thy piery and holines be a protection to the whole congregation under thee. Our brethren , whose names Attains will acquaint thee with, are freed from the Tyrants cruelty and now reft in our Lord. Paffer the Preift bath built a Title (or Church,) and is happily dead in our Lord. Know, o most blessed Brother, that it has Lora. Anony may be the above in the second of my life ap-proaches shortly. One thing I carneflly begg of thee, that in the hely Communion thou wile nor be unmindfull of me. This poor Senat of Christ at Rome Salutes thee. I salute the whole affembly of Brethren with thee in our Lord.

6. That which this holy Pope mentions of his approaching death, was by the event prov'd to have been a Divine revelation, for the year following he was crown'd with Martyrdom , after he had fate ten years :

And Anicerm 2 Syrian fucceeded him. 7. As touching that advice concerning the Bodies of Martyrs, severall examples of those Primitive times demonstrate, that what he there advises, was no superstitious invention of his own, as our Modern Separarifts doe call it, but a duty received from the Apofiles. Such reverence did the Church of Smyrna expresse to the Relicks of S. Polycarpus, who was martyrd two years after s Pier: as appears in their Epifile relating the circumstances of his blessed death. The malicious Jest would have perswaded the Reman President to have refused the holy Martyrsbody to the Christians of Smyrna, least fayd they, they thould for lake their cruesfica God, and worthin Polycarpus for a God: for these miscreants could not diffinguish a facred Veneration due to holy Relicks, from that Supreme adoration, which belongs only to God: But those holy Primitive (briffians were better instructed, for thus they write; We (fay they) have reposed the bones of Poly-carpus, more valuable to us then precious stones, and purer then gold, in such a place as is decent and becoming: There being all of us assembled, God will give us the grace to celebrate with all possible joy and exaltation the day of his Martyrdom , as being indeed the day of his more happy Nativity.

#### XVI. CHAP.

Calphurnius Agricola.

Commetions in Brittany : pacified by

2.3. Long and dangerous war in Germany. A victory miraculously obtain'd by the Pravers of Christians.

4. Successions of Popes. Touching King Lucius.

TN the eighth yeare of the raign of M. Aureline and L. Verus , the Northern part of the Empire, especially in Germany and Britrary, was cruelly agitated with tempests of seditions and wars. In Brittany the Northern Province of the Ottadini (about Berwick) broke out into open rebellion: for reducing of whom Calphurnius Agricola was fent into the fland, upon whole ap-proach the rebels quickly submitted. And all that remains besides to keep alive his Memory, is an Inscription upon a Piller rais'd by A. Licinius, wherein Calphurnius Agrico-la's name is engraved: Which Pillar is dedicated to the Syrian Goddeffe (Dea Syria.) worship'd, it seems, by the Romans in that place. Concerning which Goddeffe the reader may consult our learned Mr. selden in

his Treatife of that argument. 2. But the German war was more lafting and doubtfull : which not belonging to

under Roman Governours. III. Book

M. Aur. /

our present design, the relation of it must be sought for in the Roman Historians of this A. D. 180. age. Yet one circumstance in it, conducing much to the glory of Christian Religion, must not be omitted. Which was the faving of the Empereur and the whole Roman Army, not only from a certain destruction by the German Nations, (the Marcomanni, Catti, erc.) man Matiens, (the Marcemanni, Carti, 67-c.) by whom they were inclosed, but from a more irrefikible enemy, extremity of thirst: All this obtain'd by the Prayers of Christian

> liverance. 3. The particular circumstances hereof we shall refer to the following Book , the argument whereof will be the happy and glorious conversion of our British King Lucourto the Christian Faith: To effect which, this so wonderfull, publick and unquestionable a miracle, no doubt much conduced.

Now this conversion having been perfected

in the beginning of the raign of the Empe-

Guldiers, not only interrupted all perfecu-

tion of them, but obliged the Emperour by

his publick Letters fent into all Provinces

to professe his gratitude for so eminent a de-

rour Commodus, who fucceeded his Father M. Aurelius, which was four years after this stupendious deliverance of the Romans , our Ecclefiasticall Monuments afford us little for the furnishing that space of time. Therefore we will onely adde, for a diffinct clearing of Chronology, the fuccession of the Bifliops of Rome lince the last mention'd Pope Pour the first of that names.

4. To Pope Pins therefore, having fate fomewhat more then nine years, and dying in the year of our Lord one hundred fixty fix, fucceeded S. Aniceim, to whom after nine years succeeded s. Sorers, who having for the space of five years filled the Chair of S. Peter, had for his next Successour S. Eleatherius in the year of our Lord one hundred and eighty: in the third year after whose affumption to the Apoflolick dignity King Lucius, then an old man, for he had raigned fifty eight years, by Gods mercy and grace, had his youth renew'd like an Eagle , being born again by Baptism, and made an heyr of an everlasting Kingdom.

A. D. 180.



Seld, de Di:

THI

A. D. 161.



# FOVRTH BOOK **CHVRCHHISTORY** BRITTANY

LCHAP.

I. CHAP.

2. The Conversion of the Brittish King Lucius in his old Age. 2. 3. Severall Motives thereto. 4. Edies of former Emperours in favous of Christians. 5. An example of the Emperout An-toninus his Edict.



ING Lucius had now gover-ned the Brittains almost threened the Britanns almost three-foore years, having begun his raign in the tenth year of his age, waten Almighty God at lat fubdued his heart to the belief in ad obedience of his 64-fell. It may perhaps feem strange he should hold out so long against the \*Trants: but yet if we consider the tensious free of manne nature to inverterate cuftoms, especially such as are agreable to flesh and blood, and like-wife the horrible scandals and prejudices which then were cast on Christian Religion, which even without fuch prejudices, is extremely contrary to our naturall inclinations, it is to be esteem'd no lesse then miraculous, that a great King in such times as

the first example, and this in his old age, of

the first example, and this in his old age, of timbring a Secpter and Crewn to the lipritual Scepter of Christ, Kingdom.

a. Behdes his fo long experience of the innocence, humility, patience and peaceable dispositions of his Christian Subjects, we may suppose the principal Messees inducing him to yell datalate to the exhortations of the control of of many Apostolick Preachers, such as were s. Aristobulus, S. Marcellus, S. Timetheus, &c. to have been two; First the Testimonies that the Emperours themselves, though otherwife Enemies to the Christian Faith , gave to the Protesiours of it : Next the wonderfuli the Proteinous of it: New the wonderful testimony that God gave thereto by rescuing the then raigning Emperour from unavoy-dable destruction by the prayers of his Christian Chr flian fouldiers,

3. As touching the former Testimonies of Emperours, they are the more weighty, because given not out of any worldly respects, but purely out of a conviction of the innoout purely out of a conviction of the inno-cence of poor perfectited Christians, after all feverity, rigour and cruelty had been used toward them to force them to renounce their Profession. Moreover these Emperours were not such as Nero, Vitellius or Domitian, whose favour to Christianity would have been a diffrace and prejudice to it: But Princes venerable to the world for their prudence, courage, and zeale likewife to their own inperfittion; Such were Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aureline

M. Aur. P. EMP. A. D. 181.

10

# The Church-History of Brittany

M. Aur. Емр

A. D. 181.

II. CHAP.

of this nature were fent over the whole Em-

4. We will here infertonely one Edit of the Emperour Antoninus, by which we may gather the tenour of the others. It is extracted out of the Writings of S. Infin the Philesopher and Martyr, who then flourished The form thereof is as followeth.

5. The Emperour Cafar Tiens Elius Hadria 5. The umpereur Cajar Istus Belius Hadria-nus Ansoninus Pius Augustus, Highest Preist, thu streenth time possessed the Tribustical Power, and thu third time Consul, Father of his Power, and thus towa time Conjus, Fainer of nu Countrey. To the people of Afia, Hedeh. I am assured that the Gods will not permit these men to tye hid in obscurity, who refuse to pay due honour and worship to them: for they themselves will far more severely punish such, then you can. And you doe not consider that by molesting and tormensing those men whom you call impious, and charge as enemies to the Gods, you thereby doe the more confirm and encrease their Religion For to them it is a thing more defirable to be ac-cufed as criminall, and to lay down their lives for their God, then to enjoy the prefent life with worldly contentment. Hence it comes to paffe that by exposing their lives in this manner they obtain over you a more illustrious Victory, then if they should perform what sever you require of them. Now as concerning the Earth quakes which both in late times, and at this prefens alfo do happen, I judge very reasonable to give you fame admonition. Thenfoever fuch calamities befall you, you are presently disheartned and in despaire, and you impute to their Religion, as if it alone was the cause of all missortunes hapning to you. On the other fide, when sever any such accident befalls them, they are thereby incited to a more conflant and firm truft in God: Whereas all that while you either loofe all know. ledge of God , and utterly despise all sacred duties, not only refusing to pay the worship and fervice due unto the Deity, but greevoully vexing and to the death pursuing those who doe observe and reverence him. Now severall Ma giftrats and Governours of our Provinces have peresofore written letters in the behalf of those innocent men to our most holy and deified Father Hadrian. To whom his Arfrer and Re-Script was, That no further trouble or moleflation should be given to thoje men, except they should otherwise be found guilty of any crime, or that shey had a design prejudiciall to the Roman Empire. Many have likewife written to me in their favour, to whom my Answer was , That I affented to the Ordinance and Will of my late Father, And my pleasure is , That if any shall bereaf. ter offer any injury or vexation to any Christian. upon this account that he is a Christian, the perfon fo perfecuted, though he be found to be indeed a Christian shall be presently acquirted : and his

accuser shall undergoe a just and due punishment.

6. This Edist though in this Copy directed only to the Eaftern Provinces, where the malice and petulancy both of Jews and Gentiles, Enemies to Christianity, was more violent, yet no doubt had its effect in all other places alto: For belides that the cause of Christians was every where the fame ; Edifts

pire, as we shall see in another of the same nature published by M. Aureline, and prefently to be produced. And however, all Christians no doubt would be zealous to make use of the advantage that such Edists gavethemito justify their Religion, and clear it from all prejudices cast upon it: For what could the most learned among the Christian Friters in their Apologies invent more ho-nourable and more advantageous to recommend the Christian Faith, then this Heathen Emperour here published to all the world? It cannot therefore be doubted, but that fuch Testimonies from Enemies of fuch Authority had great influence on the minds of all con fidering moderate Heathens, though otherwife leffe disposed to embrace the Truth then King Lucius was, who from his Ancestours inherited a spirit not only of civility and courtefy to all, but likewife of a particular kindnes and liberality to Christians.

### II. CHAP.

. 2. cfc. The vonderfull deliverance of the Emperour Aurelius and his Army by the prayers of Christians : particularly related out of Dio &c.

4. 5. Die wrongfully afcribes thu Victory to a Magician.

6 7. The Emperours own true relation

8.9. This an occasion of the Conversion of many : particularly of King Lucius. 10. Mistake of the Cemuriators of Magdeburg.

11. 12. Eusebius his testimony of the Conversion of many (in Brittany.)

BYT another far more powerfull and Befficacious Testimony to the Truth did Almighty God himselfe at this time give to all mankind, by delivering not the Emperour alone, but his whole Army, yea in a manner the Empire it selfe, upon the prayers of his Christian fervants, from deltruction otherwise inevitable.

2. The state of the then present affairs and danger is thus described by Die a Reman | plain Ma Hifterian living in those times, and a bitter | 61. 166.71. enemy to Christians ; The Emperour Marcus (faith he) after many and great battels fought in Germany, and no small dangers undergone, at last subdued the Marcomanni and ILTyges. After which arose a new and sharp war against a Nation called Quadi : From which war enfued a Victory to the Romans, happy beyond their hope, being indeed obtained by a miraculous favour of God : For the Romans in the midft of the battel being brought into extreme danger, were faved after a wonderfull manner, & meerly by a special Divine

under Roman Governours. IV. Book. 51

M. Aus. EMP. A. D. 181.

offifience. For being narrowly enclosed on all fides of by the Quada, shough, where she places were commended to the place when the place were commended to the place with the place of the place and the off. For they the advantage of them multisudes having feifed on all passages, they bad so shute them in , that they could not come to any mater. Now the Romans being brought es any mater. Now the Agmans of the promphi-isses obefie exercise difficulties, and termented both with diffufer, wounds, a burning best of the Sun and mederable thirft, for that they could toe sun and minerapie ening, jo that they could neither figher, nor draw off from the place, but were fare a to fland fill in their arms exposed to the flery beamer of the sum: On a sudden is the fiery beamers of the same: On a finisher there man a gashering together of many clouds, from which defended wonderfull great churrer of raine enfruhring the Romans, which could be imputed on so where cause, but a special immediates favour of God.

3. , Thus writeth Die: and hereto adds. that the Remans being encouraged by fo unexpected an affiftance of heaven, valiantly fet upon their enemies aftonish'd , at fuch a miracle, who immediately fled. and in their flight as many were kill'd by , lightning , thunderbolts and stones fal-" fwords. So that it was notorious to all the world that this so great deliverance and victory was the work not of men, but God only. A. New though evidence hereof extor-

ted from Die a tree contession of Devine goodnesse, yet his malice and envy against the Christians incited him to attribute this Meracle rather to Mereck more powerfull then his God Mercury, then to the true God of the Christians. For to the forecited account, he adds this conclusion: The report is (faith he) that a certain Egyptian Magician called Arnuphis, who was then according on the Emperour Marcus , did by Magicall arts impocate Mercury , effectally that Deiry which rules in the aire , and other Demons , and by their aftifiance forcibly procured such showers. But Xaphalos the abridger of his History, evidently convinces this imposture, by thewing first char she Emperour was never adthe despite of Magick, or affected with the soiety of the Profesors of such eris: And afterwards declaring the true circumstances of the matter, to this effect : Marem, faith he, beving in his army one Legion confifting of foul-diers which came from Melitine (in Armenia) and were all of them warshippers of Christ : There came cohim being in great feare what would became of his Army, and as a lofte what courfe to take, the Prefelt of his Pretorian bands, who told him That there was nothing fo difficult but these which were called Christians could obtain from God : of which Profession there was then prefent in the Army one entire Legion. Marcus being the informed, defired the Christians to make Supplication to their God in behalf of the Army.

Which affoon as they had done , God immediately granted their prayers, and with the same showres destroyed the Enemies, and refresh'd the Romans. acproper the Enemies, and refresh a line Apinanis.
Hereupon Mareus wonderfully affonished with
these things, by a publick Edit honour'd the
Christians, and called that Legion the Trandring Legion. And to this effect an Epifile written by the Emperour himfelfe is extant to this day.

6. This was the true Narration of this wonderfull deliverance, which is confirmed by the Tellimonies of severall learned Chris fians in their publick Apologies for their Religion immediately after that time fuch were Apollonaris Billiop of Hierapolis cited by Eu-Chim and S. Greeory Niffenn, and likewife Terrulian in his works full extant. Which in eration, in is a proof undeniable of the Truth of these 40. Marin. things : because otherwise their alledging Tertull. 4of so famous an accident in the times when Scapul c. 4. if their allegations had been false, they might evidently have been convinced of most impudent forgery, this would instead of pacifying, have more enraged their perfecutors against them.

6. But a Fienes beyond exception is the Emperour Marcar himselse, though a Heathen, who testifies, not by report or hearfay, but what his eyes had feen : This he does in a publick Letter or Edill in favour of Christians, which he commanded to be fent through all the Provinces of the Empire. This is that Epiftle mention'd by xibilin: the renour whereof is this :

7. The Emperour Cafar Marcus Aurelius Augustus Antonimus , Germanicus , Parthicus, Sarmaticus , High Preift , in the twenty eighth year of our Tribunitial Power, and our third Confulship, Father of our Countrey, Proconful, To the Senat and People of Rome, fends health. I have given you information conching the greatnes of our present design and resolution, and all the occurrents which successively hapned to me in Germany , both in our combats and Seiges. Truly when I was at Carnusum our Scouts inform'd us that there approached within the space of nine miles no fewer then seaventy four Ensigns of our Enemies. And the fame thing did Pompeianus our Generall declare to us , which our felves like wife faw. Now having in our Army onely four Legions, she Fieft, the Tench, the Twinn-Legion. and that of the Ferentarij, and there being in our Enemies Camp no fewer then nine hundred feaventy feaven shouland, when I compar'd our Small forces with the vast multitudes of our Barbarons Foes . I addressed my prayers and vows to our Roman Gods: But when I faw that I was negle-Hed by them, and that the Enemy began to overcharge us , considering the small number of our own forces, I sens to call the Christians, which were not a few in our Army , whom I both by prayer. and threats also urged to afift us: But threats were neither needfull , ner indeed feemly , as I perceived afterward, when I found how powerfull they were. For they undertaking our defence, did not fer themselves to provide themselves of weapons, or to make use of arms

an Editt of the Empero

Gij

أنظا مند

M. Aur. EMP. A. D. 181.

## The Church-History of Brittany

٢2

or Trumpets: For to put their trust in such things is not acceptable to that God, whose name, cause and honour they always carry on them cauje and honour they aways carry on their hearts. Therefore it is just that we should ac-thoustledge those to be safety protected by God whom formerly we esteem d to be impious and enemies to him. For having cast themselves profrace on the ground, they offred their prayers not only for me, but for the whole Army, that some remedy might be sent us to assivage the hunger and thirst with which we were tommenrunneer and will proceed to the days we had not drunk any water, there being none keft among us, nor any means to procure any, we being eloid round about with Mountains in the wery beart of Germany. Now affoon as thefe Christians had caft Germany. New apon as meje Corrigians made all themselves on the ground; and addressed sheir Prayers to that God of whors I was ignerant; im-mediately there sell from heaven abundance of rain, which to us was coole and refreshing, but to the Enemies of the Romans it was accompanied with haile in the likenes of fire, and with thun-derbolts. Thus that God who cannot be overcome or refifted, was in a wonderfull manner readily propitiom to their prayers and supplications.

For this reason let us feely permit such as obese to be, what they prosesse, Christians, least we to be, what they professe, Christians, i teast we force them by their prayers to obtain such mea-pons from heaven against us. My judgment and sentence therefore is, That none be question'd or call d into judgment upon this charge that he is a Christian. So that if any one shall be found to lay this as a crime to any one, that he is a Chrifian, let it be made known to the perfon accus'd for being a Christian , in case no other crime be objected to him, that he is to be presently difmiss dand acquitted: and let him that acquited fuch a Christian, be burnt alive. Whosever therefore professes himselse a Christian is hereby freed from any danger in that regard threatness against him. Neither let the Magistrate who governs the Province, endeavour to make him renounce his Profession , or any way abridge his liberty. And my Sentence moreover is, That this Edict be further established by a Decree of the Senat, and publickly expected in the common the senar, and publicly experient terminen place of Trajan, that any one may read is. Ler Verrafine Pollie likewife Prefett of the Citry take order that this Conflicution be fent into all Provinces: Neither let any one who has a mind to take a copy and make any use of it, be prohibited fo to doe. Fare ye well.

8. The Emperour not content with cele-brating to advantageously the wonderfull power and goodnes of the true God by Ediffs and Writings publiflied to the whole world, proceeded to a yet more illustrious expresfion of his gratitude: And because Ediffs were only in force for the present age, he to eternise the memory of so great a deliverance, rais'd up in a spacious place at Rome a vaft Pillar, on which was graved the whole Hillory, to be read by all future times.

9. Now fuch a Confession of the impotency of the Roman Deities, and the Omni-notency of the true God worshipped only by

Christians, a Confession made by the most wife , learned and vertuous Emperour that ever assumed the Title of Casar, this, no doubt, had a strange influence on the minds of a world of perions in all the Provinces of the Empire, to incline them to conform themselves to the Emperours judgment, though worldly interests made his practife contradic his judgment. Hence it came to passe that the numbers of Christians wonderfully encreas'd at this time, and those not only of the vulgar rank, but persons of honour and esteem in the world: as we read in Terrullian, a Christian Writer of the next Age : Fe, fays he, who are counted Externs by you, due yet fill all your places, your Citties, ifles, Caffles, Free Towns, Camps, Tribes, Corporations, Palaces, Senats and places of Indicature, erc.

10. No wonder then if our Brittish King Lucius, fo well prepar'd before, having been inform'd (as our Historian Bale writes) by the Emperours principall Officers Trebelline and Pertinax , fent by him into Brittany , not cap. 19. only of the late miraculous deliverance but how a great number of the Roman Nobility and senatours had thereupon given their names to Christ: No wonder, I say, if he being convinc'd in judgment, and not deterd by the Roman Civill power, at last fubmitted his neck to the same easy yoke. But whereas the Centuriators of Magdeburg mi-ftaking this passage of Bale, do affirm that Pertinax and Trebellius were themselves converted to the Christian Faith, and thereby an occasion of King Lucius his conversion, this evidently contradicts the current of the Reman Hiftery. Eor Pertinax who in these times was fent the Emperours Lieutenant into Brittany, he after the death of Cammodus who fucceeded M. Aureline his father, was chofen Empereur, and not the leaft intimation is given by any Historian, that he was affected to Christian Religion. As for Trebellim a person unknown in the History of these times, for he could neither be that Trebelline Maximus, who governed Brittany in the year of our Lord fixty feaven, nor probably that Cnem Trebellim the Emperours Lievrenanchere in the year one hundred and eighteen, concerning whom we find in no Monuments any ground of fuspicion , that either of them became Christians,

11. For this reason we cannot afford him a place among those illustrious persons, concerning whom Eufebiss thus writes, At the fame time when Commadus governed the Ro. 11b. 5.6. 20. the same time when Commodus governed the Roman Empire, our Religion was brought to a quie and peaceable flate, through all the Churches in the world. Tea moreover the Word of Salvation did then so attract the minds of all forts of men to the holy Religion which teaches the worship of the onely true omnipotent God, Creatour of all things, that at Rome it felfe (and in the Roman Empire) very many persons illustrious for their birth, and flowing with wealth, embraced that Truth which brought salvation to them, and

Соммор. EMP.

M. Aur.

# under Roman Governours. IV. Book.

A. D.182.

moreover drew to the same Holy Profession their shole families and kinred. 12. By which expression the Historian seems in the opinion of Bermiss, to have princi-

pally pointed at this famous Conversion of Britteny: For, having with all diligence fearched into Ecclesiasticall monuments he professes he could could not find out any to whom that passage in Eusebiss could be ap-plied, except our Brittish King Luciss, whose name is commemorated in the ancient Martyrologes usually read in Churches. Neither is it any wonder that Eufebins should either be ignorant, or filent concerning the particular affairs of Brittany, concerning which, as may be shewd by many Examples, he treats very negligently. But enough hath been fayd touching the motives probably inducing King Lucius at this time publickly to embrace the Christian Faith: We will confequently declare the manner and order of the faid Lings conversion, accompanied with that not only of his family, but generally his whole Kingdom.

III.CHAP

III. CHAP.

A History of the Conversion of Brittany anciently written by Elvanus Avallonim . lost. 2. The Relation of Bale and the

Magdeburgenses concerning it. 3. 4. 5. Oc. King Lucius being unfatisfied in his old Religion , demands instruction of Pope Eleutherius: And

F the Ancient History of Elvanus call'd Avallenius ( that is, of Glastonbury) mention'd by Radulphus Niger in his Chronide, and sale, who is fayd to have lived in these very times of Antoninus the Philosopher, Commedus his fon, and Pope Eleutheriss, and to have written a Book of the Original of the British Church, if this History, fay , were still extant , we might with more assurance proceed in the relation of the particulars touching this most happy conversion of our Countrey: Wheras now we must content our selves with gleaning out of leffe ancient Friters fuch parcell's as they will afford us to make up the following Narration. Notwithstanding fince we cannot charge them with delivering to posterity their own inventions, we ought to receive their scattred Records as the Relicks of ancient Tradition, extracted out of Phimitive Histories, now swallowd in the gulfe of time.

2. Now in our Narration , that we may approve our fincerity, we will not neglect

the judgment and testimonies of such Mohim deprived of its due flendour, because it had hitherto been administred by simple, poore and contemptible persons; and bowever, it wanted the Emperial Authority of Rome to Support it Ther-fore as Son as he was informed by Trebellius and Pertinax , the Emperours Lieutenants , that upon the ceasing of persecution, severall illustrious Romans had embraced it, he then began to entertain a more worthy conceit of it. And to the

burg, though with some mistake, as hath

3. This stone of offence to wit Poverty and want of worldly fplendour and advantages being thus removed, King Lucius, now feriously comparing the Chriflian Faith with what he had been taught by his Druids, the simplicity and fanctity of the one, with the unclean and inhuman superflucions of the other, but especially confidering the incitimable Promises of eternall Glory and Happines not only proposed, but by evident demonstrations establish'd, in the Goffell, to which his own Preifs never pretended any claim at all; No wonder if he grew unfatisfied and weary of his former Errours, and willing to admit a further illustration of those verities, with a few beams wherof he had formerly been enlightned.

4. Now, it feems, there nowbeing then in Bristany, or not known to the King, any Ecclesiasticall persons of authority sufficient to establish a new Church, though there wanted not such as had skill enough to perfwade & fatisfy him in the Truth of Christian Religion, the principall of which were the foremention'd Elvanus of Avallonia, and Medwinus of the Province inhabited by the Belge : Hence it came to palle that King Lucim, no doubt, by the advice of these holy persons, was oblig'd to seek for a more perfect instruction, and to implore a greater authority for fetling the common affairs of Christianity , from abroad.

5. For which purpose though in the neighbouring Kingdom of Gaule there were at that rime living and famous many holy Bishops, eminent for Piety and learning, the most illustrious among which was & Irenam Bishop of Lyons , and thorrly after a most glorious Martyr: Yet to none of these had King Lucius recourfe either for counfell or allistance : But ordring his Messengers , to passe through that Nation, he directed them beyond it to Rome, the fountain of all Ecclefiafticall Iurifdiction, and to S. Eleutherim

dern Writers as have fearched into Antiquity, Rale cent. though otherwise averic from Catholick Re- cap. 19. ligion. Among which thus writs Bale , King Incine, fays he, was it feems, feandalis'd at the meannesse and Poverty of Christ, as the lews formerly were For though Christian Religion had for the space of more then a hundred years been propagated through Brittany , yet it seem'd to

fame effect write the Centuriators of Magde- dbars

Соммор.

EMP. A. D. 182. worthy Successor of s. Peter in the Apolle | 6. Indeed if he had at that time confulted S. Irenam, he would have told him what himselfe had taught the world in his Book against Herefies, That to this Roman Church by reason of its more powerfull principality it is ne-cessary that every other Church should have recourse , that is , all fatthfull Christians where-Sever differs'd: Because in that Church the Tradision derived from the Apofles was fafely conerv'd. Tereulian likewife an Eminent Preifi then alive would have given him the fame advice, Thefeever them are , faith he , that natice, unglever them are latte the, remi-vould's better employ the curiosity in the histories net of the falvation, take a wient of the princi-pall Churches founded by the Apostles, &cc. If Italy be nearest thee, thou maist repaire to Rome, from whence our authority (in Africk) is likewife derived : A Church it is bappy in its conflitucion, to which the (cheif) Apostles together with their blood shed forth the whole destrine of Christianity. Lastly the security of making that Church the Rule both of destrin and disciplin would have been excellently declared by the forefaid glorious saint trenaw, laying, by making known the Esith of that theifest, most ancient and through all the world most renounced Church of Rome, founded and conficuted by the most glorious Apostles S. Peter and S. Paul, and by an unintersupted fuccession of Bishops derived to our times, we confound all those who any way, either by an unlawfull felf-love, vain-glory, blindnes, as or perverience of opinion dos make separated con-gregations professing other Destrones. And in confequence, the fame holy Father adioyns a Catalogue of the Names of all the Bishops of Rome from S. Perers dayes, the twelfth and laft wheref living in his time was this S. Eleutherins , to whom King Lucius ad-dress'd bimselfe for a more perfect information in Christian verities, and to obtain Ordinances and lawes necessary for the constitution of a well ordred Church in his Kingdome. IV. CHA.

# The Church-History of Brittany

Соммор

discing Ling Lucion to procure and fend for from Faith Duely in a Book belonging to the Monafter) of Abingdon Iread , That the fayd King having beard the fame of the Santisty of Preachers at the sime living in that Citty , fent hu Meffen-

gers with publick Letters in great expedition, most devauely and earnestly beseeching the Venerable Pope Eleucherism that by bis order and will rable type Elsuberius that by on over and will be mighe be made a Christian. Now no man can be ignorane of the first alliance and frequent commerce which is those times interven d be-

sween the Brittains living within she Province subject to the Romans, and that Imperial City:
So that here there is no necessity that we should recourt to the Primacy of the Roman Sichop.

clause was added on purpose to make the readers beleive that this Kingdom had no dependance at all on Rome in Ecclefishical affaires, contrary to the foremention'd affertion of Pape Insecent the First, and the Traditionary practife of so many ages: we see the testimonies of S. Irenam and Tertullian

doe evince the contrary : which likewise is more evidently demonstrated in the pursuit of this Hiftery. 3. Now as touching the particular In-

struction given by King Lucius to his Meffengers, the Protestant Authour of the Brittish An grighter thus declares, King Lucim, Caith he, refalmed to be insugurated and folemuly initiated in the Christian Faith by Eleusherion the them Ro man Bishop. For which purpose be dispatched with Letters and commands unto him two illustrious and elequent men, Elvanus of (Glastonbury or) Auallonia, and Medwinus of the Province of the Belga: By whom he requested the Roman Bishop that he would please so direct his adeffengers and Legats with order to baptife him , being already imbued with Christian Doftrine. He more over defired that they might bring with them the Roman Laws, according to which he might order and effablish both the Ecclefiafficall and Civil flate in his Kingdom. But the pions Bishop Eleutherim being much more Tealom to propa-gate the Divine do Grip, then to illustrate his own gate are new proper to have the service of the fame, figurified to be so his his inexpressible toy for gaining of fo great a King so the obadience of Chuift have for the civil ordering of his Kingdome, that his interesting himselfe sherin was to no purpofe . Those Lawes were not necessary for the confitution of a Christian Commonwealth , and that in shem many things were stablish dwhich oughs not to be observed by shefe who professes the Christian Faish, &c.

4. S. Beds having mention'd these requests of king Lucius to Pape Eleusheius, add's pre-lonely that he electimed she effect of his pions Passessen; that is, for as much as concern'd his further inferuction and initiation in Christian Roligian , &cc. This will appear by the Answer faid to be fent by the faid Pope the writing, so this day preferved by our Hi-florian Mashen of Welminster,, the Tenour wherof is as follweth;

COMMOD. EMP.

### under Roman Governours. IV. Book.

A. D. 183-

5. I our request to m n, that we would transmit to you a Copy of the Roman and Imperial Laws , which , is feems , you defire to make ufe

of in your kingdom of Brittany. But you must be informed, that the Roman Lawes and such as are enacted by the Emperour, are not of fuch obligarion, but they may any time be rejected, which the Law of God in no case must be. Now by the Divine mercy you have of late Submitted your

filfe in your Kingdom of Brittany to the Law and Faith of Christ: so that you have already with you both the Old and New Testament: Out of them therfore by Gods influration and with the common counsell of your Kingdom collect and frame a Law, and by it through the Divine aftiflance govern your Kingdom of Brittany. You are Gods Deputy

your Kingdom of Brittany, I ou are Goat Deputy in your Kingdom, according as the Kingly Pro-phet says, the Earth is our Lords, and the fullnes of its the round world, and all that dwell in it. And again the same Kingly Prophet saith, Thou hast loved righteousnes and hated inquity : therfore thy God hash announced thee with the oyle of gladnes above thy fellows. And again, O God, gue thy sudgment to the King, and thy suffice erc. He saith, Thy judgment; not the judg-ment and justice of Casar. For the Christian Na-

tions and people of your kingdom who live under your peaceable proteition, are the children of God, under his care, who according to the Goffell, protells them as a Hen gathering her chickens under ber wings , erc. The Nations therfore of your

for his want of growth and age, but for his folly, injuffice and madnes fince according to the King-

by Prophet, Bloody and deceitfull men shall not

live out half their dayes, erc. Now by eating in the morningwe are to understand gluttony and

Luxury : for by Luxury come all perverse and fil-

thy shings according to King Salomons speech, litto a malevolens faule wiscom will not enter, nardwell in a body subject to sin. A King has his

Tou will be a king as long as you rule well:
which if you cease to doe the name of a king will

remain in you no longer, but you will leave to be 4 King, which God forbid. Almighty God give

you his grace so to govern your kingdome of Brit

tany, that you may for ever raign with him

whose Deputy you are in the foresaid King-dom. This Epistle, saith Cambden, was dated

in the yeare when L. Aurelius Commodus a

forefaid Kingdom

, Faxe L. 1

ner wings, Or. In exactions increpted by the Ringdom of Brittany are your people, which being histories divided, you ought to gather into one unanimom congregation to the obscience of the Faith and Luv of Chrift, conflicturing of them one Church, which you must cherish, maintain, Kings Mesengers.

I. This Epiftle, if indeed genuine, was brought back by the same Mellenprotest and govern, that so you may raign with Christ for ever, whose Deputy you are in the gers whom King Lucius had fent to Rome, El. vanue and Medivinus : and together with them 6. Thus far doth the faid Historian rethere came two other Holy Men commiffion'd by Fope Eleutherim not only to inlate the tenour of this Epiftle, adding wiftruct and baptife the King, and those who thall by way of Preface, that she was the enimitating the Kings good Example, emtire form of it : Norwithstanding some Mobraced the Christian Faith; but also to ordern Writers further adjoyn therto thefe the waters interier among there to the following passages: We to the Kingdom whose King in a child, and whose Princes car early in the morning. A King is here call d a child, not der and establish all Ecclesiafticall affairs in the Kingdome. The names of those two

strangers were Fugarius and Damianus. 2. The Employment about which these men were fent, argues them to have been fufficiently qualified thereto : And hence it is that our more Modern Historians, both Catholicks and Protestants , doe not doubt to Pont. Fi. file them Prelats (Antiftites) and Biftiops. runn. 1. 4. For indeed without such a Character and Godrinde Authority how could they erect Bishopricks, confectate Churches, dispense orders

3. It is not likewise without probabilit what other Writers fay concerning our Brittish Messenger Elvanus, that he was confecrated a Bishop at Rome by Pope Eleutherius. And whereas others contradict this upon a supposition that when he with his companion went to Rome, they were only Cathecumens, not baptis'd before that time: the contrary feems to appear, in that they

fecond time, and Vefpronius were Confuls agreeing with the one hundred eighty third year of our Lord.

D. Duck d 7. I was unwilling to forbear transcribing this Epifile though I cannot but ac- Coll. 1. 2. p. knowledge that the reasons proving it sup- 114. positious feem to mee very concluding, as containing words tasting of the Norman Laein and English Lawer besids there are in it alledged Texts of Scripture according to S Hieroms Translation, who liv'd two hundred vears after Eleutherius : Again Eleutherius ipeaks to King Lucine in the plurall Number. according to a modern stile, not then in ule , when he fays , Vos eftin Vicarius Dei : And laftly not any of our more Ancient Hiforians, as Geffrey of Monmouth , Hoveden, &c. doe mention it. But what ever become of this Epistle, certain it is that the story

V. CHAP. t. a. Fugatius and Damianus fent back

of King Lucius his conversion, &c. does not

depend on it, but is confirm'd by most Au-

thentick Records, and unquestion'd Tra-

V. CHAP

with King Lucius his Mellengers. 3. Concerning Elvanus , one of the

IV. CHAP.

1. 2. Bishop Vshevs indement of King Lucius hu Meffage to the Pope. 3 Instructions given by the King to Mellengers.

4. 5 Pope Eleutherius bis Anfrer. o. Other particulars of the faid Mu-

Oncerning the mellage feat by King Vffer in Pri Lucius to Pope Eleutherius, thus Writes Bishop Vsher , I doe not find among our more an-Brit. fol. 48. iens Writers what was the principal Motive in-

EMP. A. D. 184.

### The Church-History of Brittany 56

Соммор FMP.

A. D. 181.

VI. CHA.

Faith both to King Lucius and others: And belids, their Education sufficiently shews their capacity : For, as a late Writer out of ancient Monuments afferts , they were of ancient Monuments atterts, they were of the number, of S. Isfelph of Arimashed's Dif-ciples, full of Teale to Gods glory according to knowledge, bred up in a contemplative life of Prayer, and Mortification at Glaftonbury where according to the Testimony of Adam Domerham, and John a Monk, Authours of the Antiquities of Glastonbury, The ewelve holy men companions of S. Joseph , and their Succeffors in the same number did for a long time lead an Eremitical life there, and converted great multituds of Pagans to the Faith of Christ. It is therfore very credible that so well a qualified person as Elvanus, was, as Tradition delivers , confecrated a Bishop at Rome, fince no prejudice therby was done to the Apostolick Canons forbidding Neo-phyts to be assumed to so sublime a degree. As for his Companion Medwinus, the farme Tradition informs us , that being endued with eloquence and fluency of speech , he was qualified there also with the Office of a Preacher and Dollour of the Christian

were formerly Preachers of the Christian

VI. CHAP.

1. 2. King Lucius, with his Queen, &c. bapsifed.

3. 4. 5. Grc. Rites of ancient Baptism. figning with the Croffe , Vnction , Benediction of the water . Exercismes .

11. 12.13. These come by Tradition: confirm'd by S. Bafile. 14. The Centuriators blasbemies

against them.

t. Regains and Damians being admitted for King Lucius his prefence, acquainted him with the great toy caus'd at Rome by his happy conversion, and how in complyance with his defire, they were fent by the Holy Pope Elements to administer the Rites of Christianity. And hereupon both the King and his whole family with many others received Baptifm according to the course and ceremony of the Roman Church. Thus we read in the Ancient Roman Martyrologe, Pope Eleutherius brought to the profession of Christian Faith many of the Ro-man Nobility: And moreover sent into Bristany S. Fugation and S. Damianus, who bapris'd King Lucius together with his Wife . and almost all his people.

1. The Name of King Lucius his Queen baptifed with him, is loft : but in ancient

Records the memory of his Sifter , call'd Emerita, is still preserv'd, who for her Ho lines and constant suffring Martyrdom for Christ, ha's worthily obtain'd a place among the saints. More thall be fayd of her here-

3. Now fince all Ancient Histories agree that King Locins was baptis'd folemny according to the Reman rite : it will be expedient to declare the order and form therof, as may be collected out of the Monuments and Writings of this Primitive age , which was no doubt conformable to the Ordinances of the Apofiles, as S. Infin Martyr , S. Irenaus and Tertullian , living in these times, doe confidently affirm against all Hereticks and innovatours challenging them all to thew wherin any of the Apostolick Churches, and principally that of Rome , have deferted the ancient Faith and Disciplin established by the

4. Now though to the effence and fubstance of the Sacrament of Baptis'm there be necessarily required no more besides the due Matter , which is Fater , the due Form of Fords to be pronounced, and a right Intention of him who conferrs it: those Primitive times adjoyned severall other Sacred and ceremonious rites, very effectuall to apply and imprint the fence of all those who received it, is most evident from ancient Tradition and the Writings of those times: Which additionary Cerementer were commanded to be used in solemne baptifms through the whole Church by S. Clement , S. Hyginus , S. Pins and other Primittee Popes, by a prescription, no doubt, from the Apostles, though probably not used every where with due reverence.

5. But though those Ceremonies had not been expressly enjoyed by the Apostles, who can justly deny but that the Church and her Governours, (concerning whom our Lord faith, He that heareth(or obeyeth) you , heareth me ) had fufficient authority to render the administration of the Sacraments more folemne and august, by ordaining externall Rites in the celebration of them, as long as they doe not command our beleif of the absolut necessity of them in themselves'?

6. Of the fayd Additionary Rites the principall are thefe, 1. The arming of the person to be Baptised with the fign of the Croffe. 2. The annointing him on the head with holy Oyle: 3. and likewife with Chrism A. The folemn blessing of the water design of for Baptism. 5. The using of Exercisms and holy Prayers for the driving away the Enemy of mankind. Of all these Ceremonies, at this day banish'd from all Congregations, but only the Roman and Greek Churches , and in regard of the first and Соммор EMP.

A. D. 184.

under Roman Governours. IV. Book.

COMMOD

Modern fuccessours , who would reject al things not expresly contain'd in Scripture One passage of his pertinent to the pre-fent purpose wee will here transcribe.

are taught in the Church , some we have 12 27.18. delivered in Friting, and again some others wer have received in a Mystery, that is, secretly derived unto m by Tradition from the Apofiles. And losh shele have an equall force and vertue to produce Piety in our minds. Nestler doth

in that age from Infidells. And particularly with regard to King Lucius, there is to this the Image of this King, his Name L v. and the fign of the Croff, therby shewing him then to have been a Christian, as Bishop Vsher hely Puttien of the person baptis'd, Terrellian gives an expresse Testimony in his Book

cocerning Baptifm, where he also shews it to have been an ancient Tradicion, Saying, Being bapsis' d and come ous of she Water, we are annappets a and come one of the water, we are an-named with confecrated Pullion, in instation of the ancient Disciplin of the Lourgaccording to which men were announced with oyle one of hom in order to be therbit confectated Preifts By this Ceremony therfore was shewd that all Christians are by baptism made in a fort Kings and Preist, that is, in a spe-ciall manner consecrated to the service of

God , as S. Ishn faith. 9. Thirdly touching the Benediction of 9. Theredy toutening the termination of the Pater deputed for Baprifin , the Lutherine Consumitors of Magdeburg doe teleschow S. Pins the first Pape of that name did emsterate a Bapriflerium (or Font) in the Baths of Nevatus and S. Timothy mention'd to. Laffly for as much as concerns Exer-

cifus, or appointed forms of Prayer effe-

last, the English Protestant Church, there are

evident proofs that they were in use at

this time when our King Lucius was baptiz'd.

7. First touching figning with the Croffe,
Ternulian is so expedie, even by confession

of Preteftanes , and that not only in Baptifm,

but a world of other occasions, that it is

to no purpose to quote him. This was the

day extant an ancient Coyn ftampd with

acknowledges. The Medall remains still

referv'd in that Treasure of Antique-

8. Next concerning the ceremony of

ties , the Library of Sir John Cotton.

priso before the receiving of which all the children of men are detain'd under his power, and from which the varefreed by this Saramens onely ) but also on other occa-tions, when by Gods most wise and most holy permission sinners, yea and sometimes even holy men are given up to be afflicted and possess d by him: Of such Forms of Exercisms we have a world of witnelles in Antiquity, as belides Terrollian, in 3. Cyprian, opeatus, the fourth Council of Carthage can. 7. &c.

tt. Thele Rites were practisd with much reverence in the Primitive Church, neither was it any preindice or hindrance to the faid practice, that they were not commanded in Scripture being commended by the fame authority of Tradition that Scripture was. Hence s. Befile who liu'd in the second age after this , most copioully and elegantly discourses tou-thing these gives of Bapriss against the Hething these gives of Baseifen against the He-reiks of his time, true patterns of their published in writing:

12. Among the Dollrins (faith he) which

any one that has any small experience in Ecclefiasticall Laws, contradict these Traditions.

For if wee shall once presume to recest the Customs of the Church not delivered in Scripture, as if they were matters of small concomment, we shall on the same ground though unawares, condemn likewife those things which are written in the Goffell, and esteemd necessary to our salvation. Or rather we shall endanger to make the whole Dothin of Faith paffe for a meer Name and shew, as if it had no Truthand reality in it. 13. Among these things which come to us by

Tradition , without expresse Scripture . wee will in the first place take notice of a practife most commonly known to all, and that is the signing with the Croffe thoje who have profeffed to place their hope in our Lord. Now which of the Apostles bath saught this in writing? Again what passage in Scripture instructs su in our Prayers to turn our felves toward the East? Likewise as touching the words and Form of Invocation or confectation, when we show the Bread of the Eucharift and Chalice of benediction to the people , which of the Saints hath left them to us in Friting ? For wee doe But content our felves with the words rehearfed by the Apofle , or in the Goffell , but befides them we at that time pronounce many others both before and after confectation, which without scripture we have received by Tradition. and which we efteem of great moment for con-fummation of shat Miftery. Moreoser we confecrase the Vater of Baptism, at also the hely Oyle of Vocation, year and the person himselfe who receives Bapeifin : Now from what Writings doe we all this ? Is it not only from a fecret and Tacite Tradition & Again severall other Rices practiced in Baptism , at the Renunciation of Satan and his Angells , from what Scripture doe Wee derive them ? Doe not wee observe all thefe things by infirmation filently communicated to us by our Forefathers, on purpose that idle and curious persons should not know them? And this wayof delivering such Mysterious things was with great wisedome ordained by our Predecessours , who knew very well that by such silence and reservednes there was main-tain'd in the people's minds a reverence and Veneration of thefe Sacred Myferies. Befides all this, fince shofe who are not yes initiated by Baptism into the Profession of Christianity, are for-bidden the sight of these Mysteries, what could be

14. This

The Church-History of Brittany EMP. the Myferium Rives of Baptifm, not invented in his Age, but derived from ancient Tradi-A. D. 184. ries, being so expresse; instead of submisfion of judgment to fo venerable an Authority, the Lucheran Centuriators of Magde-burg vomit forth their blafphemies against the then certanly immaculate Spoule of Christ, for thus they write, if all these things (touching the benediction of the Vater and wife f oyle and Chrifm in Baptofes , &c.) be erue, lay they, what can be more certain then that isy they, was can be more certain and that in the femas Church, pullating the fimple Form of Saprifine? They might have as well added, in the Greek, in the African, in the Afiarick Churches, for in all thefe the fame Rues were used. VII. CH VII. CHAP. . 2. Fugatius and Damianus defirey Idolatry : Erect Bishopricks , erc. 3. How this is to be underflood. 4. s. In place of Arch-flamens and Flamens are appointed Arch-Bishops and Bishops. 6. Among the Druids there was a Subordination. A Feer the administration of Baptifus to the King, those holy Men Fugarine and Damians, together with Elvanse and Medwinse, wholly employed themselves in Preaching the Gospell of Christ through all the Provinces of the Kingdom, in disputing against the Superstition of the Druids, and demonstrating the vanity of their lass, and the adminantered of their norm-ble sacrifices. And being attended with the Kings authority and zeale, they broke in peices those idals, and easily perswaded the Petics those seems; and camp periwated the Brittains to renounce their ancient Superfiriens: So that in a fhort space the Christian
Faith and Worship of the only true God
came generally to be had in honour and admiration. 2. Hereto Mathen of Veftminfler adds. that those bleffed Teachers, having defaced Idolatry in a manuer through all Britany, they ideacasted to the housen of one God and his caines cheft Temples which had been founded to the worthip of many falfe Gods, filling them with af-fumblists of largiall Pafenors. Adding withall, Thus they confiremed in diverse Civities of the

Kingdome ewency eight Bishops , which were in Subjection to three Arch Bishops and Metropo-

lican Sees. The Prime See was London to which

Loegria and Cornwall was fubject, to wit, all the

Provinces on the South of Severn, and Vales, The

Gecond was Torck , to which was Submitted Deira

and Albania, divided from Longria by the River Humber. The Third was the City of Legions which had Dominion over Cambria or Vales uniti naa Daminian over Camoria or vacti, feparated from Laegua by the River Severn. This Citty was anciently feated on the River Ofca in Glamorganshire, is the old walls and buildings there de shew.

3. Thus that Hifterian : herein following a more ancient Writer, Geffrey of Monmouth with whom accord feverall others mention'd by Bishop Visher. And though he, as likewife Bishop Godwin, call this avain invention and Dream : as truly they may justly , il by that passage of our Historian were to be understood that immediatly upon the first Conversion of the Brittains to many Bishops and Arch Bishops were established in the Kingdom. Notwithstanding we may reafonably interpret the meaning to be, That in ordring the Ecclefiafticall Policy of the New Christian Church they, according to the pattern given, not only by the Remen, but all Baftern Churcher, defign d a distin-ction of Disectes and Previous according to ction of Disease and Freedomer according to the number and splendour of the respective Cirrier: So that there being then in Brit-tany sweety eight Cirrier, as S. Bede says, emposed with walk, and fortself with Torres and Gates, they ordain'd, that in future times , when the number of Pafenrs was multiplied, each Citty and Territory be-longing to it should be governed by a particular Birbay: Wheras in the beginning those who were confectated subor, did not confine themselves to one place, but according to occasions and emergent necefficies transfer'd their folicitude and exercise of their Pastorall duties from one Citry and Province to another, till in future times the Harvest encreasing and labourers proportionably multiplying, every mited to his peculiar flock, with a prohibition to exceed his limits.

4. This sence of the forecited Histo-4. This sence of the forecited Historians feems to be given by the Authors of the ancient Book belonging to the Manfery of Abingson, a quoced by Bishop prober, where we read this passage, the protection of the property of Bris. fel. 81. instream King Institut bir McGengere Legamu and Diviname, veltigum perfine, and lufficient-by instructed as the Christian Faith. These hely men did with great devenien laggright that he King himselfte and his people, who instantionably emberaced the Christian Faith and with all deferred date, and boilt Churches, or the despression of the christian faith and with all deferred date, and boilt Churches, or the worship of God. In a word, thefe two men in al weeting of God, its d word, these two men is all things specing the glay of God, and the propa-gation of Christian Religions, decreed that there should be appointed in all places parti-cular Ministers of the Omnispitent God, and that in those Crites where farmerly resided Arch-flamens according to the Superficient of the Pagans, in their place should be established Arch-Bishops, and likewist to the

Common EMP.

Соммор.

A. D. 184.

Fwp.

### under Roman Governours. IV. Book.

A: D.184

A. D. 184.

ordinary simple Flamens should succeed Bishops. Now at that time there were in the three most famous places, to wit, London, Tork and the Citty of Legions, ordained three Arch-Prelats, that is, Arch-flamens of the Pagan Superfirion

5. This distinction and subordination of Arch-flamens and Flamens; though we doe not find mention'd by Roman Writers to have been fetled among the Idelatrons British Preifts under those Tieles : Yet that the Druids had an Order and Degree among them, and that there was one Principal perthem, and that there was one Principus per-ion who enloyd a Domination over their whole Body, Cafar an eye-witnes of their customs doth acquaint us: From whence necessarily follows, that since one single person could not alone have an inspection over fo many subjects so widely dispersed, it necessarily follows that he must have subordinate Minifers to govern in severall places, and to give him an account of the state of their affairs. And indeed without fuch a subordination it was impossible they should subsist in one Body : insomuch as these blind Heathers have shew'd greater effects of reason and naturall prudence in composing their Congregation, then our Modern Sells, withvall their pretended light

of scriptures, have done. 6. These Druid-Preifts have the Title of Arch-flamens and Flamens given them , not by themselves , but by our Historians writing of them , in imitation of the Remans, among whom those Titles were in use, so call'd from the Flamen, or flamecolourd Hat wherewith their heads were always coverd These Flamines among the Remans were of feverall orders according to the Desties whom they ferved, as Impirer. Mars. &cc. And each order had a diftinct Cheif, and all these cheifs were subject to the Pontifex Maximus, a Title assum'd by the Empereurs themselves.

VIII. CH.

VIII. CHAP.

1.2. &c. Of twenty eight Cities anciently in Brittany : The names of them out at ancient Authours.

7. In what fence Arch Bishops are fai'd to have been in those times.

No wheras mention has been made of twenty eight Citties in Brittany, fuitably to what our ancient Gildes has written , that this Ifland was ftrengehned with twice ten and twice four Citties , it will not be vain Curiofity to enquire what those Citries were which were delign'd for the Sees of fo many Bishops.

2. To give a full fatisfaction to fuch an

enquiry will be no easy matter, considering fo great and frequent Viciflitudes of inhabitants; tongues; governments and warrs, which fince these times have succeeded in this our Countrersfrom all which must needs follow great confusion of names and destruction of places.

3. Our Ancient Hiftorians have feattringly mention'd feverall of them : and particularly, Nennius a Monk of Banger, and the Arch deacen of Huntingdon, have made a collection of them. But the most exact Catalogue of them is afforded us by the late learned Bishop Vsher, described out of two very ancient Manuscripts extant in Sir John Cottons Library, which he fayth he copar'd with nine Written Copies more in which the old Brit. tish names were fer down , together with an interpretation of them, as followeth.

4. These are the Names of all Citties in Brittany , in number twenty eight. I. Cair Guint-

guic, which perhaps is Norwich, call'd by the Brittains Cair Gunting: Orgather it is Winwick in Lancashire. The old Gloffary of Nennius interprets it Wincheffer. II. Car Mincip , or Municup, erroneously written in Henry of Huntingden, Mercipit. This is Verelam a Town neer S Albans, which , as we read in Tacieus , was anciently a Free-town, entoying the Privileage of the Citty of Rome. III. Cair Liqualid, or Legevit, or Lualid: This is Luguballia, call'd by Huntingdon Cair Leil , now Carlile. IV. Cair Meguard, or Meignod, at this day Meived in the Province of Montgomery. It was anciently call'd by Prolomy and Antoninus Mediolanum. V. Cair Colun or Colon , which Geffrey of Monmouth and Huntingdon call Colchester, sumated on the River Coln, and it is in Antoninus bis Itinerary call'd Colonia, VI. Cair Ebranc , by others Cair branc it is Tork. VII. Cair Cuffeint. This Citty was formerly caked Scient , near Caerna wont. being the same which Anconinus calls Seguntium. But it chang'd its name into Cair Custeint, because Constantine the Father of Conftantin was buried there : Those body, faith Mathew of Westminster, was found at Caernar. von near snowdon in the time of King Edward the first after the Conquest, and by his command bonourably buried in the Church. VIII. cair Caratauc, or Cair Caradoc, in the borders of Shropshire between the Rivers
Temdus and Column, There King Caraffactus

4.0.1283.

As against the Roman General Offerine a rais a against the Admission Centeral Operation of great Rampsire, but was there defeated by him. There a City being afterwards rais'd, was from his Name called Cair Caradoc. So that Geffrey of Monmouth and Huntingdon are much mistaken , who interpret this Catty to be Salibury. I X. Cair Grant, or Granteseafter, or Grantbridge , now Cambridge : taking its name from the River Grant or Gront. X. Cair Maunguid or Manchguid, Suppos'd to be the Same Which by Antoniuus is called Mancunium . or Mancheller in Lancashire others conceive it to be Mandweffedum , or Manchester in Warwickshire

Gillar.

H ii

Соммор. 62 XI. Cair Lundrin, by others Cair End, now Len-don. XII. Cair Guerchigen. "Cuts' finesered in Redustrint: and called from Xing Vertigern, who conceild beinfulf there, being affaid of pu-nishment for his herrible crimet; but was found A. D. 185. out by Devine Inflice, and by Lightning burnt to-gether with his Citty. That the prime name of this Citty was in King Lucius his dayes , does not appeare. XIII. Cair Ceint, or Kent : now called Canterbury : formerly Derebernia. XIV. Cair Canteroury: Jornetty Devoerna. ALY. Call Guiragen or Guerangen; that is Westnick The Welsh call it Tair Wangen, the English Wercester. Autonimus calls it Brannium, and Ptolomy Branogenium. XV. Cair Peris, otherwise Portceffer, from the commodiousnes of the Haven: It is now called Portsmouth: XVI. Cair Dawn, named by Antoninus Danus ; now Doncaster in Yorkshire. XVII. Cair-Legis, rating its name from the the treensieth Ergan by Iulius Agricula's appainment quartering there. It is at this day called Chefter, or Vefichefter. XVIII. Cair Guricon or Guoricon, or as Cambden writes it Cair Guarnine, now warwick, fo called because it was a Garrison of the Romans , which in the British Language is called Guarth. XIX. Cair Segeint, Language u called Ganerth. XIX. Carr Segunt, who City of the Seguntiaes, which were the people with fifth Jureadved them felves to Cafe. It is now called subselevin Hampstore XX. Car Lenn or Fit, fi call because the feend british Legion brought over by Foffician was quantitated been. It was feated in Mammarkhine: but is the called been. It was feated in Mammarkhine: but is now quite demolished. XXI. Cair Guene, called now quite aemissisted. A.A. Cair owent, casted by the Romans Vente Belgarum. (vo distinguish its from Georall other places called Venta.) be-ing in the Prevince of the Belga, a people which came isses of lower Germany, and feated them-felves in Hampshire; it is now called Vinchefler, XXII. Cair Brito , a Citty placed between the Rivers Avon and Fome : it is now called Brifol. XXIII. Cair Lerion : by the Saxons afterward called Legeseffria : now Leicefter. XXIV. wara cauca Esgeceptia: now Leteoper. XXIV.
Case Draiton: the situation whereof is now uncertain, there being many places of that name.
Bishop Piher thinks it is the same now call'd
Dragton in Shropshire. XXV. Case Pensavel. coit, feared on the River Ivel in Somershire, now called welcefter, or Ilchefter. The fame learned cauca voccepter is the insufficient of papering is subop writers is Cair Penfavelcois. Jappoping is to be Pentfey in Suffex, where William the Con-querour first landed XXVI. Cair Provac, cal-led by Antonium Fricanium, and by the Saxoni wreckenceaster, at this day Wroxcester in Shropshire: XXVII. Cair Calemion, ir as Mr. Cambden reads it, Cair Calison, which he shinks to be Camelet in Somersetshire , where remain the footflept of an ancient Roman Camp; and where many Roman Coyns are frequencly found. XXVIII. Cair Luitcoit, or rather Lindcoit; by Angoninus and Peolomy calld Lindum : by

the Saxons Lindecollinum, at this day Lin-5. These are the ewenty eight Citties of Brittany : all which cannot yet be afferted to have been extant, at least under those names, in the dayes of King Lucius: fince among them there are severall which

The Church-History of Brittany

took their Title from persons living in af-A. D. 18c. ter-ages, as Cair Fortigern, Cair Cafteint, &cc. And Cair Draiton feems to have been a sazen building;
6. Henry of Huntingren in the account

of them varies somewhat from this, and in the place of some of these omitted by him, substitutes others, as Cair Glou, that is , Glecefter : Cair Cei , or Chichefter : Cair Ceri, that is Cirenceffer : Cair Dorm, call'd by Anconina Darobriva, at this day Dornford in Hungingdonibire : Cair Daur: , or Cair Dorin, now Dercefter: And Cair Merdin, still remaining with the same name, from whence a Province in Wales takes its title. These are the Cieries design'd to be the Residences of Archbuhops and Besheps, when the number of Pafters should be so encreased as to supply them.

7. Now whereas here is mention'd the

Title of Arch-bishops, we are to take no-tice that that Title was not in use as yet in the Church , in the dayes of King Lucine : but vet the fame latitude of Ecclefiaftscall Inrifaction was from the beginning under the name of Metropolitan Birhops. For the Policy of the Church being squared according to the Civill: as the Governours of Corner which were Metropoles, exerci-fed an Authority over other Citties also depending on them, fo did the Bishops like-wife of those Cierces over the whole Pro-

IX. CHAP.

1, 2. 3. Of Saint Theanns first Bishop of

4. 5. Elvanas bis Successour.

I. HOw many of those twenty eight Cirries were in those dayes supplied with Istheps, is uncertain. Besides Elvanus consecrated Bishep at Rome, our A. D. 185. Ecclefiafticall Records mention only one British Bishop more, called Theanus, the first Metropolican Bishop of London, where our devout King Lucius built a Church confecrated to s. Peter, and feated in the place called Cambill 2. The truth of this is testified by an

ancient Table belonging to the fame Church, wherein was this Inscription, in the year of our Lord me hundred feavency nine, Lucius the first Christian King of thu Land founded the first Christian King of thu don, namely the Church of saine Peter in Carnhill. He established likewise there an Archiepiscopall See, and the prime Church of the Kingdom: and fost continued for the space of four hundred years, till the coming of S. Au-

X. CHAP

4B. 86.

Соммор

IX, CHAP.

EMP.

under Roman Governours. IV. Book.

A. D. 186. guffin the Apofthe of Angland, orc. Thus the 11 3. But Joerlinus a Monk of Purnes teftifying this holy Prelat Thranss to have been the first Archbishop of this new erected see of Lendon , makes him to be the Founder of this Church for thus he writes. Thean or Thea

now is fayd in the time of King Lucius to have nows; joyn in the same of Aing Lucius to have buils the Church of 3. Peter on Cornhill in Lon-dan, being afissed therein by Ciraium the Kings Ches Cupy-bearer. 4. After Theanm his decease, the time of whose government in that See is uncertain, there fucceeded him therein S. Elvanus, who generally is acknowledged the fecond Metro politan of London. But whether in those times there was in Brittany any Jurisdiction

properly Merropoliticall, which must presup-pose an erection of severall subordinate Dio. cefes, cannot by any of our ancient Ecclefia-fical Monuments be afferted. Vpon which grounds Malmsburienfis faith, There is no certainty in what place was feated the Archiepif-copall turifaction in the time of the Brittains, before the entry of the Saxons,

> X. CHAP. 2. S. Fugatius and Damianus return to Rome to obtain a Confirmation of their

3. 4. Reconfe to the See Spoftolick, 5 6. Attheir return they bring a bleffed Crown , and a Leuer to King Lu-7. The extent of King Lucius his

\$. Of Archflamens and Flamens.

A Free three years successfull labours in this new Vineyard of our Lord, thelerwo Holy Apostolick Preachers Fugatim and Damianus returned to Rome to give an account to S. Eleuthersm of the affairs of Britteny. This is tellufied by our ancient streamy. I mis is tellined by our anticular telliferians, Geffrey of Monmouth, Roger Vendaver, the compiler of the History of Richester, as likewise a Briessish ancient Poer, taking the name of Gildes , and quoted by Bishop 2. But most expresty by Marthew of West-

the Church , he leaves out the word, Reminfler, whose words are these: In the year of Grace one hundred eighty fix, the Bleffed Pre-lats Pagabius and Damianus returned to Rome, his Kingdom, which this Authour faith was and obtained from the boly Pope Eleutherius a Confirmation of all they had done in Brittany. prescribed by Pope Eleutherius, whether from thence it came that all the Northern Provinces of the Island (afterwards called Sees' and And having perform'd this, the foresayd Do-Hours came back into Brittany, accompanied & governed by a King of their own Nation) with many others ; By whose instructions the Naion of the Brittains being confirm'd in the Faith | of the Metropolitan Church of Tork, cannot

of Christ became illustrious. The names and Alls of shefe men are found in the Book which our Historian Gildus wrote of the Victory of Aurelsus Ambrofius.

3 That it was the practife of Christian Churches, especially in the Weft, upon feverall occasions to have recourse to the chair of S. Peter, many examples occurre in the Feclesiasticall History, and this even from the beginning of Christianity. We mention'd formerly a Meffere lent from the Christians of Brittany by S. Beatus to Rome for a more per-

fect instruction in the Christian Faith. And about this time of King Lucius, the Church of Hieron, de Lyons in France fent S. Irenam to this Holy Sings, te-Pope Eleutherius for resolving certain Que-ftions about Ecclesiaficall affairs, saith S. te-

4. This they did partly to fliew their de-pendance and subordination to the supreme Tribunal of the Church, as likewise for the prefervation of Vnity, of which the Chair of s. Perer was always acknowledged the Center. But the present Church of Brierany having been constituted a Church by the zeale and authority of this bleffed Pope Eleuthering, there was a greater necessity and obligation of recourse to him for the confirmarion of those ordinances which had been made by his Delegars. 5. Among other memorable passages touching the Answer sent by Pope Eleuchersus

to this Meffage of King Lucius, this is one, That Fugation and Damianous presented the King from him with a Crown blessed by him.

This is afferted by a late learned Protestions. Lambard. in-Lawyer, William Lambard, who proteffes that ter 'ges k. in his fearch among the Ancient Lawes of England, for many ages hid in darknes, he produced this: adding withall that belides

Crown blefs'd by this Holy Pope, he like-

wife ordain'd the limits of the Briteish Kingdom, and withall prescrib'd the Duty and

fage out of the Ancient Laws of King Edward,

onely differs from him in this, That where

mention is made of a Kings Office toward

7. As touching the limits of King Lucius

and utterly defitty all evill doers.

Right of a Christian King, faying thus, A King being the Minister and Delegat of the Su. neng verng the sampler and veregal of the Su-preme King, is appointed by God for this end that he might govern this earthly Kingdom and people of our Lord, and above all that he should venerate and govern his Church, defending it from all who would injure it: that he should root out of it 6. Reger Hoveden four hundred years before M. Lambard, transcribing the same paf-

were subject to the Ecclesiasticall invisation

Соммор now be determin'd. Polyder Vergil out of an-cient Scottish Records affirms that this fabje-A.D. 188 cient Scottish accords amins that this projection was (a principio) from the very beginning of Christianity, and that the Bishop of Glasso was to receive his confectation from the Arch-Bishop of Tork (More Maiorum) by an immemoriall cuffom of their Ancestors. But of this hereafter. 8. One passage more relating to this Answer of Pope Eleutherine, is recorded by Martinus Polonis, who writes thus , The forefaid Holy men Fugatim and Damianus by an Apoflolicall Mandat of the Pape ordained that Bishops should be placed in those Citties where ad A.D. 188. assimpt status or placea in troje Citters where formerly there were Elamens, and Arch-biopp, where Arch-flamens, Wherby he fignifies that the Pope confirmed the Ordonances formerly made by these his Legats. XI. CH. . Severall Churches built by King Lucius. 2. 3. As vestminfter . deputed for the buriall of Princes. ancient Records.

The Church-History of Brittany

wee fee to this day. His words quoted by A.D. 128 Bishop Fisher are thefe, From the Primitive age of Christian Faith among the Brittains, that is from the days of Lucius their King, who in the year of Grace one hundred eights four is sayd to have received the Divine Law of Christ, and

nave receives the Drume Law of Corift, and together with it the Baptifus of hely Regenera-tion, this place of Westminster was founded and consecrated to the honour of God, and specially

conjectated to the hunary of the, and preclain deputed for the huriall of Kinge, and a Treasury or Repository of their Royall Ornaments. To the fame effect writes Radalphus Niger, affirming that it was built in the last year of (Marcus Aurelius ) Antoninus : bue ebat afterward the fayd Abbey was destroyed : which was again repaired by S. Edward the Consession, and richly endered. In which testimony is implied that from the beginning there were placed in it a Convent of Monks: Concerning whose Rule

and Inflitute, we shall treat hereafter. 4. A second Metropolisan Church at this timewas erected at the City of Tork, which alearned Writer , Philip Berrerins , quoted by Bishop Viher, efteems in that age the prime Citty and Church of Brittany: Whose opinion the Bishop feems to approve, de Primote. Gaying, Though at this day Lindau be the melt for motel Position Ringdome: and

the Diocefe of Brittany , not only as being a Co

4. A second at Tork then the Cheif chough it has been in former ages celebrated by Ammianus Marcellinus, as an ancient Torn, and by Cornelius Tacitus as famous for Marchans. A third at Caer-leon in Vales. dife and abord of firangers : Nowithflanding the 6. 7. It is question'd whether that was most learned Berterius positively affirms, that Tork was much rather the ancient Metropolis of

a Metropolitan See. 8. A Church built at Dover. 9. An Episcopall See faid to be erecled & Kungresbury in Somerlesshire : but that

XI. CHAP.

T hath already been declared that King Lucim, presently after his Baptifm, or Theanis confecrated first Bishop of London, built a Cathedrall Church to the honour of S. Peter on Cornhill in London. Now after the return of Fugatim and Damianus there were feverall other Churcher erected : The names of many of which are still extant upon

2. The first of these was the Church of Westminster : concerning the first foundation wherof Sulcarden a Monk wrote a Book which he dedicated to Vitalis constituted Abbet there by King Filliam the Conquerour : From whence some have collected, that in the same place had been formerly erected an Idol-remple confecrated to Apollo , which by an Earthquake in the raign of Antoninus Piss was cast to the ground.

3. Another Author called Iohn Fleen who wrote in the year of our Lord one thoufand four hundred forty three , adds in consequence to Sulcardus, out of an Ancient Chronicle written in the Saxon tongue, that this place was from the days of King Lucius destin'd for the burying place of our Kings, as

the Directle of Stritchy, hat only a soung Al-lany of the Ramas, but because there was placed the Emperours Palace and Courts of Indeposent. And hence is it has Sperieum in the life of the Emperour Servini cals it by may of preeminence, The City. The Jame thing a likemiff jurther proved by whit; That in the symbol of Article affembled mader Confiantin the Great, among the Collections who seeme of thems to think. agemote under conjuntin the Great, among the subscriptions the name of Eborus Bishop of Fork pricedes Restitutus Bishop of Landen. Though I am not ignorant that in the ordring of such subscriptions regard way bad rather to the antiquery of the persons, then dignity of their Sees.
5. As for the third Metropolisan Citry of Cair-less upon Vsk , Henry of Hunsingdon thus writes of it, in Cair-legion there was an Arch bishoprick in the times of the Bris-tains: but at this day one can scarce discern any

remainders of its walls , except a little where the River Vsk falls into Severn. And Giraldus Cam-Girald. brenfis adds, that in the same Citty there were in ancient times three Noble Churches : One bearing the Title of the holy Martyr Julius, which was beautified with a Monastery of Virgins con-fecrated to God: A fecond founded by the Name of his companion S. Aaron, ennobled with an illustrious Quire of Canons : And the Third fa-mous for being the Metropolitan See of all Cam-

6. Notwithstanding however this City Cair-leon, being in the times of King Lucius the Civil Metropolis of thoseparts , might Соимор. EMP.

Соммор

FMD

under Roman Governours. IV. Book. 63

A. D. 187 then to be defign'd from an Archiepifcopall

See: yet we doe not find in History any ancient Bishops with that Title. Yea the Church of Landaff leems to have enjoy'd that Title before Cair-Leon. Concerning which Church

thus writes Bishop Godwin, The Cathedrall Church of Landaff, as some report , was first built by King Lucius, about the year of Grace one hundred and eighty. Notwithstanding I doe not find any Bishop there before Dubritius: (who

was confectated Billiop there by S. German was contectated Billiop there by 3. German Bishop of Auxerre and was by the King and whole Prevance elected Arch bishop over all the Velsh Brittains, faith the Authour of his

life extant in Cappave.

7. Vpon these grounds it was that in succeeding times the Bishops of Landaff refused Canonicall obedience to the Metropolitans of Menevia, or S. Davids, as appears by a Protestation made by Bishop Prhamus in the Council of Rhemes before Calixtus fecond

Pope of that name: part whereof is cited by Bishop Piher out of the Register of that Church, as followeth: From the time of sur ancient Fathers , as appears by the handwriting of our Holy Patron Tesliavas , this Church of Landaff was first founded in honour of S. Peter, and in dignity and all other Priviledges was the Mifresse of all other Churches. Thus it remained till by reasen of intestin seditions and forreign

may, in the days of my Predections and foraign was, in the days of my Predection Herwold, it became weakerd, and almost deproved of a Pa-flum, by the cruckty of the inhabitants, and insom by the emely of the inhabitants, and in-volution of the Norman. Let have always, re-maind a m. is Religious men attending to Dreine foreste. After this, partly by reafin of the morphosophous of the English, from whom we differed surbing in matters teaching Ecclifaft-cal Samilers, a having been beed and fulfra-lled tegether; and likerife because from mass.

encient times , that is, from the time of Pope E. lembersus, there bath always been a Bishop of this leakering three hath always been a nishen of this place (flajieff is some:) offer the coming of the species (flajieff is some:) of the the coming of the design of the species of the state of the state of the state of the species of the state of the state of the species of the

any Bishop actually fitting at Landaff before Distriction: Whence it is that the erecting of that See is attributed to S. Germanus by Mr. Camden , faying , Germanus and Lupus French Sisher, having repress of the Pelagian Herely largely freed in Bristany, creeted Landaff into a Carbedrall Church, preferring thereto the mast haby man Dubristims to be the first Bishop, to wit, in the year of our Lord four hundred thirty

8. Belides these the same King built a Church at Dover: concerning which Bishop Peter writes in this manner, That in the time of Ling Lucius there was a Chappell crefted in the Caffle of Dover, and dedicated to the honour if my Saviour, is related by Ieland, out of the

Annals of the Same Citty , venerable for their great antiquity. The same thing we likewise read and Commentary touching the first beginning of the sayd Castle, where it is sayd, That in the one hundred fixty or one year of our Lord King Lucius built a Temple to Christ on the height of Dover-

Caffle, for the maintaining of which he asign'd the Tribute of that Haven. And whereas in a later Chronicle of Dover we read, That among other liberalities besto we tead, That a on God and his Church, one was the building of Ibid. a Church in the Caffle of Dover to the honour o S. Mary the glorious Mother of God , where both the King and his people, as likewife their Catho-

lick successours, received the sacraments and Holy Rites of Christian Religion: This does not prejudice the foregoing Record: for all Churches are primarily erected to the honour of Chriff, and in confequence thereo; to the honour of his Saints. 9. There are severall other facred places

and Churches, which in old Records pretent to King Lucius, as their Founder, but whole pretentions cannot in reason and prudence be admitted. Thus the Authour of the Chro nicle of Glassonbury, written about four hundred years fince, relates, That in the one hun dred eighty seaventh year of our Lords Incarnation, the Bishoprick of Somerfet took its begin-ning, being crefted by the Holy men Fugation

and Damianus: and for a long time the Epil copall See was placed at Kungresbury : in which copus see was pinced at Aungressury: in Which very many Bishops fate fuccessively rill the daye: of fine King of the Well Saxons: the number gests and times of which Bishops can no where be found. But in the time of the forefayd King Ina Daniel , who as we have received by Tradition, was the last who sate in the Chair of Kungres-bury, transfer dehat See, which had continued fix hundred years or more at Kungresbury , to a

Town, then call'd Tethefeine , but not Welles. which was given by King Ina , who also confented

to the Translation. The faid Daniel was the last of the Brittains who face in that Bishoprick. 10. This seery, at least for as much as con cerns the antiquity of the Episcopall See of Kungresbury, seems to want a folide founda tion. For that Town took its name about the year of our Lord feaven hundred and cleaven, from a holy man called Cungar, a fon of a Constantinopolitan Prince, who coming into Brittany, and defirous to live a retired life, was kindly received by King Ina, who bestow'd on him that portion of Land, call'd afterward by his name, and withall built for him a Mansion and Oratory there. As

plans the Succellour of King Ins in the year feaven hundred and fixty fix: But faith Bishop Godwin, it was then not a Cathedrall, but Collegiat or Monafficall Church, and was erected into an Epsscopall See in the year nine hundred and five : in which the first Bishop was Adelmus.

for the Church of Fells, it was then built by

King Ina, and endow'd with Lands by Kenul-

XII.

оммор.	64 The Church-H	istory of Brittany	Соммов. Емр,	Соммор.	under Roman Gover		Соммор Емр.
. D. 189.		wed which the Ecclefiafticall Canons have de-	A. D. 189.	A. D. 189-	breadth towards the New Temple of Apollo,	Which Dunwalle (as Moratius, Gildas and Geffrey of Monmouth also testify) was the	A. D. 189
		ereed, and the Roman Law appointed: to Wit,	ŀ		forty. On the Northpart it was one hun-	fixteenth King of the Brittains : And being	i
140.7	XII. CHAP.	thatie shall not be lawfull for any man by force to draw them from the Courts of Churches or how-	1		dred and fixty paces in length, and ninety eight in breadth. On the West side of the	extremely Zealous in his Heathenish Super-	i
п. Сн.	AII. CHAF.	les of Bishops.		T T	Church there were in length one hundred and ninety, in breadth one hundred. On the	fition, he enatted Lawes, famous till the dayes of King William the Conquerour under the	i
•	1, 2. King Lucius richly endors Churches	4. This respect and reverence which King			South coast there were in length four hundred	Tisle of Molmutian Lawes; by which he or	1
	with possessions.	Lucius shew'd to the Church and Church- men was for many ages continued in Brit-			and fifty paces , and in breadth five hundred	dained; That the Citties and Temples of	
	3. 4. Priviledge of Santtuary: long	tany, more then in any Christian Nation be-	Girald.comb.		and eighty. On this fide was feated the Episco- pall Palace, as likewise the habitation of the	their Idoll-Gods, as likewife the high wayes leading to them, together with the Farms of	i
	continued in Brittany.	iides: These Priviledges of Santtwaries were ex- tended not only to Churches and Church-yards,	in defeript. Cambrig cap.		Monks.	their Tenants and husbandmen should entoy	1
1.0		but much further, according to limits and bounds	18.		3.In the next place the fame Authour Mo-	the immunity of Sandhary : Infomuch as if	i
	I. King Lucim as he was very zealous and munificent in building Churches to	determined by Bishops: Infomuch, faith Gi-			ration describes the large possessions where-	any Malefastour should feck refuge there, he might safely depart, though his adversary	1
	the Glory of God, he was no lesse in liberall	raldus Cambrenis, that by the indemnity of		Ap. Harps- feild. bill. c.	endowed by King Lucius , faving , The li-	were present. Now by means of such endowments	1
	endowments and Priviledges bestow'd on	fuch immunity, far exceeding the indulgence al- lon'd by the Canons of the Church (which grant		1. 5. 6.	mits of their possessions were extended twelve	and Priviledges the Church of Winchefter	
lath. Woff- sonaft, tid	them. To this purpose Marther of westmin-	fecurity only to the body and members of offen-	l		miles round about the Citty of Winchester, reaching so far on every side : In which space	enioyd its possessions in all tranquillity, dayly singing the praises of God the space of one hun-	l
D. 187.	Her, call'd Florilegus, writes thus, in the year of Grace one hundred eighty feaven, Lucius the	ders) many were induced to commit great out- rages, and firom such places of Refuge did gres-			there were on each quarter feated eight wealthy	dred and two years , to wit , from the first	1
	denient Fine of the Britterine having Gen the	veully molest bath their Countrey, and even	İ		Villages. Now if one Church possessed for large	year of the most Christian King Lucius (his Conversion ) to the second year of the	1
	true Vership of God largely firead in his King- dom, liberally bestow d possessions and territo- ries on Churches and Ecclesiastical persons, and	their Princes themselves. Whence appears	1		Churches of Brittany were endowed even in	Tyrant Diocletian, Thus writeth this Au-	
	ries on Churches and Ecclesiafficall perfens . and	with what religion the Ordinances of King Lucius were received and practifed by po-	l		those Primitive times.	thour : though he faile fomewhat in his	: Ì
	also firmly established them with Charters and	Storicy.	l		4. The forementiond Thomas Rudborn in the greater Chronicle of the Church of Vin-	Chronology: Which defect is rectified by the ancient Authour of the Book of An-	
	immunities. Such liberties he gave to Churches and their Precincts, that if any Malefallour		I		cheffer further shews the special affection	tiquities of the Church of Vincheffer, who	in Drimete
	made his nefure on them he hereme Cife from			.4.7 fa.in		numbers exactly one hundred years from	f.118.
	all injuries of any man who feever. This living happily in the love of God and his Neighbour, he	XIII CHAP.	XIII.Cn.	.49.Pfar.in Prinnsk.f. iss.	Immunities which he bestowd on it, The	King Lucius his Conversion to the first year of Diocletian, during which time the said	i i
	governed his Lingdom in great peace. A Mo-	6.2. de. A famous Church and Mone-	1		he) perceiving how by the two holy men, Fu-	Monks quierly ferved God in their Mona-	.
ichard Pi-	dern Historian Richard White adds . That this	fery creffed by King Lucius at Vinche	1		gatom and Duvianou, his Lingdom did wonder- fully increase in the Vorthip of God taught by	ftery.	
us in Hiff.	King having destroyed all the Idols and worship of false Gods , transfer'd all their possessions on	for : with Pollegions and Priviledges	1		they sucrease in the Versity of God taught by	6. If any one have the curiofity to en- quire what the Rule and Institute of these	.)
1.	Christian Churches, Which he further enrich'd	which continued till the raige of Dis-			true Faith, and being therfore replenished with greating, he converted to a better use the posses-	ancient Monks were , the foresaid Tho-	- 1
	with more Lands , and greater immunities : as	eletian.	1		fiens and territories formerly possessed by the Temples of the Flamens, transferring them to	mae Rudburn will fatisfy him , presently	4
	knowing very well that greater honour is due to	6. 7. Of what inftitute the Monkein			the Churches of the Faithfull: and he not only	adding, That S. Faganus and Duvianus filld that Church with Monks devoutly serving	,
	we may from hence in some degree	those days were.  g. Severall decays and restimitions of	4		added more and larger Manners and lands, but	and praising God , and profess d according	él
	compute this King Munificence to Gods Church: for fince he judged that the Wor-	that Monaftery.			advanced them likewise with all forts of Privi- ledges. And particularly touching the Church	to the Rule delivered by S. Mark the Evange- lift.	-
	frap of the true God ought to be more fplen-				of Vinchefter, which in his affection be in a fee-	7. Now the order and manner of the	اء
	did and sumptuous then that of their pro-	I. HE Piety of King Lacins in the fixth	A. B. 189.		cial manner preferd before others, he raisd it	Rule prescribed by S. Mark is thus decla-	-
- /	fane Idels had been, by fearching into an- cient Monuments we shall find, that the	gloriously thew it felfe in the foundation	1		from the very foundations. And before he had perfected she whole work, he buils a little habi-	red by Casianus an ancient Writer of the Church: In the beginning of the Christian	: Callien i
	former Brittish Idelatry had been very costly,	and plentifull endowment of a Church and	1		tation an Oratory . Dormitory and Refectory for	Faith ( faith he ) a very few , and those of	f Cuenob. 1:
	and consequently the true worship much more. To this purpose Geffrey of Monmonth,	Monaftery at Vinchefter, then call'd Venta Belgarum; Which Church, faith Bishop God	1		she Monks defigned by him to dwell there. Ha-	approved fantity, were dignified with the	fliz, lib.z.
	and after him Ponticus Firmning thus writes.	win, was confectated by Fugative and De-			ving finished the entire building in the fifth year after his Conversion, the foresayd Presats and	Title of Monks. Which men as they received their Rule of living from S. Mark the Euan-	-
alfrid. Mon		miana on the twenty ninth of October, in	1		Monky, Fugatim and Duvianus, dedicated it to	gelift, first Bishop of Alexandria of blessed Memory, they did not content themselves	1
ff, 1-4- c. 8-	forty thousand cowes, a hundred thousand sheep, and forte of all kinds so many accould starce be	the year one hundred eighty nine. 2. Moratim a very ancient Ambur, quo-	1	lgi it.	the honour of our boly Saviour on the fourth of the Calcude of November, in the year of Grace	Memory, they did not content themselves with retaining the order of living practiced	il
	numbred : And besides all these they offred thir-	ted by Thomas Radburn . Harpefeeld . Biffion	de Primord.		one hundred Sixty nine, and filld it with Monks,	by the Primitive Christians, concerning	2
	ty thousand sawage cattle, stage and other beafts bred in the woods.	Peher, &cc. gives us a perfect description of	fel. serr.		who devently ferved our Lord there : conflictuting	which wee read in the Acts of the Apostles.	. 48 4
	3. As for the Priviledge of Santhury gran-	this Church and Monastery: And first at touching the dimensions and bounds of it	1		the Abbet of the place a certain Monk called Denorm. The same excellent Prince likewise re-	That all the multitude of beleivers were of one foule: Neither did any one efteem that which	
	ted by King Lucius to Churches, he feems	he writes thus, as he is quoted by Thoma	d i		folded to conferr on the Bishop and Monks of that	he possessed to be his own : but they had all "	٠,
	therein to have been a pattern to the Em-	Radburn Bishop of S. Davids, The measure of the Church founded by King Lucius (according	]		Church of Vinchefter all the poffessions and farms	things common. For those who were possef-	"
	in future Ages, who by their Laws gave un-	to Moratius in his first Book and fecond Chap	1		which anciently belonged to the Flamens of the	fors of lands or houses, fold them, and brought we the proce, laying it at the Apostles feet: "	
	to the Church the like prerogative. Hence	ter) was in length two hundred and nine paces			and immunities.	Thich was divided to every one accor-"	"
	the Fathers of the Councill of Orleans above eleaven hundred years fince, made this Ca-	inbreadth four score paces, and in heighth nine ty two paces. From one corner crosse the Church	1	sic f.	1. What those Priviledges were, the same	ding to their need. But befids this , the "	
	sen to renew the use of former Canons	to the opposite corner were one hundred and thire			The firefaid most Christian King Lucius bestow d	ancient Monks affired to other praftifes more sublime, For retiring chemselves	
Conc. As-	and Lawes, Concerning Manslayers, adulec-	pacer, The firmation of the Monaflers on the Rak	1		on the faid Church newly founded by him the	into the most secret places of the suburbs,	,
lian - can. 3. Pc.	church, we now ordain that that shall be obser-	fide of the Church towards she Temple of Con cord, was one hundred paces in length, and is	1		Suburbs of the Citty of Finchester , together	there they lead a life fo austere and with such	<i>t</i>
	, , , , , , , , , , , , , , , , , , , ,		1	1 📰 1	with the Priviledge of Dunwallo Molmutius,	rigorous abstinence , that even those who were	4

frangers to Christian Religion were assembled as for Christianity shall centinue in this our Natice by windering fewour they attended day and night as the reading of hall Scriptone, prayer and labouring with their hands, 1. D. 180

preser, prayer and tabouring with their talled; that neither the appetite nor fo much as thought of meat, did interrupt their abstinence, except ewery second or third day: and then they received food, not to fatisfie their defire, but meer necefity: And neither did they this till after Sun-fer: fo dividing their time, as to make the Light accompany the exercise of their spiritual Meditations, and darknes the care of their Bodies. These, and besides these, many other more perfett and sublime were the practifes of the An-

cient Monks. Thus Cassianus. 8. Such were the Monks who first poffels'd the Church of Vincheffer : and in luch holy exercises they continued till the Tempest of the persecution raised by the Tyrant Discletion diffipated them. After which in a fhort time they were restored, and the Church confecrated by Conftancius Bishop of Vinchefer, in the year of Grace three hundred and nine, taking its new name from s. Amphibalm, who together with Saint Alban was crow'nd with Martyrdom : at which time the Abbot was named Desdatus. Hence it is that Gilder, the most ancient of all our Hiforians, mentions it under that Title, where he relates how the fons of Mordred to avoyd the cruelty of Conflancin fled thither: But in vain : For the Tyrant not regarding the Sanctity and Priviledge of the place , took the fons of Mordred, and murdred one of them before the Altar of the Church of S. Amphibalus at Vinchester, whither be had fled for Sanctuary.

9. The fame Church afterward fuffred another Ecclipfe, when the barbarous Infidell-Sexons profan'd and layd wast all the facred places of this Island. But not long after, the fame Saxons, having by Gods mercy embraced that Faith which they formerly perfecuted, repaired with advantage all the ruins they had made : And particularly this Church nad made: And particularly this Church and Monastery of winchester (called after-wards de Hida) was restored with far grea-ter splendour and magnificence, then ever before. And thus it, with the rest, continued for many Ages, fortified with the Charters of Kings, encreased by the Devotion of the people, secured by the Bulls of Popes, and the Curses of Prelats against all tyrannous usurcurjes or Pretases against alt tyrannous utur-pations, till by the schism, avarice, lust and tury of King Henry the eighth, more satallto the Church then the savage cruelty of heathenish Danes or Saxons, they were all fwallow'd up at once in a common destruction. Thus the Prophecy of our bleffed King Edward the Confessor was fulfilled, who in a Charter by him bestow'd on the Monastery of Westminfer, concludes it with this claufe, (Hec Cherta in fua libertate permanebit , quam din Chrifiani nominis timor er amor in hac noftra gente perseveraverit) that is, This our Charter shall remain in its full force and liberty, as long as the fear or love of the very name

A. D. 189.

XIV. CHAP.

XIV. Cu.

1. 2. &c. Seminaries and Schooles of Learning inflituted by King Lucius: she principall of which was Banger : both A Schoole and Monastery. 5. Of the pretention of Cambridge hereta.

VR devout King Lucius, being also wise in his devotion, was not content with a wonderfull bounty to build and endow Churches and Monafteries , in which Almighty God might be zealoufly worship'd, & the people plentifully instructed in Christian faving Verities : but moreover extending his providence to posteri-ty: he provided seminaries of Learning and Piery, for the institution and education of those who were afterwards to succeed in the Office of administring Divine Mysteries, and teaching the people.

2. Among these the most famous was the

Monaftery and schoole of Banger in North-wales, in which, as S. Beda faith, at the coming of s. Augustin into England there were more then two thousand Monky. Concerning which our Countreyman Bale thus writes, Bange van fift a Childeg of Christian Philipphers: which having a fine tentrued for the property of the property of the property of the property of the property of the property of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the fifth of the property of the ning which our Countreyman Bale thus

of Christ five hundred and thirty.

3. That Banger was in King Lucius his time delign'd for a place of literature, may be proved by other ancient Records : But whereas this Authour fays that Congellus changed it into a Monaflery, is certainly a mistake, wherein John Pits follows him: The ground of which mistake is, the confounding of this Monaftery of Banger in vifter a Province of Ireland, in which lived this Congellus, or as the Irish Veicers call him, comgallus, and from which issued the famous Billiop S. Malachias, whose life is elegantly written by Saint Bernard, who there likewise mentions this Comgallus. Now true it is that about the year five hundred and thirty, the faid Irish Monaftemy of Bencher became an Episcopall See, into which one called Daniel was first consecrated: which ifeem'd to be a fecond ground of Bales mistake touching the change made in our Brittish Banger.

Соммор EMP.

under Roman Governours. IV. Book. 67 Ent.

A. D. 190.

4. Most probable it is therefore that our Banger was in King Lucius his time, and afterward, both a Monaftery and School of Learning : and that as anciently the Drusds were, according to Pliny, great lovers of literature, flourishing in all kinds of knowledge, fo likewife the Christian folitary Religions men who fucceeded them , fpent some part of their time in learning and

Antiquit. Brit. fol. 8.

charitably teaching others. So that to them especially may be attributed the propagaas the Protestant Authour of our Brittish as the Protegian Summer of our priction Austiquities tays, being preached here in the first mes of the Apostes, was not only firmly retained, bus became in every age more encre-fed and dislated. He might as well have ad-ded, That as the true Faith was principally

conserved by Monasteries, so with the decay wife was extinguished. 6. Our famous Vniverfity of Cambridge therefore will not take it ill, if an alum-

nus of her sifter suspend his assent to her pretention of being founded an Proversiry by King Lucius. And as for the Charter of our famous Brittish Ling Arthur, in which there is a Grans of Exemption from Taxes and wher civil burdens, to the end that the Do-

other civil burdens; to the creations the Un-Huuri and Schollers there mights peaceably and michael diffration apply shemfelves to their Studies, as the glorious Ling of Brittany Lucius decreed, who embraced the Christian Paith by

the preaching of the Dollours of Cambridge: This Charter is obnoxious to so many exceptions, that without injustice it may be attributed to the Author of the other Heroicall Gefts of the fame King Arthur,

XV. Cz.

XV. CHAP.

2. Silence of Historians touching the Gefts of King Lucius during his last ten

3. 4.5. German Records affirm King Lucius to have been the Apostle of Bavaria, Rhetium, &c. 6. 7 Three per ons call dby the fame

mame of Lucius 8. 9. Of a supposed fon of Constanting call'd Lucius or Lucion: which is ma-

nifettly diffroved. to II. It was only our King Lucius who converted severall Regions in Ger-

A. D. 190.

Having collected a Narration of the King Lucius (as they lye scattred in severall Authours and Monuments) for the space of feaven years after his Conversion , that is, to the year of Grace one hundred and nine. ty . coincident with the ninth year of the raign of the Emperour Commodus : though our Reards of good credit doe testify that he prolonged his life ten years further, yet

there is no mention at all in them of any of there is no menuon at an in them to any or his actions either publick or private; and excepting one Authour, Geffry of Mon-month, not any of them declare where the was buried. And as for the fayd Geffry, who tells us that he ended his life at Gioce- claudien fler, and was honourably buried in the Church fire.

of the prime See : his pen does so abundantly flow in matters that regard the glory of his Nation, (as in the Acts of King Arthur, &c.) that his Authority in domesticall af-

fairs is of no great moment.

2. This filence therefore of our own Friters may be an argument inducing us to attend to the Testimonies of forraigners , who will acquaint us with the succeeding actions of King Lucia, not inferiour, yea far more glorious then any hitherto related , though perform'd by him , not in the quality of a

King, but a private person employing him-felfe in communicating to other Nations those celestiall blestings which himself, and by his affiftance, his own people formerly enjoyed. Now what such forraign Authours tellify concerning him, will no doubt feem at least incredible, if not ridiculous to those worldly minds, which fetting too great a value on the prefent temporall vanity of human glory and wealth, judge of Primirive Christians, whether Princes or private per-fons, by the dispositions of after Ages, and

because in these times , wherein sensuality, avarice and a contempt of spirituall things doe raign, no fuch examples can be found. they therefore conclude all telations in ancient Manuments touching Princes who have prefer'd the poverty of Chrift, and the gaining of foules to him before temporall abundance, and the fatisfaction of nature, to

have been the fabulous inventions of men. 3. Notwithstanding, mens increduliry shall not deterre me from relating what is extant in the ancient Monuments of feverall Churches touching this matter. Generally all Authours which have written of the Ecclefiafical affairs of Bavaria, Rheria, Vindelieis and the Cantons of the Swi Cars do agree in this, that a certain holy person called Lucius preached the Gospell of Christ in Bavaria, and some other parts in Germany, from whence he proceeded to Rhaia, in which Countrey he dyed and was buried in the

Citty of Curia, or Chur, lituated in the Countrey of the Helvetians or Grifans. This, faith Galp Bulch. Gaffar Buschins quoted by Raderus, is certain : But who this Lucius was, of what family or na-tion, cannot certainly be determined. He adds, Sanffa. that this Lucius, who ever he was, having preached among the Bohemians and other Regions bordering on the River Danubins , was banish'd

I ij

buile

from thence, and came into Rhatia, where he

A. D.teo

Соммор 68 A. D. 190 buile for himselfe a poor narrow cottage 4. Egidim Tfeuden writing of the Ancient Rhatia, denotes the precise time when this Holy Apostolical man came into those Countreyes, faying, that about the year of Christ one hundred seaventy fix, Eleutherine being Bishop of Rome, Lucina, set of a Leale to plant the Christian Faith is find so have come into Bavaria, which he converted to the Fanh, and afterwards retired onto Rhatia , Set. But Andrem Preibster, as Rederm tellifies, de-termins this to have hapned more lately : For fays he, about the year of our Lord one hun-dred eighty tire, Eleutherous the twelfth after area eignty tire, Elembersus she enterto after 3. Peter, being Pope, and in the raign of the Em-persur Commodus, Lucius being poor, naked, and therefore leffe encombred, undertook a voyage inee ferraign Nations; and by his preaching and Mirarles is believed to have converted to the Faith raties notices a to nave converted to the Easth
of Chrift the parts about Bavaria, and the whole
Country of Rhetia fituated among the Alper.
Aubertus Mirans agrees in the lame Chronoloy) and lattly Alfiedius most accuratly re-Faftis Belg. ferrs this to the year of our Lord one hun-Alfied. in Channel : 27. dred and ninery. 5. Such a concurrence of Testimonies , to which may be added the ancient Records of those Nations and Churches, together with the Eccle fiests call Office of the Cathedrall Church of Caria (or Chier:) all thefe leave the matter unquestionable, at least thus far, that those Nations were about that time converted by one called Lucim. Which Nations being feated nor far from the place where, about that time, was performed the fore-mention'd Miracle of the faving the Empe-rater Marine with the whole Roman Army from almost inevitable destruction; by the prayers of his Christian fouldiers, no doubt they were thereby powerfully enclined to the embracing of the Christian Faith. 6. But now who this Lucius was, and out of what Countrey he came, is a dispute among learned Authours, who produce three onely of that Name: 1. Lucius of Cyrone, mention'd in the Alls of the Apilles, and probably in the Epifle to the Remans too. 2: Our Brittish King Lucius. 3. Lucius, or Luwerfon of those Nations is by some Writers ascribed. and Helens. And to each of these the Con-7. As touching the first of these, namely Lucius of Cyrene a Prophet and teacher at Antisch in the time of the Apoffles , that he could not be the Apostolick Converter of those German Nations feems unquestionable,

The Church-History of Brittany

dendy writes concerning him , The trifling effections of those who confound Lucius of Cyrene with the Brittish Lucius , deferve not to be answerd: fince they doe not consider how

oe anjuve a: junce they are not conjugar now vast a space there is between their times.

8. And whereas our Hollingshead, out of I know not what Aperphall Writings, would entitle to the Conversion of those Narions another Brietish Prince , Lucius or Lucion, pretended to be the second fon of Conflantius by our Brittish Lady Helena, who is layd to have been banished by his Father for killing his elder Brother, and after his banishment to have repented, and embra-ced the Christian Faith, which he afterward preached in Germany, &c. the fabulousnes of this report discovers it selfe, not only by the Glence of all Ancient Hifterians li ving in, and after the times of Confantine, not any one of which make the least mention of fuch a Prince, but on the contrary exprelly affirm that Conftantin Was trary exprelly ainm that companin was the only fon born to Confianting by Helena. Thus writes Euglisian, familiarly acquainted with confiantin, in the first Book of his Life: To the same effect writes the Panegyrist cap. 15. Eumeniurin his Oraries pronounced to Confantis : as likewise Liveneine descanting on another Panerprick of an uncertain Antheur, spoken to the Empresure Maximian and Conflancin. And lastly Barenius, who and companies. And tally savening, who confidently affirms. That Confidentials begot fillens any other fin or daughter befider Confiantin, cannot be found recorded any Baron. A. D.

9. To this unanswerable Proof against the affertion of Hellingsbead, follow'd herein by Broughton , may be added the generall confent of the ancient Menuments and Writers of Germany and Rhatia, agreeing 1. 6 12. in this that the Conversion of those Nations was effected above one whole century of years before the age of Conftantin.

10. The first Lucius being therefore excluded for his too great antiquity, and the third, as living, if at all, much too late for fuch a work : it remains that the Conversion of those Nations must be ascribed only to the fecond Lucius, our first Pious Chri-

fian King. 11. And indeed him only doe the most Ancient Menuments and Writers of those Churches and Regions acknowledge for their Prime Applie: Infomuch as Raderus a lear-ned Authour, and very diligent in the fearch of old Records, confidently pronoun-ces, That the Beleif is melt certain, Trounded upon the Testimonies of Authours most an ciem and of prime Nove , that it was our Britsish King Lucius who converted shofe Nations. The fame is with the like confidence afferred by Aegidius Tfindm in his Treatife concerning Antiens Rhetia, by Andreas Presbyter, by Petrus Merfaus, by Heremannus Sche-del Stumfius Aubertus Miraus Nauclerus Notkerus Balbulus in his Martyrologe and Baronius

Емг.

A. D. 190. A. D.190.

Соммор.

YVI. CH.

EMP.

To these may be added a Tellimony of yet greater authority taken from the Church of Curia (or Chur) in whose Ecclesiaticall Office King Lucius is commemorated as the first Dollour and Apolle of that Country, the place of whose buriall is there venerated, though his Relicks have been dispersed through severall places in Germany. And in the last place, the same is confirmed by that Treafury of the Records of all Churches, the Roman Margrologe, out of which every year on the third of December is chanted, The Commenoration of S. Lucisa King of the Brittains , at ration of 3. Emission line of the forth among Rings which received the Faith of Chrift, in the sime of Pope Elemenersus.

\* X VI. CHAP.

E. 2. 2. Of the immer and Gelts of S. Luciucin bit Apollolick Office.
4 5. His death and buriall in the Citty of Caris.or Chat.

4. Of S. Emerita . a litter of Kino Lacim , who accompanied him : ber Mar

T.Dempflers ridiculous pretention that King Luciuspus baried in Scotland.

Having from authorities of great \*\* I weight altered the Application of this our Fines Fine, in puttinance thereof we will collect out of ancient Friesrs fome of this particular of the and fiftings in the dicharge of the faid office.

\*\* He having referved to confectuate the remainder of his old age to the fervice of the faith of the f

temainder of his old age to the service or forming part of thirt into Famere, landing at Be-laigue 2 Citry of the Marini, where, faith Malbanque, he fifth began his affect of prea-tions the Exist of Christ and from themee made his periodic through the Region of the Nervians (the Countrey of Liege) is Friers in Germasy. After which the next place blefs'dby his by Anter Which the next place bless day his presence and Charity was Ausburg (Augustantia) where he converted to the Faith's Noble Cittizen call'd Campefrim. with his whole family. But there the Devill rais'd against him a great perfecution : for, raid against him a great perfection: 10st, alth Nowleym, the people use of a hetred to a Religion formerly unknown by them, purfued the praches of it with fonce, and afterward after this mean in 10 to me of which he was feared drawn by some Christians there, and conducted to the conducted to th the City of Curia, where he ended his life by Martyrdom.

3. From Ausburg S. Lucius Went to Regineburgum (or Ratifbon) where he efficaciously spread the feed of the Gospell. And having spent almost all his strength in such works

in folitude, quietnes and prayer. For which A. D. 196. purpose he retired himself into the mountainous countrey of theria; and faith T(cudus, cannots country or recreasing acting a country of the bill, under which is fi-treated the Caffle called Gweenberg, which es this prific the day retains the name of S. Lucius his Cliff, he sid. came into the Region where now the Citty Curia (or Chur ) is placed , together with his devout fi for S. Energy, who presently after for prea-ching the Christian Each Suffed Martyrdim se Trimus or Trimontium, distant from Curia the pace of two or three miles. But S. Lucius repos'd himselfe in a certain Grot in the Mountain above the Citty Curia , where he taught the Faith of Chrift. The place where he built a little oracory doth still testify his Sanctity and abode there: for in memory thereof there was afterward founded a Monaftery of Norbersins (Præmonstratenses) which took

under Roman Governours. IV, Book. 60 COMMOD

4. As touching the manner of s. tucim his death, the same Egidim Tsudm writes thus, At laft Lucius was flain neer to Curia in, the Caftle call d Martiola by the infidell inhabi-sante and the Prefell of that Region. Notwithstanding other Authours affirm that he died in peace : though the honour and Tiele of a Martyr cannot be denyed him fince anciently, as Baronina faith, it was communica-ted not only to fuch as by a violent death for Christs honour were snatched out of this world, but likewise to those who for the confession of the Faith suffred any terments , though they did not confummate Martyrdom by

its name from S. Lucius as Aubertus Miraus

and Raderus doe affirm

5. The precise year of the death of this glorious King is by Florilegue determin'd to be the year of Christ two hundred and one: which was the feaventy eighth year of his Raign, and the eighty eighth of his life. Wherto the learned Chronologift, Biskop Vsher likewise accords. His words are these. ner intermite accords. It is words are their, in [a great a debate among Friteri, my indepents dath incline to beleive that King Lucius ended but his in the fift star of the third Century after Chrish. And the grounds of this persuasion are, because in observe that not only the Annals of the Church of Salisbury, and the Chronicle of the Brittains abbreviated, as likewife the London Tables , but also Roger Vendover , Mathew Paris, and Mati...w of Vestminster, sogether with the History of Rechester, doe agree that he dyed in the year of our Lord two hundred and one.

6. His facred Relicks have been dispersed in severall places of Germany: and to this day faith Radermane venerated in a Church of the Franciscans and another of the Jesius at Ausburg. Which argues that he dyed not in Britany, but Germany. Therfore although our Citties of Glocefer and Vinchefter have boasted themselves to have been the Repositions of some parts of the body of this Pious King, it is more like-ly that, considering their near relation of Charity to others, he defired to end his life | to him, they should procure them from the

Church

4. D. 194.

rerum .41-208. Lib. 6.

both from the ancient Martyreloges, Eastern

and western, affirming him to have lived and dyed in the East; and likewise from the

ancient Records of those Churches in Bava-

ris and Rharis, which doe not pretend to

fuch an Antiquity of the Profession of Christianity. So that the learned and No-

ble Authour , Marcus Velferus thus confi-

The Church-History of Brittany under Roman Governours. IV. Book. Соммор. EMP. Соммор FMP. A. D. 191 ching and baptifing the inhabitanes. 1 D. to: 3. Now though not any of the Roman Hi-florians mention such a Dreree; yet that King Lucium had no Successours of his blood is Church of Chris, then that the German Churcontinued there the space of nine years, is A D. 191. A. D. 191. Moreover in the fame Records We the flould obtain them out of Britteny. delivered by certain Tradition, Most probafind how these two saines having been in-7. Now wheras in the Passage cited out of ble it is that they dyed and were buried form'd that about a hundred yeares before. Egidim Tfendm mention was made of saint there, confidering that the space of nine years contains almost the whole time of certain. Probably he had not children: Or S. Isleph of Arimathea and eleaven of his if he had, their exclusion from the crown Emerita, the devout Sifter of King Lacint, and companions had in fome measure spread might be caused by his Profession of Chricompanion of all his travails and dangers, their abode in this Mand : fo that it feems to the leed of Christian Fairb in Brittany, and at last retired themselves to Glassonbury, and how in the Countrey of the Helvetians francty. However in our following Narration have been a place of retirement chosen by the added the Crown of Marryrdens to the them from their first coming , to which we shall be obliged to referre occurrents to where they died : hereupon they visited garland of Virginity:our Brittish Martyrologe the raign of the respective Roman Emperours where they area: nereupon they villed that facred place, call d the file of Avallonia, which, faith Cap-grave, was then become a covert for wild beafts, that formerly had been they usually had recourse for a refreshment thus commemorats her, At Trime in the from their labours, and where by the exerthen living.

4. And as for the Roman or Brittish civill territory of Curia this day, being the fourth of December, is celebrated the Feaft of S. Emerita tife of Prayer and Contemplation they obtain'd a greater measure of the Divine Spirit affaires during the Raign of Commodus; laa habitation of Saines : till it pleat'd the Blefto enable them more perfectly to discharge their Applical office. In due gratitude to whose Charity the Briefish Church hath made Virgin and Martyr , the Sifter of Lucius King of fting thirteen yeares, in the beginning fed Virgin to reduce to the memory of Chririgin and Marty, the squer of including the Britains, who together with her Brasher went into Germany, and for confession of the Christian Easth being perfectued by the installs of that country, confimmated her gloriam Maryea view is veauce to the memory of Christians ber of encoy excited there.

4. These two buly mens therefore penetrating into this stilling sile, a Majet the Lurgiues of the love did one the immal parts of the desire of the love did one the immal parts of the desire of the street of the desire consider they found there as access Church built by the hands of the Disples of wir Lad, which the Supreme-Cracew of heaven declard by many Missaulon figur that himself had conferenced it to him story, and no the houses of this mass street of the Missaulone of the missaulous of the most street, and the house of the mass street, and the house of the most street, and the missaulous of the missaulous of the missaulous of the missaulous of the street, so the street of the Missaulous of the Missaulous of the street, so the street of wherof King Lucius became a Christian, the frians ber Gratery eretted there. Roman Hillorians afford us little to furnish entia, Glaf. an anniversary commemoration of them on this our History. Some few particulars shall here breifly be mention'd. the twenty fourth of May : configning their tyrdom by fire, about the year of our Lord one death to the year of our Lord one hundred 5. In the fifth year of Commodus his raign hundred ninery three. The entire hiftery of ber Die.biff.1.71 ninety and one. life may be read in the Breviary of the Church of Curia. Mention is made of this holy Virgin Caledonian Brittains, having made an erop- In Con tion through the wall which divided them from and Martyr by Isengrenius, and Hermannus schedelius in his Chronicle. the more fouthern Provinces . wasted all the the more journern Province: , wapea au the countrey before them, and flew the Roman Generall together with all his foldiers. Wherewith Commodus being terrified, fent against them VI. XVIII. CHAP. 2. But Philippus Ferrarius in his Carale-XVIII. C 8 But Philippus Ferrarius in his Civilia-gue of Saints omitted in the Leman Micro-prologe, being militand by Dempfler, a Writet moit ridictuoluly partial for his sensitis Na-tion, as sinhap pictor beforever, affiging a place in the Weltern parts of scarland call'd re-1.2.3. After King Lucius bu death, the pius Marcellus, a man of admirable versue and in Catal. Romans permit not any of his family to courage: who returned upon those barbarous people their injuries with advantage; and heaped on (acceed : and why. them most greivous valamities and losses. For 4.5 6.7 .Commetions in Brittany.com montium, and now Attetish, for the place which good fervice through the Emperous envy he farce escaped being kill'd. Notwithstan-ding for that victory Commodus assumed the pold by Vlpius Marcellus : to whom of this Virgins Martyrdom, and in the Scottish of this Virgins Maryima, and in the session calander her commemoration is appointed on the wenty fixth of May. Which affection is so evidently contradicted by many au-Pertinax Succeeded, who was Emperour next after Commodus: firname of Britannicus among his other Titles; as appears by ancient Medalls, menthentick Records of feverali Churches, and by ing conjustres unt our line bud made choice of that place above all where is I drifty, where the interception of the map Refield in the should be implared in all necessities. A perfet relation of all which whings they found A Fter King Lucius his death , which hapned in the seaventh year of the tion'd by Camden and Speed. Authours of fuch unquestion'd integrity 6. Two years after , Helvins Pertinax who that it deserves not a serious confutation. Empereur Severm , we doe not find any of his family , or indeed of the Brittish blood to fucceeded Commodus in the Empire (though bid. he raigned but a few months) was fent into perfeit velation of all which things they found in action Writings there: It wis Hern whon the Applien were disperfed drough the world, a billy under the second fees which being administ of you know the preach else Bath in Aritings; the which being administ it by a Revelation of an Applie, built the breaking of an Applie, built the breaking the beauty in the bound of the Mather, Adulticated we have been such the San delivered to the bound of the Mather, Adultication to the bound of the Mather, Adultication to the bound of the Mather, Adultication to the summer the Mather, and the second have succeeded him. Hence it is that Ishn Brittany, whither he brought back five hun-Freden a Scottish Chronologyst thus Writes, Lu-cine Ling of the Bristains being dead (or as he lays eliwhere, Not appearing) the Royall dred foldiers fent by the Army there to Rome XVIL CHAP. Le Fordes Cham. See. L. to complain of the injuries offred them by XVII.C<sub>H</sub> Perennius the Empereurs favourite, whom 1, 2. S. Fugation and Damianus preach the offiring ceased to raign in that kingdom, Tri-buss being there placed by the Romans to go-vern the island: by Tribuns understanding they boldly killd in his presence. the Golbell in Brittany. 7. Pertinax having with much adoe quietted the Bristish Legions, made it his fuit to the Emperour, to be eas'd of the government, 3. 4.5. They resire to Glaftonbury and Canted In rebuild is establishing a succession of the Emperours Legats commanding the Realledging for his principall reason; that the Army hated him for his care to preserve miliman army. Monks. They find there the Holy Groffe 2. Heller Beethim likewife a French Hiftotary discipline. Wherupon Commodus in the riss having recounted how King Luciss, as 8. The place of their buriall, uncertain. being a favourer of the Remans, had been eleaventh year of his raign fent him a Suc-Glastonburg 1. Aving thas largely fer down the Gefts of our Holy King Lucius, the first among all Christian Kings, we will adjoyn herero such particulars as our ancient Mo. y. The fame Records doe further tellify, how permitted by the Emperous benevolence to cessour Clodius Albinus, upon whom like-wise he confer'd the Title of Casar. Whose arule : he adds ; That after his death the Romans thefe two Holy men added another Oratory built bode in Brietany was but flort : for prefently of flone , and dedicated to the honour of our Lord confidering that the Brittish Kings had been Auand his Apostles S. Peter and S. Paul and on the thours of many feditions among themselves, and after, Junim Severm was fent Generall thither: thours of many seattions among successions against the Romans; therfore by a pu-blick Decree they prohibited any of the British top of the Mountain raifed a Chapell to the hoand Commodus us'd all his endeavours for numents furnish us with all touching the nour of S. Michael she Archangell. Moreover to kill Albinus. But dying shortly after, Pertwo Holy Legats Fugatian (or Phaganus,) and neurs 3. aucence we Arcoangu. Moreover to continue the fervice of God there which had been interrupted, they stablished a facecylism of welve devotes perfors in memory of the first twelve com-panions of 3. 16/ph: Thich number continued blood for the fitture to enioy the Title and dignitinax who fucceeded him, fent back once Two Holy Legar Pagains (to temperature) and to the Venerable Pope Eleutherism to baptife the laydKing, and to lettle the affaires of the New British Tof a King. more Albinm into Brittany. till the coming of S. Patrick , the Apolle of ire-2. Now concerning these two glorious land, into that place, &cc.

5. Now whether these two Apostolicall men Ancient Records of Glaffenbury , Phaganas dyed at Glaffonbury, or no, is not certain, faith the Itid. and Dervianus came into Brittany to preach the Gospell, who travell dover the whole island, tea-Authour of those Records : though that they continued



# FIFTH BOOK CHVRCHHISTORY BRITTANY

I. CHAP.

I. CHAP.

t The Convertion of Brittany celebrated by Origen.

2.The Picts and Caledonian Brittains fallow shrir Example. 3. Their King Donaldus, &c. brought

to the Faith by Fulgenius a Brittain 4. s. &c. Dempfters fabulous narration.

HE Conversion of Britany

was fo famous in the Church of odd, that origes who four-thied times, in his commentary on Excited, thus celebrates it when the Commercy of Batterns before the coming of Chrift confirms to the Vershey of the only true Gold hus now the Workey of the only true Gold hus now the whole Earth dath with sightiff our Lord for the Churcher there credited in the winnel bounds of the medal, fathat in all its limits it dark affire to estiplish lapsings it. And in another place, The pure of the Divine Grace of our Lord and Savene in perform thereof, to his to they there with the savener of the Divine Grace of our Lord and Savener in perform thereof, to his to they the credit in british which the the think the savener is performed the first fit in the savener

2. And as the fame therof was largely spread among churches far remote from

Britany, fo the Example also had a happy influence on the neighbouring Nation. For inde Northern regions of Britany divided from the civilise far my the England Company with the Reman, the Faith of London, within two years after the death of Regionally, within two years after the death of Regionally, which is was not only preached, but effectually labdued the minds both of the Printer, and generally of their floylects which was conclined to Printellian, who lived in these times, to say that they be remines of Britans is which the Reman Agmitted that gen access, were yet congusted by our Sections, tubmitting themselves on bits such.

mitting themselves to his sates.

3 Concerning this Convertion thus writes Hellor Buethus, The life mend dad Chrift our Berd, the Pennee and Lanburgo of peace, give to it, and the peace of the peace o

tism. The year wherin the Scots by the mercy of Almighty God were call d and received the light

of true Piety, was the two hundred and third after

.

id bon, 6, În Luc.

Origes, in Excel,

-

SEVERUS. the incarnation of our Lord. To same purpose write Duraus, Gordonus and generally all the A. D. 203. Scottish Authours. 4. As touching the manner of this Confol. 412. version, Dempster citing an Ancient Scottish Historian, Fordonus, saith, That is was effected 4.D. 2'0. by Paschasius a Sicilian sent into Scotland by Pope Fifter, who instructed the Nation in the rudi-Fitter, who instructed the Nation in the ruda-ments of Christianity. And the same, saith he be proves out of an ancient Book of the Church of Lismore, which is the most ancient among the Listmer, which is the maje ancient among the Soutish Records. The same Authour adds, that never any people was with less trouble converted to Christism so great a conceurs there was unto those Holy Teachers, that there were not Pressts enow to baptife them. Moreover the fayd Fordonus delivers, that this Pajthafius leaving behind him hu Companions to instruct that rude people nim nu companions to infrince may reac people more diligently, in the Myfteries of Christianity, return d back to Rome, to give thanks to that mess holy pope in King Denaldus his name, for fingular ablishing confer d on his Nation. But before he arriv'd there, Viltor was departed this life, whose Successour was Zephirinus. Thence is manifestly appears, that Scotland was converted to the Faith in the last year of Pope Victor. Notwithstanding in the Scottish Menology pub-lish d by the same Dempfter, this Paschafine into d by the same Dempfer, this Pafendine is tayd not to have been fent into Seviand by Pope Pittor, but to have been Denaldm his Messenger to the Pope, as Elvanm and Medwinus were fent by King Lucius to Pope Eleuchering for there it is thus written, At Dorn in Southerland on the twelfth of December is celebrated the memory of Paschassus who was sens a Messenger to the Holy Pope Vistor by King Do-nald, and obtain'd of him Christian Teachers to infruit the Nation. 5. This is the account given by Dempfler, as he pretends out of Fordense. But fo little to the fatisfaction of the learned Bishop V. sher, that he professes, in those Copies of John Forden which I have perused, not any of these things related by Dempster are extent: so that I begin to suspect the truth of them, aswell as of the

rest which he quotes out of a namelesse Book of Lismore, and I know not what other Manuseripts.

6. The person, to whom Dempster ascrib's the glory of having first inclin'd the

mind of King Donaldes to embrace Christianity, was one called Fulgentius or Fulgenius,

Back entitled, of the Faith of Christ : which Book

fays he, if it were now extant, Scotland would

be furnish'd with a Monument to declare she

Antiquity and fervour of its Primitive Faith, wherin it would yeild the preeminence to few

Kingdom's in Europe, and would be superious to

many. This Fulgeneius, faith he , was firnamed

the Bold, and in the raign of Septimini Seperus

dyed at Tork in England. He it was whose faith-

ayed at 1 ore in England. He is was whole faith-full aliflance King Donaldus made use of, being the first King who stamp d his Coyn in brasse, gold and silver with the sign of the Cross.

The Church-History of Brittany

EMP. A. D.101.

SEVEROS

EMP.

A. D. 203. II. CHAP

SEVERUS

II. CHAP.

1. 2. 2. Confutation of Demolter. A. Who Fulgenius was. 5. AMessage lens by King Donal-due to Pope Victor.

d. More concerning Fulgenius. THIS relation made by Dempfter, though for the substance of it it be

agreable to ancient kecords, yet to embellish it he employs so much of his own invetion, moved therto by a partiall affection to his own countrey, that to a Reader not altogether ignorant he rather difgraces the whole story, and renders Truth it felfe sufpected, then gains beleif to his own impu-

2. And firft, wheras he makes Dmaldus to be a King of the Scotts, and Fulgentius to be of the fame Nation, he cannot alledge for this the least ground in any ancient Authours who wrote of these times. The Name of Scott was not yet heard of any where : much leffe in Britteny. The Roman Historians acknow-ledge no other inhabitants in this Island. but only Britteins: That is the Common name, though in the feverall Provinces they be distinguished by severall Titles. And particularly touching those Northern Britwhich were under the Romans dominion, Die an Historian of these times, though he curiously profecutes the progresse of the Empersur Severus through these countreys, finds only two Nations in these parts against whom he fought, the Master and the Cale-domans, to which, saith he all other name; are refer'd (as the Felturiones, and Deucalidonians, Sc.) the former neighbouring to that wall, and the other polleding the remainder of the Island to the Northern Sea. As for the name of score, there is as yet no mention of them, either in him, or any other ancient Friter. Where as if there had been any fuch diftinct Nation here, severus who was most ambitious to multiply his Teles, would not have faild to have inferted steriess among them. We shall ere long determine when that Nation entred those parts, and when they changed the Name of those Provinces.

3. It is without question true that such a Prince there was in those times as Donaldus, who by Refierius is fayd to be the Brother of Ethodius : but whether he was a King of that whole Countrey of Brittany not yet conquered by the Remans, or only a Prince of fome one Province there, cannot certainly be determin'd. A Tradition likewise sufficiently grounded approves the Conversion of that Prince, with his Family and subjects, about two years after the Death of King Luciss. Which is evidently confirmed by the forecited testimony of Tertulian in a Book

under Roman Governours. V. Book. 75 written not above feaven years after it hap-

A. As for Fulgentius, or as the Brietains call'd him, Fulgenius, he was a Southern Brittain, not only a Subject of King Incius, but

tain, not only a subject of the fame Royal family: defended, faith Beethius, from the ancient bleed of the Britrish King, and who together with his King and kiniman embraced the Christian Faith. He was not a Writer of Books, as Dempfter fains: but a Prince of high Spirits and courage. And being fuch an one, no marvell if after to great an injury done to his family, which was excluded from the Succession by the Romans, he refuled to continue their fubicat. and fled to their profess'd Enemies the Caledenian Brittains beyond the Wall-

5. Fulgenius therfore was doubtles the first who instill'd into the mind of Denaldur a love of Christian verities, and fuggested to him the same way and meanes to obtain a more perfect instruction, which his Kinfman King Lucius had lately made use of, which was, to direct Mellengers to the Bishop of Reme, Pope Viller, with a request that he would send authoris'd Teachers to instruct that Nation, and establish a Church there. This the Ling perform'd, and accordingly Pafthagus with other his companions were fent into those Northern Provinces, who by the Divine affiftance converted to the Faith fuch infinite numbers of the Inhabitants, that there were not Preists enow to baptife them.

6. It feems the reputation of Fulgenius his courage and conduit was so great, that Ling Denaldus made him Generall of the forces with which he broke into the Reman Provinces, causing a terrible desolation there: And being opposed by the Roman Generall, he defeated his Army, and kill'd both him and in a manner all that follow'd him. So great a calamity hence follow'd through all the Southern patts of the Island , that the Empefor Reverse himselfe thought his own pre-fence and authority necessary to secure the Province. Hereupon he brought with him an Army, to formidable, that the Meater and Caledonians made an offer to furrender

themselves. But the Empereur ambitious of fame by a conquest of them , entred their tountrey, where his cheif difficulty was to find his enemies; for by reason of the vast mountains, woods and marishes, (all the paffager whereof were known to the Britisin) the Assam became off entangled in their march, and fometimes received confiderable defeats: Norwithstanding by their constancy and advantage in numbers the Reman Army did not interrupt their progress; till they had peirced to the utmost bounds of the Island confining on the Nor-

there see. There was no decifive battell at

all fought between them: Notwithstanding

the Emperous effects'd his exploit of mar-ching through the whole countrey, which

never any Enemy before had done, to be fo

illustrious, that he therfore assum'd among A. D. 203. his other Tieles that of Britannicus : Which likewife was communicated to his tro Sons Basianus and Gera, his Successours in the Empire: though only Bassianus accompanied him in the invalion, Geta being left in the Southern parts to compose Civil affaires.

7. As for the Noble and pious Brittain

Fulgenius, he is fayd fliortly after to have ended his life at Tork, then the Imperiall Ciery. It is doubtfull whether he returned thither as a Frifiner, or upon composition. For some of the Princes and Provinces yeilded themselves to the Emperour: though the greatest part avoyding any encounter with the Romans, remain'd still in their former hostility. That therfore which is related by a Modern Friter touching Eulgenius is very fulgonio.
uncertain, namely that in a battell against Septimius Severus he was mortally wounded, and died at York in the year of Grace two hundred and swelve, being the eighteenth and laft year of severus his Raign. And other stories of him though confidently reported by some, as that he was the Brother of Martia the first wife of severus, and that by him severus him felfe was flain, are meer inventions con-

### triv'd to adorn a Fable rather then a Hiftory. III. CHAP.

III.CHAP 2. How far Severus the Emperour Subdued the Caledonian Brittains : And of the wall built by him. 3. 4. Severus bis ominous retreat to

York : and his death there : And Confecration by the Romans. 5. His Sous left Successours in the Em

pire : but Bassianus the Elder murders his Brother Geta. o. A sharp reply of a British Lady

to the Empresse Iulia. 7. A Description of the Caledonian Picts by Herodian.

Severus though he took the Title of Bri with Britannica Victoria , was far from fubduing those Northern Brittains. He wrote indeed to Rome, that the Caledonians by covenant had yeilded up a part of the countrey formerly pollefs'd by them: Notwithstanding if we consider the situation of the Wall or Rampire renewd by him to exclude those Nations from commerce with the civiliz'd Provinces, we shall find that the Romans rather yeilded to the Britisins a confiderable space of ground which had former ly been subdued and gaind by Julius Agricola and Lollius Vrbicus.

2. Our famous Historian S. Beda indeed is of opinion that this Wall, or rather Rampere of earth, was rais'd by severas in the same place where Agricola in the former Age

under Roman Governours, V. Book. BASSIAN. The Church-History of Brittany BASSIAN. SEVERVS. EMP. 76 ferity the Memory of the Christian Faith being first embraced by him among all the Kings of that Nation. He at last dyed in the one and twentieth A. D. 213. honour'd with an Infeription by this unbe Brittains, whilit he was fitting on his Tri-A. D.216. Brittains, Whill he was fitting on his Tri-bunal, his wife tubia intending an affront to the Bristish women, ford publickly that they con-verfed impudently with men. Whereto the Wife leiving Roman, as one among the croud had made his enclosure, to wit, between the A. D. 201. two bayes of Edinberough and Dunbritten. of profane Deiries superstitionally adored year of his raign, famous both for his religious by them? But certain it is that this Rempire was placed much more to the southward, where the Emperour Hadrian afterward had rais'd his werfel impudently with men. Wheres his Wife of Aspenticessis a Caledman Prince, thus Pie-fently anjured by W. dae much more honourably fairly our national politims, there you known talket & West converte included freely with men, hus they are furth as are of the bell and Noblest and Civill actions. Being dead the, by the perswaften of such Preists as among the Scots admi-nistred the sacred Mysteries of Christianity, was Wall , now unterly demoliff'd, between the nifired the facred Mysteries of Unvirtuality, was with Christian ceremonies and selemnisty bu-ried in a feild, which with many pious accu-flomed Prayers had been consecrated for the Mouth of the River Tine and the bay of Eden (Ituna) in Comberland. The length of which V. CHAP. Oref.hift.1.7. Rampire was not as Orefine relates, as like-wife S. Hierom and Caffiedorm, one hundred but they are just in are of sme buf and Noblef rank. Thereason Reman women prefixing your febres secretly to the buffl of men. This Reply proved the more sharp, because Inlia was infamous for her adulteries which it seems, 1. 2 S. Amphibalus a Toung Christian Brito cap. 17. Hieron. in bursall of Christians. thirty two miles, but onely fourfcore, as 2. In this relation made by Boethim, tain , and afterward the Converter of S. thirty, two miles, but onely touricore; as parament ruly measures it; calling this work the greately wramens of his Empire, from whence he such the Title of Britamicon. 3. Having finished this valt work, with frequent rowers and a most deep and spa-cious Trench, severas rectifed with his Amy extracted out of ancient Records , the pre-Albanas, accompanies the two young fent inhabitants of Scotland may observe the British Lady Was not ignorant of , and Emperours to Rome. the Buttuth Left was not ignorant of, and had courage enough to let her know it. Shortly after the Emprefit became the object of the utmost infamy, by marying publickly ther own to Befairm it o whole lusts the most impudently officed her felle. how great the difference is between the christianity of the first King who profess'd it in their countrey, and that which they Among other Brittains which now attended the two young Emperours have lately chosen in stead of it. This King to Tork, and being superstitious, be buffee refus'd to be buried among his heathen in their return to Rome, being moved therto to 1 or 3, and occupy in permittions or objective of fine good owen that might partial air flabitiments of his future happines. But was much dainted feeing on fichispan findities calle black, and crum's dwith Oppreffig the came to meet him. Ancefours, chusing rather to mingle his bones with those of common beleivers either out of respect to them, or a curiosity 7. We will conclude the present argument with an observation out of Herodian of travelling into foraign countreys, one young man is particularly taken notice of then to have them proudly entomb'd with an Historian living in these times, who def-Heathen Princes. He would not rest after in our ancient Annalls, which after some cribing the fallions of those Northern Britdeath but in a place confecrated by the De-votions of holy Preifts, who likewise ceyears doe celebrate his Memory, as a glorious cause, log. That they used in garments at all-chat about their Necks and breass; they were foreit, esteming that to be a principal orna-ments, and expument of their wealth. Moreover-that they in several colour mark'd their And when be commanded him to be taken away, ornament of our Nation, in being the Inhe being a need leafter fayd that to brim, Then haff been all, then haff overcome all: Now be a God. The apprehension which so portentous a sign wrought in his mind was much structour of our first Martyr S. Alban in the lebrated his Objequies according to the Pri-mitive Christian manner, by making oblations Christian Faith, and a companion of his Marfor him, and offring the woft Holy Sacrifice for the refreshment of his soule, as S. Cyprian, who ryden. This was young Amphibelus, born at Cair-leen upon Fik (Ifca) in the County of Menmanh: Concerning whom our Friers what they me several colours mark a their bodies with the pillurd and speers of all survey as bodies with the pillurd and speers of all survey from the survey or speeds and the survey or speed to wear any genment, because they would have these pillures copyled to mean year. Alence it is that in Remon-Nathous of this and the succeeding ages we find, not the strictum in large mental, but only these Meritiers, Catholiness privations stitums stilled, so Northern Scattoness privations still led, o Northern Scattoness privations still led so Northern Scattoness privations still led so Northern Scattoness privations still led so Northern Scattoness privations and still led so Northern Scattoness privations still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations are still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations are still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still led so Northern Scattoness privations and still tous a nigh wrought in institute was the concreased when entring into I look be we by a ruftical southfavor conducted to the Temple of Bellonafand afterwards when the beaft brought liv'd not long after, describes the manner of ancient Christian buriall. The same holy give this Character, That he was from his cender give this characters in a ne was from his tenacr years bred up in good literature, and withall in-fluited in Christian Religion whilf he liv'd in Brittany: that he learne both the Greek and La-Father likewife, as if he intended not only seumanana ancerwates when the beart orange for facrifice were all black, and shrough the ne-cligence of his fervants, follow them all the way to the entrance into his Palace. These faithto justify, but commend this last act of King Deneldes his devotion, among other crimes with which he charges one of his Bishops tin tengues, and was likewise instituted in Elo-quence. Afterward he travelled to Rome with a sparrianus were the presages of his death, which followd presently after in the same call'd Marcialis , adds this , that he buried bis rd. 2948.68 resolution there to betake himself to higher fluchildren in the prefane Sepulchers of the colourd Brittains , and sky-colourd Brigantes: Cuty His last words were these, When I retimers in the profess expendence of the Beathers. Among other ceremonies pecu-liat to Christian burialls in those ancient times, this was one, that a Crosse was raised spen these Menuments, as shall be showd hereaften. dies, where he frent his time principally in reading and understanding Holy Scripture and Ausmin the Poet particularly ascribes such painting to the Caledonian Britiains. So that cest'd the Sovernment I found the common-wealth every where in evenbles: I leave is nearethe Dollrine of Christian Religion, till the be-ginning of the cruell persecution raised by Dio-clesian. no doubt it was from hence that those able even to the Brutains. Though I be an old urmost northern Brittains came to be called man unable to walk, I leave to my children An man, mable is welk, leaves my childres of remins, if the ple goad, and supring framad from, built they be ill, they will indit treat and strong.

3. Being dead, he was with all most evaquifier follomity confectated and made a God's the Coremoner where for see existly defected by Breadium His alhes were gathered Pills, or a Painted people. 3. Having thus related the actions and death of this fecond Christian Prince De-2. Two voyages of his to Rome are commemorated : and it was in the second that he made his continuance there, in which nalday as fully as ancient Records inform us, it will not be amiffe to add here a Monuhe gave himfelfe to these serious and sacred IY. CHAP. IV.CHAP. ment yet remaining, which in those very days was erected nere the River Calder in studies, and was ordain'd a Preift, and fent back by the Pope into Briefany, where faith into a precious boxe with coftly odours; and Turkshire by Tiem Aurelius a Roman officer : Beethius and Bale , he became Bishop of the Of the Actions and death of Donaldus by his two fons with great veneration caried Ifle of Man. In this his first voyage thither on the one fide wherof were inscribed these the first Christian King of the Caledoto Rome, to be layd up in the facred Monuhe was an Audstour of the Holy Pope Zephirin 15, lanis, words . Antonium and Geta the third time ments of their Princes. Confuls: and on another was a votive dedi-cation to the Dui, or God of the Brigantes. who interpreted the Christian Law, as our Mar-5. Now though these two fons , Bestianne 2. The Ancient Scottish Christianity syrologe testifies. But concerning Amphibaor Antoninus , and Gers , were left by their bon different from the Modern. Who this God was is uncertain : onely it lus more fliall be spoken hereafter. Father with equall power Governours of 3. Of a Monument credied to the appears that every Province, and perhaps the Empire, yet presently after their coming to Some the Elder son, Bassianus, most barba-Dai , or God of the Brigantes. every city and Town in Brittany had their peculiar Derry , fuch an one was Belatucaroudy murdred the Younger together with dim, Andates, &C. Now the Roman Superfi-tion was fuch, as that they worshipped all the ideas of the Nations conquered by them, E. TN the fourth year of Anteninus Baßiaall that had adhered to him, and after his nur his Raign, dyed Denaldus the first Christian Prince among the Caledonium. Con- H. Barl. Christian Prince among the Caledonium. Con- cerning whom thus wittes Heller Insertium, lib. 5. death raigned alone fower yeares.

6. Before we quit this subject in hand, it and fuch an one probably was this (Dut, or) God of the progeneer. Yet confidering the late convertion both of the southern and will not be impertinent to relate from Die a Denalds was the first of all the Scottish Kings ( as our excient Annals inform se) which counced story touching a quarrell between severus his Empresse sults, and a British Lady, by which we shay observe the sprightfullnes (at one exercit Annais injury my missic copies filter and gold, marking it on one fide wich the figure of the Saving Croffe, and an the other with his own face: Which copies may propagate to po-Northern Brittains, why may not this God of the Brigances be the only true God wor-shippped by these New Converts, and of the Brittains. When the Empersur had emtred into a league with the Caledonian VI. CHAP

BASSLAN

A. D. 221

V. CHAP.

The Church-History of Brittany MAXIM. EMP. EMP. A. D. 237 A. D. 221 VII. CHAP. VII. CHA VI. CHAP. VI.CHAP. s. The Emperour Alexander Severus murdred by Maximinus: who succeeds s. 2. 3. A long filence touching Brittish affairs: And fictions of Geffrey of Monin the Empire. mouth touching Carantus. u. Succesion of Popes. THE Emperout Alexander Severmi I. TO R the space of almost threescore
Yeares after the death of Severns, the
Truers of Reman affairs make no mention at
all of Brittany; which silence of theirs has christianier, which some conceive to have been profess'd by his Mather Mammaa, was in the fourteenth year of his raign slain by the treason of Julius Maximinus given occasion to some of our ancient Hiwho fucceeded in his place. We mention forians to infert fictions of their own , or to this here, that we may take notice of the relate true occurrents without any regard mistake of some writers who affirm that he to time and order. was flain in Bristany in a town called Si- 15 mm. 3. to time and order.

2. Thus Geffry of Monneyard, and some Modern Vrivers, millead by him, affirm that a certain British Prince called Caranjus having kill de Emperous Artesimas Enformac, firthamed Caracala, in a battell, in the cile. This is coident , faith Richard Thire , Villining and that town took its name from Sicilian a son of King Gunnelin. True it is that Villor resolutly lays that it was at Sieila a Village of Brittany, that Alexander was flain : and year of our Lord two hundred and eighteen, Lampridim affirms that it was in Brittany , therupon invaded the Kingdom of Brittany. Lampridum afturns that is was in Britany, is as a scher Writers will have it, in Gaule:
But Heredian , Capitolium and generally other Hiffmans confidently pronounce, that Wheras it is certain that at this time toninus was in the Eaftern parts, where with giving hopes of a Mariage with the daughter of King Artabanus, he treachorously killd great numbers of the Parthums; and it was in a Village neer Mogentiacum ( or Mentz) called sicila: wherin they are fol-Princip. lowed by Enfobins, Onuphrine Panvinine, Planine, Baronine, 8cc. And this no doubt Rind great numbers of the Parthaus: and prefendly after was limefelt intrafed by Mairinus prefelt of the Parthaus bands: who succeeding in the Empire was in less that a years space likewise kill? by Heligabelus: To whom afterward succeeded Alexander is the truth . fince there are no ancient Monuments tellifying that Alexander, or his Successour and Murderer Maximinus. ever were in Britany. Severus. 3. As for Caraufim, certain it is that he 3. As for Carasipus, Certain it is that he took the Title of Emperais in Brittary, but that hapned fixty eight years after this time affigin do grafty of Mannach and his followers: so that being not yet born, he could neither aign not fell Jarasinus. We shall speak of him in his due place and VIII. C H VIII. CHAP. &c. Of Chraiblinin a Christian King of the Caledonian Brittains taught by S. A. D. 111. Amphibalas. Sacred River of shale days. And who shis S. Amphibalas a. In the year of Grace two hundred twenty and one Pope' Zephirin died , having fare eighteen years : and Califfus fucceeded him. In whose time our ancient Reserts mention one Caderm Bishop of London , after 1. In these times, when Maximinus began his raign, Christian Religion flourish?d in Fritzens, both in the Josephern parts under the Romans dominion, and among the Ca-ledminion also; where raigned Chrarhliness a whose death obins followd, the fourth Bi-A. D. 217. shop of that See: Of whom nothing remains recorded but only their Names. comment and sometic tanguest constraints a Christian Prince fuccessor of Donaldon. This christians is sayd to have been directed in matters of geligion by Amphibalus, who is supposed to have returned from some about this time, and become a Teacher of the Caledoniani. 2. Now what Sacred River he taught them is thus declared by Heller Beethins , King Chrachlenens , faith he addened the Sacred

Temple built by the Holy Bishop Amphibalus

MAXIM. EMP. (in the Isle of Man ) with very Noble gifts , 4 A D. 237. (in the tite Of man ) with very Noble 1971s; M Chalices, Patens, Candlofficks and fuch like fa-cred Vessells, all made of filver and gold: like-wise with an Altar enclosed with Copper and brasse. He assigned moreover for the manne-nance of the said Church revenews out of the lands adjoying thereo. That was the first Church tance sategoing toerte. The was the life Chirch among the Seats confectated according to Chri-ficap Ruces, and wherein the Prime Buhop and Ecclefiaficall Prelate had hu See. The farme Authour hereto adds , That this Church was called Sadorenfis (or rather as at this day , Soderentis:) the reason of which name, as hath beaerenge; the reason of which name, as hath be-falls to many other things and places, is by the year antiquity conceal a from posterity. Some Visters imagine that it was called Sodorensis, because it was by Amphibalm dedicated to our Saviour, called in Greek (Σάτης) Sorer. 3. This Narration, for as much as con-cerns Amphibalm, if this be the Brittish Martyr Amphibalm, seems to be of doubt-full credit: since he could scarce be so timely a Bisbep : For almost fifty years must ye paffe before we introduce him ascending the Episcopal throne, & offring himselfe a Cham-pion and Sacrifice for the Christian Faith. IX.CHAP. 1. The Sixth Persecution rais'd by the Empetent Maximinus. Martyrdom of . Pope Pontianus. 2. Of Coriacus a Brittain, fallly fuppord to be the Succession of Pope Pon-3. 4. 5. The Martyrdom of S. Vriula and the eleaven thousand Virgins fally refer d to this age. Fictions concerning them, A T this time S. Pontianus Bishop of Rome Predecessour was s. Frban , who succeeded S. Califus. Now the Tyrant Maximinus raiting the fixet Perferences, flarpned it especially against Sisheys and Teachers of the Christian Flock. By his command therfore S. Pontianu, who by the Emperour Alexander had been banish'd into sardinia, was crown'd with Martyrdom, being beaten to death with clubbs. To him fucceeded S. Anterns , by Natio a Grecian, who the year following was likewise put to death by the same Tyrant. 2. Hence it appears that those Writers are manifeltly disprooved who after s. Poneianas place in the Chair of s. Peter a person un-

IX. CHAP.

known to Antiquity, called Cyriacus. The Pa-

rems of this Errour are the Authour of the

Fasciculus temperum , Bergomensis , Nauclerus,

&c. Hereto iome Modern Friters add , that

Cyriacus was by birth a Brierain, and appoin-

ted by S. Pentianus, going into banishiment,

his Vicar at Rome to exercise there in his ab-

under Roman Governours. V. Book. 70

A. D. 238.

fence the Papall offices + for which cause he was by some called Pope. 3. A yet greater Errour is that by which certain Aushours refer the Martyrdom of S. Vrfula and many thousand Virgins her companions to these times. Concerning whose particular Geffs things are reported beyond all bounds of probability or even possibility. Hermanus Crombachius, who has written a book of the Martyrdom of those Virgins, pretends that s. Vrfula was the daughter of a certain Prince in Ireland, a Christian called Dienethus, or Dienethus : and that all her

From . Eram companions came out of the fame Countrey. Theie holy Virgins, faith he, the Emperour Maximinus beforeging and winning by affault Colonia, most barbarously murdred. Wheras it is most certain both by Tradition and all ancient Monuments, that before S. Patricks time (the first Apostle of Ireland ) there was in that Island no Prince that was Christian . and much leffe could it afford eleaven thoufand Christian Virgins. Which by what miracle they should in those times be brought

to Celen, no man can rationally imagin. 4. A yet more abfurd fancy is entertain'd by fome others concerning these Virgins, who affirm that they in devotion undertook a pilgrimage to Rome accompanied by feverall Princes, and in their retinue the foremention'd Cyriacus: and returning by Colen were there marryred. Indeed a proper time is found by thefe Writers for a Pilerimage to be perform'd by fuch an Army of Virgins , &c. when the perfecuting Tyrant Maximinus so cruelly raged against Chri-fians. Norwithstanding besid's pretended Revelations, there is produced an eye-witnes of all this, a certain companion of s. Vrfula call'd Fetena, who it feems escaped the flaughter, that fhe might acquaint postereported by her is as followeth : When we were at Rome there were at that time two wicked Princes , whose names were Maximi-

nu and Africanu. (Yet Maximinus though then Conful with Africanus, never was

at Rome :) who feeing our great multituds , and

how many Romans affociated themselves to w,

conceived great indignation against me , fearing

leaft by our means Christian Religion might en-

crease and gather strength. Hereupon having by their Spyes learnt out what way we intended to iourney, they fent with great hast messengers to a certain kinsman of theirs, called Julius, who was Prince of the Nation of the Hunns exhorting bem to bring forth his Army to persecute and num to bring forth nu Army to perjecute and deftroy me. Who readily complying with their de-fire, rush'd violently upon me when we were at Colen, and there shed our blood. 5. Such dreams as thefe, (the inventions of vain and idle witts, which gain no beleif to themselves, and disgrace Truth reported by others)deferve not to be confuted, but with

indignation to be rejected and conterna'd, And as for the true Story of S. Vrfula's Martyr

GORDIAN.	80 The Church-Hi	story of Brittany	PHILIP. EMP.	PHILIP. EMP.	under Koman Gove	ernours. V. Book. 81	PHILII Emp.
·	down with her companions we shall herafter 1	gated the Faith, but likewise illustrated it by building many Churches. This is affirm'd by	A.D. 146.	A. D. 246.	2. The occasion of whose conversion to Christianity is thus declared in the Acts of	11	A.D.2 4
	in due time and place, about the middle of the fifth Century, give a fober and rationall account of it, thewing that she was indeed the daughter of one Dienethus, a petty Chri-	pullang many Convenes. I'm n affirm a days S. Gregory Nyffen, who fays that in those days many Churches, and Altars were creded every where. And particularly the hely Pope Fabianus		Ap. garinne. can. 7. 14.	S. Pontius the Mattyr: Pontius a person advan- ced to a high dignity, was known and a particular freind of the two Philips, the Father and the son,	XII. CHAP,	XII.CH.
	flian Prince, not in Ireland, but Cornwalizand	commanded Churches to be built over the vaults where the bodies of the holy Martyrs had been buried: which Churches were much frequented			who were Emperours. Now in the year one thou- fand after the foundation of Rome, they fayd to Pontisu. Let us goe, and begg the favour of the	1. The birth of Helena, Mother of Con-	
	spouses to great multitude of Brittains toot long before placed in Gallia Armbrica, from them named leffer Brittany, they were on the Sea surprised by a Navy of Humar, and	by the deverion of Christians. No wonder then if in Brittany, as yet free from all persecu- tion, there be so many testimonies of Chur-			Gods, which have brought us to thu thousandth year of the Reman City. But Pontius wich many excuses to avoid thus however they in a freed- ly manner endeavoured to compell him to	2. 3. A Controversy about the Place of her birth, &c.	
	by them led captives up the Rhine to Celen, where they received a glorious Martyrdom.	ches, Altars and Sacrifices. Neither can it be doubted but that among others obings Bishop of London, as likewife Conamus his next Successiour about these times, were carefull			the Sacrifice. Thereupon he conceiving this to be a good opportunity given him by God to advance his truth, fayd to them, O most pious Emperours,	1. THE Raign of the two Philips is ten- dred to us more illustrious by the Mother of Constantin the Great. She was the	
Х, Снар-	X. CHAP.	to imitate the zeale of other Bishops.  4. We will not here omitt the taking notice of a Monument or Inscription found	Tabala Vo		fince is wishe only true God which has bestowed on you the supreme dominion over men, why doe you not rather adore Him by whom such power and majesty has been conserted on you. The Em-	daughter of a British Prince called Coilling or Coeling who exercifed a Dominion among the Trimobantes, the Regni and the Itemi, that is, Effex, Middlefex, Surrey, Suffex, Norfolk,	
	1. Maximiam the Emperour stain by bu Army: Hu Successors. 2. Of Pope Fabianus: and his preten-	among the Brigastes, being a Votive Table, For the safety of M. Automous Gordinaus the Sm of Publius, the invincible Emperour, and of Sabina Furia Tranquilla bis Vife, and their	tiva.		persur Philip answered him, For that cause is u that 1 defire to sacrifice to the great God Iupiter. But Pontius smiling, Be not deceived, O Empe-	&c. For though after the death of King Lu- cise not any Britain was allow'd the name of King, yet certain it is there were feverall	
	ded Bull to confirm the Priviledges of Cambridge. 3. Peace of Gods Church: and many	whole facred Family; Thich Table was creeted by the Emperours Ving of horse, for their courage call d Gordia : the Presett wheref was Amilian			rour (faid be:) It is that Omnipotent God, whose throne is in heaven, who created all things by his Word, and by his spirit gave life to them, which made you Emperour. In a word, by these	Princes of the British blood which under an inferiour Title exercised a kingly Iurisdiction in their respective Provinces.	
	Churches built. 4. An Anciens Monument touching	Crifipus a Gentleman of Rome, born at Twidrus (or Thildrus) in the Province of Africa: under the command of Nonvius Philippus the Empe-			which made you Emperour. In a word, by these and other like specches and perswasions the Empe- rours received the Faith of Christ, and were bap- tisd by the hely Pope Fabianus.	2. There is a controverfy among Writers in which of these Provinces S. Helena was born. The more common opinion is that it was among the Trinobantes, in Estex:	
	the Emperous Gordiaum and his vife.  1. Maximum having raign'd not full four years, was flain by his own	rour: Lieusenans, Propreser (of Britsany,) At- stitus and Praestratus being Confuls. 9. In which Table we learn two particu- lars, no where elfe to be found, The first is,	A.D. 144		3. The two Empereur being thus perswa- ded of the Truth of Christianity, gave a wor- thy example of Christian modelty and humi-	and particularly in Colchester, which saith M. Camden, was in those days the prime City of that Province, as a world of ancient Coyns	Cambden. E∬ex.
	foldiers at Aquileia, to whom succeeded Maximus and Balbinus chosen by the James Senar to oppose Maximinus: who after a few	That Nunnius Philippus, was at this time Go- vernour of Brittany: And the other, That the Daughter of Missieus whom the Em-		Enfeb. hift. lib.6, c, 27.	lity when they came to be baptis'd, as Euse- bim telates it, The report is, saith he, that Philip, who was then converted to the Christian Faith, on	there dayly digg dup doe refisfy. And that the was indeed born there, the fame Authour prooves by an argument of some weight, for	
	months were likewise slain by the Soldiers: and in their place they advanced to the Em- pire Gordianus the grandchild of a former	persur married, was called Sabin@Furia Tran- quilla, though Paulus Diacenus Calls her Tranquillina.			the last rigid before Easter coming to the Church with a defire to be partaker of the Prayer toge- ther with the Congregation, 1844 not permitted by the Bishop then presiding over the Church, to	lays he, The inhabitants of Colchefter dee confi- dently affirm that Flavia Iulia Helena, the Mother Constantin the Great, and daughter of King Colline, was born in their Citty. And there-	tlem, ib.d.
	Gordianu who in a fedition against Maximi- nus had been proclamed Empersur in Africk, and approved by the Senat and people of Rome: but presently after was deprived both	XI. CHAP.	XI.CHAP.		enser till be had confets d his fins, and placed himselfe among those who were yet unabsolved, and therfore were separated from the rest in a trank appointed for Penstents: For the Bishop	fore in memory of the Holy Crosse found by her, they bear for their Arms in a Scutcheon a knotty Crosse placed between four Crowns.	
A. D. 238;	of his Empire and life.  2. During the Raign of Maximinm, as likewife of the Younger Gordianus, the Holy	1. The Emperour Gordianus flain by Philip pu , who succeeded.	1		stald him plainty, that confidering the many trimes publickly known to have been committed by him, he could not upon any other condition re-	3. Notwithstanding severall Historiaus of the Greek Church doe challenge S. Helena to themselves, affirming that she was born in Bishprita, in a town rais'd by her son Constan-	
	Pope Fabianus fate in the Chair of s. Peter, being the Successor of Pantianus. There is produced by Caius the Advocat of the Fri- versity of Cambridge a Bull of Pape Henrius	2. 3. The Emperour Philippus and his Son become Christians: The occasion			ceive him into the Church Whereupon the Em- persur with a willing and chearfull mind sub- mitted himselfe to the Bishops in unsting thereby	tin to the dignity of a City, and from her called Helenopolis. Moreover that she was a person of no good same, and that from a	
	dated the fix hundred twenty fourth year of our Lord, in which this Pope Fabianus is fayd to have approved and confirmed the	of their Conversion.  4. After seaven years raign they are slain by their soldiers: and Decius succeeded in the Empire.			declaring an ingenuous mealfy, together with a Religious and pious affection proceeding from a reverent fear of God, 4. Their two Emperours raigned full feaven	Pagan she became a ten, &c. But all these fictions we shall in due place disprove, and demonstrate that she was from her infancy a perfectly vertuous Christian, bred up in	
	fayd Priverfity. In case the said Bull be au- thentick, it shall not here be inquired what Proofs those who obtain'd it from Pope Hom- vins could alledge for their pretending to	I. The fixth year of his raign was the Emperour Gordianus flain by the treafor	. (		years : and at the end were flain by their own foldiers. The time and manner of their death is fignified by an ancient inscrip-	that Religion by her Father, who was a Chri- fian too; that she was maried to Confian- time at his first coming into Brittery, whom	
	fuch a Confirmation by S. Fabianus. This is however certain, that this Holy Pope was not only watchfull over the affairs of the whole	of M. inline Philippus, who fucceeded him and within a few years gave a proof how instable Kingdoms are which are unlaw	A, 3, 140.		tion and Monument at Verona, where the Elder Philip was kill'd. The Words of the Inscription are these, in the two hundred fifty and third year of Christ the Emperour Philip	though perhaps she did not perswade to be a Christian, yet she induced him to be a fa- vourer of them, &c. But of these things here- after.	
Eufeb. hift.l 6. cap. 19.	give account in an Epifile of the orthodoxe	fully purchased, for by the like, though lefte uniust treaton, he was depived bort of his <i>Empire</i> and life by his own <i>Guards</i> Yet this advantage did <i>Philip</i> enioy above	1		the Elder was flain at Verona; and the Tounger at Rome by their own Guards, incited thereto by Decim, who succeeded in the Empire.		
Baren. d. D. 241.	foundnes of his dostrin, as Eusteines testifies.  3. At this sime the Christian Church enioped great tranquillity, faith Baronius: of which occasion many Bishops making good use, not only propa-	any of his Predeceffors, that Almight God gave him the Grace to wash away hi fins by Baptisme and Pennance.	Pincent. Li		,		

		CD:	GALLUS.
DECIUS.	82 The Church-Hi	ttory of Distany	E M P.
A. D. 253.	- CHAR	then the made a Sacrific on God altar. And concerning his followers thus writes Saim Angulin. It es at take heed of hearbning or hoff who dray that the Charth of God has authorizy to freeze with the write whill they will yet underfland how it is. Peter God has efablished a Rock; and will not felter that the Kyste of the kingdome of heaven have been given no the Church, they te the fame keyet fall one of their own hands. Thefe are they which has from the company to the church they in me hands the fifteen when the has for their to be Cathenin mere pure then the Applies dasfrine requires, &cc.	A. D. 257.  Angust. de Agene christ. cap. 31.
sibellati Oppian Lefts	Deim after the death of the two Prhilips, extended his raye to the Religious proteic do y them and as s. Gregor proteic do y them and as s. Gregor proteic do y them and as s. Gregor proteic do y them and as s. Gregor protein derive many proteic do y them and as s. Gregor death of Pravinces them the Edit is the Profidence of Pravinces them the Edit is the Profidence of Pravinces them and the protein them with terrible with a death of the profidence of Pravinces them and set of them with the them and set of the profit of the set of the	XIV. CHAP.  1. Decime betrayd by Gallum. and flain: He facecding is flain by his folders, together with his Nor Nelufanus: and the Empire comes to Valerianus: and the Empire comes to Valerianus and Gallienus.  2. Of S. Stephanus Pope: who baptifes many.  3. 4. C. Among abbrts, S. Mello, a British Saint.  1. THE Perfection rais'd by Decim Though extremely violent, was yet short, for himself having raiged little more then two years, he was by the treachery of Trebminum callus deferred in a bartell fough against the stephinus, where he lost his life being swallowed in a fenn: In whose place the same Gallus together with his Son Valufianus fucceoded, by whose cruelty S. Lurius who followed S. Cernelius in the Ryman see was crowned with Marrytam. Immediatater which they themselves were slain be their soldiers: who cast the Imperial Purpl on Emilianus which having worn but on months space, he also was killed by them and Valerianus formely chosen by and maller states which they themselves were slain in the Ryman see the Control of String String which was shall by them and Valerianus formely chosen by and the sign stopping the String which was shall by them and Valerianus formely chosen by and shall so the String which was a shall be the string which was a popular dead or dain among others a glorious ornament of on String Nation, S. Mello, otherwhere call'd. Mullo, S. Mellonus and S. Mellonus and S. Melsminus from the String of String to Ryman to Paye was feet to the Temper Jearners where according to it of the Culome he with his companions was lee to the Temper of Mars to Garifice.	y y y y e e e c , , , , , , , , , , , , , , , ,
iild.ii .a.	guilty of any great crime, although the had libratived timefleves to due Pennance This Newton is by out cilduc all'd blac irine, who tradd under first out Lard peacle, an and variety hands on the Church, more work to be confound in the feefful finnes of hell	his hearers while he expounded to a fe by Christians the doctrines of the Gospell Christiand being very attentive to his wor- by he beleived and at his own earnest requ	of ds, eft

under Roman Governours, V. Book.

A. D. 257 119.# 11.

6. In the ancient Alis of this holy Bishop S. Stephanus , approved by Baronius to be Authentick, we read of great numbers baptifed by him, to gether with the order and Form of the administration of that Millery, when Nemefini and his daughter together with many other Geneiles were baptifed by him, among whom probably this our s. Mello might have been one. The words of the Acts are as followeth.

6. S. Stephanus gave order that Nemefius should be conducted to the (Church, or) Title of S. Paffor. There after he had catechi?'d him and his daughter according to the Christian custom, and appointed a Fast to be observed till the evening; when even was come, he bleffed the Font in the same Title, and causing Nemesim to descend into the water, he sayd, I baptile thee in the Name of the Father, and of the Son, and of the Holy Ghoft. Which having of the San, and of the Holy Ghoft. Which having done, turning himfelfe to the daughter of Nemerius, he fayd, Doeft thou belevive in God the Father Aimighty? She answered, I beleive. He added, And doest show beleive in Iesse Christ our Lord? She answered, I beleive. Doeft thow beleave the Remission of all fins ? I believe. Doeft thou believe the Resurrection of the Flesh ? She answered . I beleive &c. Then began many others to cast themselves at S. Ste-phenum hu feet, with tears beseeching him to baptise them. So that in that day he baptised of both sexes to the number of sixty two. And after replenish'd With the Grace of the boly Ghoft, cele-

brased frequently Masses and Synods in vaults where the Bodies of holy Martyrs rested. y. After s. Melle's Baptife , S. Stephanse ere long promoted him by all the severall Ecclefialticall degrees to the sublime Order Lap grav. in Mellow. of a Bishop: for S. Mello continually adhered to him Now by how stupendious a Miracle he was defigned to be the Bifhop of (Rhotomagum, or ) Reien, we find in his life collected out of ancient Ecclesistical Records, in this manner. 8 S.Stephanus together with S. Mello perfe-

ver'd in Fastings and watching Now on a certain word in Faffings and matching Now on accretion by while be Half Bithps 5. Stephanus was celebrating Magle, both himselfe and S. Mells for an Angell flunding at the right fide of the Allen, Magle they're being finish is, bet gave to him a Faffinall Crifere or fift, which the Angell beld in is hand, Jeping, Receive thim fly, with which them half govern the substitute of the control of the substitute of the control of the con bitants of the Citty of Rouen in the Province of Neuftria. And though the labours of away and course of life hitherto unexperienced by thee, may prove burdensom, notwithstanding doe not feare to undertake it , for our Lord lesus Christ will proted thee under the shadow of his wings. Thus having received a benedition from the boly Pope he berook himself to his journey And when he was come to ( Altissiodorum , or ) Au-zerre in Gaule , having in his hand the staff

which he had received from the Angell, he by his prayer restored to health a man who had his foot cut in two perces by an axe.

9. The learned Molanus calls S. Mello the first Bishop of Rosen , and feems to proove it by an Anciene Diffiel of that Church impor-Tradition describ'd out of the antient Caralogue of Bishops of that Church by Democharus declares that s. Nicalim preceded s. Mello in that Bishoprick. However, faith ordericus Vitalis , The Ancient Pagan Superflition after the Martyrdom of S.Nicajim poffei d the faid citty, filling it with innumerable pollutions of Idolarry till the time that S. Mello was Bishop there.

XV. CHAP.

2.6.c A profecution of the Gelts of S. Mello, Bishop of Ronen.

s. Dempster impudently challenges bim to be a Scott.

Because we would not interrupt this here to profecute his life and Gests unto his death, which hapned almost two and twenty years after his Ordination. Thus therfore the Gallican Marryreloge relates concerning him:

2. S. Mello unwilling to delay the execution of the Mission imposed on him by the Holy Ghoft, Gallian at departed from Auxerre , and went fireight to OH.D. Rouen: There courageously setting upon his divine content of the term of the present of the inha-bitants the name of Chrift, with such efficacy of speech and power of miracles, to which the ad-mirable Sanktity of his life added a greater ver-tue, that in chart rime he brought almost the whole Citey to the obedience of Faith. This great change began effecially when on a certain day the people were buff in accending to an abominable facrifice offred to a certain falle Deity of theirs. For S. Mello coming there fuddenly upon them, and inflam'd with a heavenly Zeale, that?'s reproved that frantick people for their blindnes, which worship'd a senceles flock, as if it were a which mership a a jenetic field, as if it were a God: And prefenely calling on the Name of Christ, and making the triumphant Sign of the Crosse, he immediatly tumbled down the Idoli, and with the word of his mouth alone, in the fight of them all broke it into fmall peices Hereupon the people being aftenish'd with this fight, willingly
attended to his admonitions who taught them the knowledge of the true God , and the hope of in:mortall life to be attained by his pure Worship. By this means a great multitude of the Citritens became imbued with the Doltrines of our holy Faith , and purified by the water of Sacred Bap-tisme : And S. Mello in the same place stom which he had expelled the Devill, creffed the first Trophey to our Lord , building there a Church under the Title of the Supreme most

A. D. 157.

Hely Trinity. In which Church the peop being affembled every Sunday were instructed

GALLUS EMP.

The Church-History of Brittany VALERIA 84 GALLUS. EMP. EMP. A. D. 161 into the Northern parts of the Caledonian more perfectly by him in the worship of God: A. D. 257. Brittains. But this controversy is well dethere he offred the unbloody Sacrifice, and communicated to his flock the means and helps termin'd by the learned Bishop V her by which they might attain falvation.

3. Thus the flock of Christ encreasing plentishly every day, certain Merchants of other though an Irishman , who fays , Dempfter V ffer in Pri is the first and onely Writer that ever dreams that Melanius was a Scott. mord, f. 146. reys negotiating there became attentive and obedient to the Divine Word : for whose commodity the Holy Bishop built another Church in an Island, where they might more conve-niently assemble themselves: to which he gave XVI. CH XVI. CHAP. the Title of S. Clement. He added moreover a third Church to the end he might comply 1. The Emberour Valerianus first favours, with the fervour of the multitudes flowing toafterward perfecutes Christians. vether to fee the Wonders Wrought by him : This 2. He is taken Captive by the King of he consecrated to the veneration of the most holy Virgin the Mother of God : and placed Persia. 3. Many Tyrants and Vourpers in the there a Colledge of Preifts, therby designing it for an Episcopall See. Empire. for an episcopau see.

4. Having thus perfifted the space of many
years in the discharge of his Apostolical Office, and by the seed of the Divine Vord ha-4. Gallienus Son to Valerianus [d.ib. Rain. 5. 6. Claudius a Vorthy Emperonr ving begotten many thousand soules to Christ, this Bleffed man, a veteran Soldier in our Lords warfare, at last (in the year of Grace two fucceeds : His raign short : but his po-Sterity in the following age possesses the hundred and eighty ) departed to his eternall Empire. innourtu and espirit j superteus to the external rest, there receiving from his beavenly Gree rall, whom he had served with great courage, perseverance and glory, an inestimable Doma-I. V elerias in the beginning of his raign showd not any disfavour to Christian, but in his fifth year he raised tive and reward. He was buried in a vault in the Cuburbs, over which afterward was erea furious perfecution ( which was the Hed a Church dedicated to S. Gervafius . a eighth ) against them : in which the holy glorious Monument worthy of him. From whence notwithstanding afterward when the Danish Pope Stephanm was crowned with Martyr-dom: to whom succeeded S. Sixim, the armies raged in France , bu facred Body was fecond of that Name : who the fame year removed into parts more remote from the Sea, tasted of same the Cup. And in his place sate and reverently layd at a Caffle called Pontoife, S. Dienyfim. To the fame Emperours cruelty where to this day it repofes in a Church which from him takes its Title, where the memory of fo the gloriours Marryr S. Cyprian became a illustrious a Champion of Christ lives with great Sacrifice : and at Rome S. Laurence though glory and filendour. inferiour in degree, yet excelling all other Martyrs in his magnanimously suffring with 5. This account gives the Gallican Marcontempt most exquisite torments. tyrologe of our Bleffed Brittish Saint Mello, Or Melanius Probus , as Poffevin calls him. 2. But almight God speedily and heavily vifited all this precious blood upon the Empereur Valerian, who being taken pri-foner in a battell against Saporer King of Whom yet in opposition to the universall confent of all Writers and Records, agreeing that he was a Brittain, Dempfter most im-pudently in his Scottish Menology will needs the Persians, lived many years in a most micall a scott, falfly affirming that Possewin acknowledges him for such. Wheras to ferable flavery, being made that Kings footfoole when he mounted his horfe; and at last his body was excoriated and salted with this time there is not mention in any ancient Friters of fuch a Nation as Scotts, in falt to be an eternall monument of the infability of human glory, Neither was it a small aggravation to his unhappines, that his Son Gallienas left fole Emperour, this Island. Or if there had been , certain it is that their countrey never having been subdued by the Romans , there was never attempted either by treaty or war to no Tribut fent from thence to Rome, which yet we fee was the occasion of s. Mello's redeem him. 3. Norwithstanding though Gallienm first going thither. But it is Dempffers was by iust title Sole Emperour, yet never constant practife, ridiculously to adopt was there in fo few years fo many Phorinto a Scottish family all persons whatsoever which in these Primitive times are ers of the Empire as during his raign : for called Brittains. If this were granted, Ireland in severall Provinces of the Roman world would have a better title to this saint, then no fewer then thirty Tyrants assumed the scorland; for in this age that Island was the Title of Emperous t Among which, those only countrey of the Nation called scots, who had the Government of Gaule, as

Posthumimi, Tetricm, orc. were always fa-

which afterward transplanted themselves

under Roman Governours. V. Book. 85

A.D. 271.

voured and affifted by the Armies in Briters, which was a portion of that Prefedent. This is tethifed by a world of ancient Medalls inscrib'd by their names and

t. D. 17i.

XVII-CH.

faces, which have been digged up in feverall places in this stand.

4. At last after more then five years luxuriously and sluggishly spent, callienum was by the treachery of Claudium, his next Successions, flain, together with his

mrither and children.

(within left chen three years Claudius dyed: an Emperour highly efteen'd by the Roman for his courage wildome and morall vertures: but yet he was a perfectuour of Confilans. After his death his Brother Pour Hills took the Name of Emperour but within feaventeen days was flain by his own folders; either for his autherity, or because they had heard that Austlanus was cholen Emperour by the Effert Armies: who therfore in history is efteemed the immediate Succession 2018.

A Nowithstanding the family of claudins, which was Hazuns, was sufficiently recompenced for the misfortune of his Brother Quantillus, in that a daughter of his other Brother Criphus, called Claudia, being matied to Europsus an eminent person of the Dardanian Nasius, bore to him Confluentus Chienus, who eltabilished the Empire in his family for severall generations.

XVII. CHAP.

n. Awelianus the Successour of Claudius overcomes Zenobia, and leads her Captive. 2. He marches against the Tyrant Te-

z. He marches against the 1 yrans 1etricm.
3. 4. He bis accompanied by Constan-

tim, who makes himself illustrious.
5 6.7. The Emperonr Aurelianus
his just Sentence in a controversy among
Christians.

Mong all the late "Jurpers of the Suppers there remained only two in the beginning of Amelians his raign, Zenskin, in the Eafl, Queen of Palmyrne, and Terrious in the Fifth, Queen of Palmyrne, and Terrious in the Fifth, Against these two therfore the Empersure turn'd his Arms: beginning fifth with Zenskin, a Lady of most masculia courage, whom at last notwith-Randing he with much difficulty lubdued, and lead with him in triumph to Reme, where the and her off spring lived in a private but splendid fortune.

2. After this Aurelianus march'd against

Tetricus who had feverall years acted the Empersus in Gaule, with whom likewise conspired the British Army. But not dating to oppose the Empresus in battell, he retired into Cardonia, whither being pursued, he voluntarily surrendred himself to him, and was permitted not only to live, a

Aurel.

EMP.

A. D.274.

fued, he voluntarily furrendred himfelf to him, and was permitted not only to live, but to live in effect with him, being trufted with the government of a Province in Italy.

3. In this expedition Aurilians was accompanied by confamin follows, who here layd the foundations of bringing the Empre into his own family. For behaving himself with admirable courage and condition to the substantial form a first following the contract of the substantial form a first following from a first following the first foundation of the substantial form and th

4. In this voyage of Conffantius were layd the grounds of strange revolutions, not only in regard of his own family, but of the whole Church of God : For now it was that he maried the fo famous Brittis Lady S. Helena , of whose birth we have already spoken : Now it was that the glorious Emperour Constantin the Great was born , and educated by his holy Mother in at least a love , if not a Profesion of Chrifian Religion ; by whom in a few years the Casholick Church was not only freed from the most heavy perfecution it ever had ground under, but made to triumph over Hell it felfe , and the Kingdom of Hell , Pagan Idolatry. But a more full account of these things , deserving our most exact inquiry, we will referre to the following

Buk.
5. And we will conclude this with relating a memorable paffage out of Enfoluer, couching a most just and impartial indgement given by the Emperour Aurelianus, alhough a Heathen, in a controverly among Christians, by which he acknowledge of the authority and dignity of the Bushap of Same, contradicted and definited by Madera Selfasses. The business in debate was with

6. Paulus Samofatenus having broached a molt exectable Hersfy, by which he denyed the Divunity of the Sun of God, was in a Synad of Esfeen Bithops teduced from his Errour-But upon his relapse, he was by them excommunicated and deposed from his Bithoprie of Arnise But the Oblinate Article between the Hersell of the Hersell of the Hersell of the Hersell of the Hersell of the Hersell of the Hersell of Herse

Nov

Aurelia. EMP. A. D. 174

Eufeb. 14.1.7.

The Church-History of Brittany 86 Now this controverfy coming to the No-tice of fecular Magifrates, the Emperor himselfe was defired to pronounce sentence

defined to give his indement on the matter, made a miss hisly and religious Decree: For he commanded that the Episcopall house himselse was desired to pronounce sentence therin, which he performed in a manner that might have become a good Christian Prince, related thus by Eussians .

7. When Paulus, Saith he, resuled to depart out of the busse should be the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the sure of the sure that the surface of the sure that the surface that the sure of the sure that the surface of the surface

Aurelia Eмr.

A.D. 274.

SIXTH BOOK OF THE **CHVRCHHISTORY** 

BRITTANY

L.CHAP.

I. CHAP.

1. 2. Constantine his first Expedition into Brittany. 3. He was then only a Roman Sena-

4. He is received peaceably by the

5. 6 de. He affociates himfelf with Coelus a Brittish Prince, and marries his daughter Helena.

HERE are mention'd in Story two Voyages of Constanreus Chlorus into Brittany : The first was now in the year of

Grace two hundred feaventy four , and the fourth of Aurelianus his raign, presently after Terricus had submitted to him in Spain: The other was almost twenty years after, when Caraufius in Brittany took on him the Title of Empereur, against whom he was sent. Now for want of distinguishing these res Proget, great confusion has been brought into the History of Constanting and his Son Constantin by Greecen Friters, as shall here-

after appear.

2. Concerning this first Expedition, Barrenus in a discourse proving his fon Constan-

rin to have been born in Brierany, thu writes , This hapned in the time of the Empewrites, Inis naphea in the time of the Emperour four Aurelianus, by whom Conflantius, illu-fitious for the fresh memory of the Emperour Claudius to whom he was allyed, was jent with an Army into Brittany , to the end he might contain that Nation frequently accustoried to tumults, in their duty and fidelity to the Empe-

3. Suitably hereto we read in the life of S. Helena . That the Romans taking into confideration the dammage they had receiv'd by the loffe of the Kingdom of Brittany (which always adhered to the interests of such Tyrants in Gaule as had usurped the Title of Emin Game as nad uniped the fitte of Em-perours fuch were Possimmins, Tetricus, &c) fent thirher the Senatour Constantius with au-thority, who had lately subdued spain unio them , a man wife , convageous , and beyond any other Tealous to enlarge the Majejty of the Empire. Confluncius ther ore at his first arrivali into Britany was not Empereur, nor fo much as Cafar , that is , deputed to succeed in as cejar, that is, deputed to increase the Empire, but simply a Patritian and senatour. This not being observed by certain Authours, has occasion'd great obscurity in history, and given advantage to some Greekish Friters to entitle other Provinces to the Birth of Conftantin.

4. Constantius being arriv'd in Brittany, was beyond expectation with all quietnes and submission receiv'd as the Emperours Lieurenane, both by the Brittains and Ro-



THE

Aurel. E. M.P.

A. D. 274

negyric. 9.

88

mans. That which may be supposed to

have been the principall cause of fuch

compliance in the Brittains , was the Re-

ligion profess'd by them, which taught them

as to yeild Faith and worship to Christ, so

also their duty and obedience to Casar,

that is, to Aurelianse universally acknow-

ledged the only lawfull Emperour. The Ro-

mans likewise in Britteny being but few, and

withall having among them no Generall officer: (For Tetricus whom they formerly

obeyd, had newly deposed himselfe) they

had but small encouragement to result a

Generall fo famous as Constantine, guarded

5. To fuch a quiet reception of him, the

many vertuous qualities of Conftantius,

no doubt, much contributed : The which

we find celebrated by Eumenius a Rhetori-

cian of these times in a Panegyricall oration

pronounced to his fon (onffantin: By con-

fidering the pallages wherof we may be

better directed to a view of the state of

their times, then by almost any fucceeding

Historians. The clause therin referring to

our present subject is this. What shall I feak

(fayes he ) concerning your Fathers recovery of Brittany? The fea was fo calme when he paffd it,

as if being aftonish'd at the burden it carried, it had lost all its motions : And when he aborded

the Island, victory did rather expelt him there,

then accompany him thither. That shall I

fay of his elemency and mercy, by which he for-

bore to inful over those whom he had conque-red? what of his instice, by which he restored

all damma res to those which had been pillaged?

What of his Providence, by which having strength ned him self with associations, he so be-

haved himself in the exercise of his inrisalition,

that those who had formerly been treated as

flaves, were made happy by a liberty restored to them and those who had been quilty of crimes,

were by forbearing of punishment moved to re-

6. Now wheras the Oratour here men-

tions affociations made by Conftantius with

the British, it is most probable that he re-flected on the freindship and affinity contracted by him wich such Princes as

were then of power in the Island: among

which the most eminent was Coellus Prince

of the Trinsbantes and Icens , of whom we

fpoke before. To him therfore did he in a

particular manner apply himselfe, and not

only induced him to lubmit to Aurelia-

nus , and renew his former tribute : but

moreover to make the league more invio-

lable, and to endear the minds and affe-

Ctions of the Brittains to himfelf, he deman-

ded affinity of that Prince; and espoused his

only daughter , S. Helena, then a Virgin. Ali

by an Army lately victorious.

# The Church-History of Brittany

Aurel

A. D. 276

II. CHAP.

chron. Bezine de fignu Beck

AUREL

EMP.

under Roman Governours. VI. Book. 80

glorious Prince will deserue our inquiry ! into the place likewise of his birth : concerning which there is fome difagreement anrong Historians : For befides Authours of of good efteem, as Ferreelin Lecrim and Thomas Bolim, the publick Oragours fent from our Kings to the Councills of Constance and Bafil politively affirm that he was born at York, in a place called Pertenna, which B. Vsher in a place caucal Ferrena, Which B. Viner interprets to be the Colledge of Vicars atten-ding the Quire, at this day called Bederne, which betterofore was a part of the Emperours Palace. And certain it is that in following times Conflanting had his cheif refidence there, where at last he also dyed

4. Others there are which affign London for the place of his birth, as william stevenfes in his Description of London : grounding their opinion probably on this, for that afterward at the request of his Mother Helena he caused London to be compased about with a wall of flone and brick, as Camden affirms. Whereas Henry of Huntingdon and simen of Durham report Saine Helena her felf to be authour of that work : which faith B. Viher is confirm'd by a great num-ber of Medalls famp'd with her image, which have frequently been found under the faid mall: But all this is no proof at all that Pfain Pri-undf.176.

Conflancia was born there. 4. It is most probable that he was born , as his Mether before had been , at

Colegester, about which also she built a wall : For this was the Citty where her Father usually resided, and where con-Bantine his affairs at this time cheifly lay: For in the Northern parts there were as yet no troubles at all: it will be almost wenty years before Constantine toward the end of his life be called into those Provinces upon occasion of sedition among the Caledonian Brittains.

III.CHAP.

III. CHAP.

. 2. Gr. The relation of Nicephorus , Gr. touching Conftantins birth in Bithynia,

WHatloever hath been hitherto written out of approved Authours either touching Saine Helena's quality, birth or countrey , or Conflancins originall, is contradicted, especially by some Greek Historians a particularly Cedrenus and Nicephorse , to whose authority , though of no moment , confidering both their manifest fabulousnes in other matters, their contradicting one another in this, and the latenes of their writing , yet fome learned Authours of our Age doe defers, particularly Lipfins, a person eminently skill'd in all Antiquities.

2. The relation given by Nicephorm tou-

ching the mariage of Conftantion with Heching the mariage or Confantism with 11e-lena is this, The Roman Empire (fays he) having been cruelly wasted by the Persians, Parthians, Sarmatians and other bordering Nations , Diocletian and Maximianus the

Emperours fent Conftantins ( call'd by him Constans ) at their Embaffadour to the Perfian King to pacify him with kind freeches and gifts. Constantius in his way thither putt in at a haven called Drepanum in Bithynia in the bay of Nicomedia. There to fatisfy his luft his heft profittuted his own daughter, a maid o great beauty ; to whom Conftantius gave for reward his royall veffure embroydered with purple. The fame night upon occasion of a wonderfull vision Constantine gave a first chare to the maids father that he should not permitt her to be touched by any other and that he should with all care fee the child well educated , because , sayd be , in my fleep, well causaited, because stays we, in my siceps, I faw a sun against nature rising from the westbern sea. Having then perform d his Embassis he return d to Rome another way, where be was presently created Cafar together with

Galerine : and not long after they were both of them Emperours . &C. 3. This story of Nicepherm, faith the Il-lustrious Cardinal Barenim, may by many unanswerable arguments be confuted, A.B. 306. being evidently contrary to certain Chro- 18.18.

nology. For if Conftantin was born when his father was created Cafar, which was in the year of Grace two hundred ninety two, it will necessarily follow that he was but fourteen years old when he was proclamed Emperour : wheras by Eufebius his account, who was inwardly known to him , he was at least foaventeen years old when his Father was first design'd Cefer, when his ratner was nitt delign a Cajar, and above thirty at the beginning of his own raign. It is very probable therfore that Nicephorus miltook Birhynia for Brirrany , and because afterward the Town call'd Drepanum was beautified by Conflanein , and from his Mother call'd He-

lenepolis . therfore he fancied it to be the place of her birth. Whereas besides many Authours of good credit, the Gallican Orateur who pronounc'd a folemn P4negyrick at the mariage of Constantin and Fansta the daughter of Maximian, saithin expresse words that he ennobled Brittany with

4, Notwithstanding in confirmation of Nicepherse his relation ( at least for as much as concerns the exclusion of Brittany from being the place of Constanting birth ) the learned Lipfins adioyns a testimony of Inline Firmicus Maternus a Writer of those very times, whose words are, Our Lord, Augustus, Emperour of the whole world, the Pions, happy and wife Prince Constantin the greatest , the son of late Deified Constantin', of most happy and venerable memory , who by the propitious fa-

this is confirmed by an ancient Poer, whose verses the learned Bishop Vsher cites from lasannes de Garlandia 7. The fame likewise is recorded in the life of S. Helena extant in Cap-grave, to this

peace, and to promise subjection upon those terms that he should still enjoy the possession of his Principality, paying the accustomed tribut. To these conditions Constantius agreed, and having demanded hoftages, confirmed a peace With him. Not long after a greevous sicknes sei-sed on Coel, of which in a shore time he dyed: After whose death Conflanting having maried the beautifull Princesse Helena , took possession of his Principality.

8 To this effect doe our ancient

effect, Moreover Coel King of the Brittans and

Father of Helena, affect as he was informed of Confiantius his arrivall, fearing to make war

with a perfor fo famous for many noble victories

he directed Embaffadours to him to demand

Records relate Conflancius his first expedicion into Brittany, and the consequences of it. And hereto doe subicribe the most learned Historians of the western Church , in oppolition to the fables, grounded on manitest mistakes, which some Writers of the Greek Church have publish'd : which shall fhortly be examined and refuted.

### II. CHAP.

1. 2. The Birth of Constantin in Brittany. 3.4 5. A Controverly about the place of his birth.

1. HE year after the happy mariage between Conflantius, then only a Roman Senatour, and Helena in Brittany was born Conftantin , afterward worthily firnamed the Great; not only for his Vi-ctories over severall Tyrants, and reducing the Roman Empire to a peaceable and flourifling state: but principally for destroying the Empire of Sathan and advancing the Kingdom af God over Idolatry and all kinds of impious superstitions. At this time there fate in the Chair of s. Peter Eutychianus the fuccessour of Pope Falix, who immediatly followed S. Dionyfius: And in this year were Confuls , Aurelianus

2, That Constantin was born this year appears evidently out of Eufebing, an Authour familiarly known to him , who in Enfib. de vis. the first Book of Constantin's life fays : That | constant Li God continued his raign the space of more then thirty years: that is, thirty two years and a few months, as he faies in another Book : and that the faid number being doubled was the measure of the years of his life. Now the common opinion of Chronologistheing, that he dyed in the year of Grace three hundred thirty feaven, fince Eufebin allows to his age little above fixty two years : it will follow that his birth was in

4. The speciall relation we have to this

c. (L.

Aures.

# The Church-History of Brittany

Aures

A. D. 275

veur of God was eletted to free the world from years of God was elected to pre the worth year grannical excesses, and domestical sedictions, that is the deserming of slavery being eaken away, we might emily the blessing of a secure liberty, and shake from our weary necks the yeak of captivity c.a Prince who whilf he fought for our freedom was never deferred by for-tune, though otherwife most inflable in affairs of warr the was born at Nasjan (a Citty of Illyware He was vern at Massum (a Litty of My-ricum) and from his almost infant years managed the stern of the Commonwealth, which authority having fortunarly obcass d, he with whole som mederation governs the Reman world. This noble Character Lipsim will needs apply to Confantin the Great , and confequently affirms that he was born, far from Britteny, at Naifus a Citty of Miricans, or Dardania confining to Thrace. 5. Bur, as M. Camden in an Epiftle to

Ligfin declares (which is further strongly confirm'd by the R. F. Michael Alford a Yearned Issuer of our Nation ) it is evident that Firmicas published his Book during the raign of Conftantim Son of Conflantin the Great, as appears by his dedicating it to Ma-versius Lellianus by the Title of Procenful, who was Conjul in the eighteenth year of Conffanas then alive , could not be the first of that name Who was then the Confiancin fo highly extell'd by Firmicm? Surely no other then his Son Confantine , who most frequently in his Edits call'd himself Confiancin: And being ambitious of Titles , as Historians obferve, he usually annexed the word Magnus and Maximu to his name. And that Conftanrim alone was intended by that Authour in time alone was intended by that Authour in this glorious Character appears by that claule. That from the first step of his age he managed the stern of the Commonwealth, for he was created Cafar being only eight years old, wheras his Father was above thirty before he governed the Empire.

6. Now whereas Firmiem extolis his Con-Stantin for freeing the world from syrannicall ex-cesses and domestical seditions; this does exactly firt Conflanism, who as Aurelim Villor, Entropim and Ammianm Marcellinus observe. was very fortunate in civili warrs, as he was unprosperous in extern : for he depress'd thele Tyrants , Magnentius , Decentius, Poten-tianus , Vetranio, Silvanus, Chonodomarius, Badomarius, 8cc.

7. There remains one only difficulty, in heathenish Preyer which Firmicus makes to the Sun, Merenry and Penus to continue for ever the raign of Conflorein and his children, Lords and Cafars, &c. for it is certain that Conflantius had no children. Notwithstanding fuch a Prayer might properly enough be made, in hope that the Empereur might have children afterwards. And befides , though Conflantins had no children born to him, yet he had children by adoption, to wit, Gallie and Inliance, both of them created Colors by him : Now the Form of

adoption was this, I doe affirm that this man is my Son: and I have bought him with this me-ney. So that Firmiess his prayer applied to Conflantini might be very proper and fea-\$. Now of Conflantins the Son of Confanris , it is certain that be was born at

Maifus a Citty of Illyricum: this is expressly affirmed by Indicana his Nephew in an Oration made in his praife. This Citty indeed was the Native soile of the whole family : Iulius, Conftantius the Father of Con-Bentin was there born as likewife Discletian and both the Maximians. And wheras Liciniss had polless'd himselfe of this countrey, Confiantin in the twelfth year of his raign overcame him here : after which victory he continued feverall years in those parts, and Naifes being the Metropoles of the region; he adorned it much with buildings, and from thence published many dings, and from theme published many Referiper. Here then it was that his second son by Fauss, Constanting was born: For at Arles in France the brought forth her first fon Conflantin, five years before this. So that it is apparent that the Testimony of Julius Firming does nothing at all avayle Lipfing his pretention against Confuncies being born in Bristany. 9 To conclude this controversy a witnes of

great authority may be produced for ours, and against tipsim his affection, which if he had well considered, doubtles he would not have prefer'd to highly the authority
of to inconfiderable an Authour as Nicebberm. This is our glorious Bushop S. Aldelm, who lived not much more then three hundred years after this time. He in his excellent Treatife of Firginity expressly affirms that S. Helena was a Brittish Lady. And this Treatife having been with high commendation mention'd by S. Beds , an advantage is added to our affertion , by his testimony involved in the other: And one considerable argument therby is wanring to our adversaries, who make same Bede's filence touching S. Helene and Con flansing birth in Bristany, a ftrong proof that they were born in the Kaffern parts



A. D. 275 IV.CHAP.

AURELIA

EMP.

IV. CHAP. 2. &c. The bonour and reputation of Helena Mother of Constantin cleared from afterfions layd on her by Nicephorus and other Grecian Writers. H Aving thus cleared the title which fanein : justice requires that we should be as diligent in clearing the reputation of his Mother Helena, who has indeed been most rudely treated by the penns of many Friters. We have feen how Nicephorus has publish'd her for a vile prostituted harlot: S. Ambrose upon report calls her Stabulahanc prime fuisse asserunt, fic cognitam Con-fiancie Senieri) Some affirme, lays he, that the was a publick hofteffe, and as fuch was first known to the Elder Conftantim. S. Beda gives her a little better title, writing thus, Conflantine left his Son Constantin, begot of Helena bis Concubin, Emperour of the Gaules.
2. Now whilst Christian Vriters thus difgracefully fet her forth, we will not wonder to find Zofimus a Heathen , and profest enemy both to Conftantin and his Mother reporting that Conflantin was born ('& acieus uness) of a dishonourable Mother ('& 'E vient ain Sories Kangarico ra Canan and and one who

againft law cobabited with Confiantim. 3. These imputations, though in proprie-ty of language they were indeed injurious, Yetir cannot be denyed but there was some fhalow of truth in them : For by the Roman Laws it was enacted . That if any Prefelt of a Cohort, or Troop of horse, or any Tri-bune should against the Prohibition of Law marry 4 Wife in the Province in which he bore Office. that Matrimony should be null. Now this was the very cafe of Conftantine with Heline, who married her when he was fent by Aurelian the Emperour with authority into Brittany.

4. Notwithstanding this Roman Law did not so indispensably condemn such

Mariages , but that they might afterward be tendred lawfull; for the famous Lawyer Paulus thus flates the matter, if after fuch a soffice is depoted, the person shall persource in the same will so acknowledge her his wife, then such a mariage becomes sust and lawfull. Now it is certain that severall years after Conflantine had quitted the government of Brittany , he constantly cohabited with Helens. It was therfore a flanderous speech of Zofimus to fay that Constantin was born by one nights meeting of them two, fince it is evident that they continued together

under Roman Governours, VI. Book. a very long space as in a lawfull and chast A. D:275.

mariage. 1. Moreover Conflanting fuccession in the Empire, without any contestation declares him a legitimate Son of Conflantime. Which is further confirmed by feve-

Auretia

rall passages in the Orations of Rhetoricians in those days : among whom Eumenim commends Confiantin for the Noblenes of his Extraction, Jaying that by his birth he deserved the Empire: and that his Father on his death bed being demanded, to whom he would leave the Empire, answered as

became a Prince truly Pions. And another French Rhetorician in an Oration pronounc'd at the Mariage of Conffantin with Fausia, among other Vertues of his Fa-ther imitated by his Son, insists much on the fecial versue of Continence. Now it had been ridiculous and most uncivill to commend the Fathers continence before a fon who was a bastard. But so far was Conflantin from being esteem'd the issue of an unlawfull bed, that when afterward his Father upon reason of state and policy

was obliged to marry Theodora the daughter of Maximianus, before this fecond mariage was executed he was forced to repudiate his former wife Helena , which proves her to have been esteemed his legitimate wife. 6. Vpon consideration of which grounds we may conclude with Cardinall Baro

nius , We are of necessity compell'd to fay That Helena was the lawfull wife of Conftantime. And indeed so honourable an esteem had flee with posterity, that her memory is celebrated by diverse Authours with many illustrious Elogies. Particularly the Emperour Iustinian in her honour made a Decree: That the Name of the Sea formerly call'd Polemaïcum , should in future times be

called Heleno-poneus : Which name, faith he, was by the most Pious Emperour Constantin formerly imposed by the occasion of his most honourable Mother Helena , a woman of eminens I sety, who likewife found out for us the Holy Croffe veneraced by all Christians.



V. CHAP

IV

The Church-History of Brittany EMP. Aureli an I faith thus , The impross Idelatry of the former A. D. 275 faith thus, The improve idealery of the fermer are properly as a committed to the times of Conditions in more and the properly as the processor of the properly as the properl A. D. 275 V. CHAP. V. CHAP. i. 2. &c. The Faith of Helena vindicated: more on her Son Constantin, then she receiv'd who by the Grecians is affirm'd to have from him. Likewile s, Gregory in an Epistle to Aldibergs Wife to Ethelbers king of been a Pagan , and a lew. Kent exhorts her to dispose her husband to embrace the Christian Faith , and uses I. THE imputations against s. Helens doe not end here. Not only the ingenuity of her birth, and lawfullnes of in emotace ine Ciristias Faith , and ules this indudement, For, faith he, as Gad was epil., 19 leafed to limit the heart of the Remans to a love of Ciristian Religion by the professions of the remand Lady Belona, Mather to the most offer the remande Lady Belona, Mather to the most offer the remander of the remaind Lady Belona, Mather to the most offer the remaind Lady Belona, Mather to the most offer the remaind Lady Belona, Mather to the most offer the remaind Lady Belona, Mather to the most offer the remaind Lady Belona, Mather to the most offer the remaind Lady Belona, Mather to the most offer the remainder her mariage are question'd, but her Faith likewise and Religion are by severall Modern
Authors, most greevously blackned. For
besides Vincentius Besustensis and others, piom Emperour Constantin : fo we trust that by your Maiesties endeavours his mercy and grace will be operative on the English Nation. S. Antoninus thus writes of her , Then He-5. Neither is this an affertion peculiar to the Latins, for the Grecians likewife lena the Mother of the Emperour Constantin, tens the Matter of the Emperous Conjusting, then refiding in Bethenia (or as other copies tead, histyrisis) heard that her sen was become a Christian and baptis d by silvetster history of Rome, she in her letters commended him that he had renounced idolls, but most horribly confesse that Constantin received the first rudiments of his Faith from Brittany. It is clearly agreed on by all , faith Sozomen , that Constantin was first imbued with Christian reat consensus was pre unbused with Curristian Religions among the Britistins, and other in-bubistary: of these cashs. And Theodores, speaking of Configuration letters comman-ding that the Church at templem should be built, saith, NN other but the Empresses. reprehended him , because neglecting the God of the lewes , he worshipped a man who had been crucified, as a God. 2. This unworthy imputation received its first ground from the ancient Alls of De built, lath, No other but the Emperous-wan Mether undersuk the bringing of thefe letters, whose praifs is celebrated by the compute of all that have any piety, the it was who breaches fact their glorum light of the world, and ministred alfo the nourishment of piety to Pope Silvester , which doubtlesse require correction in severall passages. In those Asts is declared being the Helena being in the Eastern parts together with her Grand Children Constantise and Constant Emperouss , and constanting and constant Emperones, and being yet a Pagan, she was circumvented by the Jews: and thereupen was anyry with her sea Constantin for embracing the Christian Faith: defiring him by her letters rather to sayn 6. I will here adioyn that which feems to have been the occasion of the Errour of S. Anteniam mention'd in the begin ning of this Chapter: And that is a false bimfelf to the lews, then Christians : Thereupon he calld sogether an affembly of lews at Rome, so the end that by a diffutation between them copied passage of Marianus Scotus in his Chronicle at the year of Christ three hundred twenty and one : Where in most of the in show at no the ena mase of a approxima outween them and the Christians, it might be determined which belief was most to be approved. These things, say the Acts, beful in the year when Constantin and Licinius were fourth time printed Copies are found these words: When Constantin was baptis d by Pope Silvester, his Mother Helena wrote to him out of Brit-tany, that he should deny Christ and follow the Iewes. Which passage out of Florentim Vigorniensis (whom Pitsim and Bale call the 3. But if there were nothing else to difprove this Relation, the date of these Atts Abbreniatom of Marianm) ought to be cor-rected thus, Canstanian being baprild by Pope Silvester, his Mother wrote to him one of Brittany, that he should perfecute the Iews who would be fufficient : for in the year when Constantin and Licinius were the fourth time Confulle, his two Sons Constantius and Constans were but infants, and not as yet created Cafars, much leffe Emperours. Again denyed Christ, 7. Certain it is out of Ecclefiaficall Hiir would from thence follow that Helena was above feaventy years old before she was a Christian: which is contradicted by for that upon the Conversion of Conflantin , the lews were enraged with envy and malice, and exercised all manner of the generall confent of Historians. 7. On the contrary that Helma from her infancy was brought up in Christian Religion is by many pools confirm d by Cardinall Baronins, Helma ber suff, faith he', did instruct Constantin her fin from his child hood contumelies against Christian Religion, especially against those of their own seek which became Christians: which might incite this pious Lady to suggest thus to her son. For at the very same time in piety. I fleak this upon the authority of 5. Pantisus, who was in this very age a famous Senatour of Rome: for he writing to Severus Conftantin publish'd a most severe Edist against the Iews , the Tenour whereof followeth :

Aurelia. A. D. 175. VLCHAP.

under Roman Governours. VI. Book. 03 PROBUS.

8. The Emperour Conflantin to Evagrius. It is our will that intimation be given to the lens, their Magistrats and Patriarchs , that if after this law any of them thall prefume (as we are in-firmed they have dame) to perfecute with flones or any other way any one who shall forfake their damnable Self, and have recounfe to the true aumante seet; and have recourfe to the true worthip of God, he together with all his partakers thall be adjuded at he burner with five. And if any one among the Christians shall adjoyn him-fift to their absumable Sett and conventicles, the second be shall suffer the same punishment. Given from Margillum the fifteenth of the Calends of November: the Emperour Conflantin and Lici-uim being fourth time Confulls.

VI. CHAP.

1. 2. Aurelianus a great Per fecutour. 2. He is flain by bis foldiers.

4. Tacitus succeeds bim : and after-

1. 6. Bonofum a Brittain Varps the Title of Emperous.

7. He bis flain by bis freind Victori-

1. The Emperour Probus is flais by his Arms : to whom fucceeds Carus : and after bim bis Sons Carinus and Numerianes. To whom , being flain , Diocletian succeds in the Empire.

1. THE mariage of the Senatous Confession With a pious Christian Lady, and the birth of Confession, though they were the feeds of infinit bleffings to Gods Church, wer they were feeds as yet hid in the earth : for Christian Religion and the Professours of it were never more cruelly perfecuted, then during the time between Conflantins birth and the beginning of his raign.

1. The Emperous Aurelianus, who fent

Configuries into Brittany was one of the most inhuman adverfaries of Gods truth, as the Churches Martyrologe in a world of places does witnes. And this , Conflantin when he had obtain'd the Empire exprobrated to his Memory, in an Oration which he made to an Affembly of Bishops, Then likewife, to an Attembly of Stable 1. The activities of all military, fairs he, wert the incentive of all military, fairs he, wert the incentive of all military has whose thousand with burrible fury marked by though Thrace, thousand with him in the midd of the insured that the fair way, and filled by the tradit of the body, way, with they impose blood. He was the Authors of the Namb Perfection, and both the Raffern and Festern Church groaned under his cruelty. Only Brittany was free from violence, enioying great tranquillity by the moderate government of Confianting, now become not averle from

1. But after feaven years raign God revenged his own cause upon Aurelian . who was flain by his own foldiers between By Tantium and Heracléa. In whose place the Roman Senar choic Tacient , tamous for nothing more then his moderation, and refuling to continue the Empire hereditary in his family. A. D.28 1.

4. Taciem after fix months concluded both his Empire and life, to whom fucceeded Probus, a person of sogreat renown for his military vertues, laith Vopiscus, that the Senat wish'd him, the Army chose him, and the people with acclamations approv'd the Ele-

5. In the third year of Probus his raign, after an admirable Victory gain'd by him in Gaule, where he flew four hundred thousand of his Enemies by his own testimony in a letter to the Senat, a certain man call'd Bonosse, by original a Brietain, whom the Emperour had left Admiral of whem the Empereur had left Admirall of the Roman fleet upon the Rene, searing his anger because most of the Ships by some ca-fields had been set on fire, in his absence took on him the Purple and Title of Empereur, and continued his dominion ever Brittany, Spain and a part of Gaule, a longer time then be deserved, faith Vonicus: But in the end his army with great difficulty being defeated by the Empereur, he was forced to

hang himselfe. 6. This mans rebellion no doubt caufed great disquiet in Brittany , from the government of which Conftantiss had been removed , and returning to Reme had been

made Prefett of Dalmatia. 7. After Benefes his death troubles were renew'd in Britteny by him who adminiftred that Province, suppos'd by M. Camden to be Cl. Cornelius Lalianus , recommended to that Government by a frein'd of the Emperours call'd Villerinus of Mauritania For Lalianus invaded the Tyranny, upon which Victorium fearing the Emperours indignation , went prefently into Brittany and by fubtilty procured the death of the vince. The fecurity of which, faith Zofimms, was much confirmed by the fending thither great numbers Franks then of taken prisoners in a battell by Probus, which in following seditions were profitable to the

Emperour. 8. After five years raign Probus was also flain by his own army, and in his place Carm Manlins Aurelius was chosen Emperour, who created his two fons Carinus and Numerianus, Cafars. But Casus the next year being kill'd by lightning, and Nume-rianus by the treason of his father in law Aper , and Carinus by one of his Tribuns whose Wife he had abused . Discletian was by the generall acclamation of the Army pronounced Emperour , Diocletian the Au-

8. The

The Church-History of Brittany DIOCLET EMP. thour of the last, most dire, and most pro-longed perfecution that ever the Church of God fuffred. A. D. 186

VII. CHAP.

Diocletian Stiled Britannicus. 2. He makes Maximianus bis partner

in the Empire. 4 5. A most furious Persecution rais'd by them against the Christian Church. Brittish Marryrs.

1. b. 181.

VII. CHA

There is extant an ancient Inscription, recited by Baronian, and dated the second year of Discletians raign, wherin among other Tirles he is stiled Britannicm, which imports some victory gained by him, or his Lieutenant in the Island. Certain it is that though Carinus was not flain till the year following, yet at this time Brittsny and the western regions of the Empire, following the example of Rome, had submitted to Disclerian, descriing Carinus.

2. Who being slain the year following at

uerum Discletian affum'd as Compani to himfelt in the Empire M. Falerine Maniminmer in the Empire M. Patrim and minme. committing to him the government of Gasile. Brittany, &c. Thele wo Empersur, of which Discletian from Inpiter took the Sirname of Issuin, as Maximians from Hercules did that of Herculingat the beginning of their raign confipred in a refolution to be the Defende s of their Pagin Gads, and pro-fels'd enemies of Chrift, whose Religion they intended wholly to extirpate out of the World.

3. Certainly there was never given a ftronger proof that Gods Church is built upon a Reck, impossible to be shaken by human force, then the unsuccessfulines of the rage of these two Emperours against it. They had the whole power of the world in their hands. they were Princes of eminent valour, wifedom and policy, above twenty years they governed the Empire, and employed all that time, without any relaxation, in executing their rage against Christ and his truth, they omitted no manner of tentations, by favours and terrours , to withdraw his fervants from their Worthip of him, all mens witts were exercifed in deviling the most exquifite torments against them, not only magistrates, but private persons were arm'd to destroy them, they were not only executed and tortur'd fingly one by one, but

whole armies of them were butcher'd rope.

ther, and the most effectuall means to ob-

tain the Empereure favour or pardon for the

greatest crimes, was the heaping of all dif-

graces and unjust violences upon poor Christians Yet with all this, Christian Re-

ligion was so far from being destroyed, that the Empersure cruelry and injustice gain'd more soules to Christ, then the Sermons and exhortations of devoutPreachers could doe in time of peace : infomuch as thefe two Princes, though vainglorious and ambitious beyond any of their predeceflours, feeing all their endeavours against Christ to prove depos'd themselves from the government of the world, which they had undertaken principally in defign against Christ.
5. One notable proof of the supereminent

cruelty of these two Emperours against the Professours of the name of Christ was this, that the Ifle of Britteny divided from the Reman world , which in former perfecuting Emperature times had been exempted from participating with the fuffrings of other Nations, was now made a scene of blood Yea it may truly be affirmed that Brietany was the first Province dignified by our savisit to become the Thester on which those glorious Champions S. Albanne, S. Amphibalm, S. Inlim . S. Aaren and their Affectars paint, 5. Initial, 5. Natura and their Affectaria afforded to other Christians a bleffed exam-ple of conquering the world and hell it felf by Faith and patience: Of whose Gests and fuffrings, the proper fubject of this Hi-fury, we shall consequently treat: premi-fing notwithstanding sufficient proofs, that ing notwithtanding turnerst proofs, that these holy Marryrs were the first who in the beginning of Dieseries and Maximies's raign, dedicated their cruelty.

VIII. CHAP.

1.2. &c. That the Martyrdom of S. Albanu, &c. in Brittany hapned in the be-ginning of Diacletians raign : contrary to the affertion of feverall Friters.

TN relating the Martyrdom of s. Albanew and the reft, our Hifterians, both ancient and Modern doe much vary among themselves concerning the precise time of it, many of them configuing it to the latter end of these Emperours raign, in which their cruelty was arrived to its height, others to the middle time, and but few to the beginning. Yet upon a ferious confideration of feverall circumftances concerning it, it may be made appear that these holy Martyrs suffrings cannot well and conveniently be affign'd to any but the third year of Biecle-tions raign, which was the first of his Companion Maximianus, being the year of Grace panion Maximianus, being the year of Grace two hundred eighty fixe: And therfore that william of Malmibury, Redulphus, David Purell, &cc who refer it to the two hundred ninety third year of our Lord, place it too late : and much more is the computation of

DIOCLET.

A.D. 286.

VIII. CH.

DIOCLET. EM P.

under Roman Governours, VI. Rook. os

Baronim, Harpifeild and Mathew of Westmin-fler, who assign it to the third year of the following century, 1. It will be sufficient to discover the A.D. 186

Erroser of their account, if we take notice in what year it was that Conflantim was remanded into Brietany : For certain it is that in his government there was no perfecution, as being, according to the testimony of Euse-bins, and all historians, a Prince of Wonder-

full meeknes , humanity and benignity , who jue mecenet, nomanist and contents, who never was partaker of the perfection rais digainst Christians: on the contrary be was careful as preferve all those who live d under his Deminion free from all insury and oppression. Neither did be ever demalish any of their Churches,

3. Now by agreement of all Chronologists, Constanting was lent into Brittany the fecond time in the year of Grace two hundred ninety two, which preceded the time affign'd by any of the foremention'd Authours. Wherupon it is that David Powell in his Annotations on Giraldus Cambrenfis his Itinerary was not aftia m'd to affirm , that the Martir dom of S. Albanus and the reft was confummated in the year of our Lord two hundred ninety two , when Constantius Chlorus raigned in Brittany: thus wrongfully charging a vertuous

innocent Prince with their blood. 4. But though this be sufficient to disprove the faid Frisers account, we must search other authorities which may warrant us to affixe their Martyrdom to this present third year of Discletians raign, when he assum'd Maximian to partake of the Empire. And fuch authorities doe freely offer themselves; for the most ancient Writer of s. Albanus his life in Capprave layes expressly, The glorium Marryn's Albanus suffred on the tensh of the Calends of July in the year of our Lord two hundred eighty fixe. The fame is proved by those Auchours who commemorate the

invention of the Hely Martyrs body in the dayes of King offs, in the year of our Lord leaven hundred ninety fower, which, faith Mather of Westminster, was the frechundred said fearenth year after his Passion. To this account subscribes likewise Matthew Paris, who recording another opening of the Hely Marryrs Sepulcher in the year of Grace one thousand two hundred fifty seaven, adds these words , We may take notice , faith he , that from the Passion of the Martys to this time had pass d nine hundred and seaventy years,

that is , one thousand wanting thirty.

J. We will conclude this with the weighty estimony of s. Bede, as it is to be found in a most ancient Manuscript, for the Printed Copies are impersect. There in the first Book of his Hiftory and seaventh Chapter is found this passage, Finally at that time Brittany was glorified by severall mens Consesfiens of the Faith of Christ : for in the fame two hundred eighty and fixth year of our Lords Insarnation S. Albanus suffred Martyrdome there.

By which speech he confirms what he had before written, That the Brittains preferved Id. ibi Leap. unto the raign of Diocletian the Faith entire and inviolate, which they received at first implying that till then no hinghad hindred its grouth

and flourishing.

6. Now having thus determin'd the precite time of the Martyrdom of s. Albanus and the rest which immediatly followed him , we will proceed to a diffinct relation of the particulars concerning it.

IX. CHAP

IX. CHAP. 1. The Emperours Edicts against Christians

2.3.6.0f S. Amphibalus his return into Brittany who he was : and whence he came.

9. Of S. Albanus ; and his Tisle of Oeconomus Britannia.

THE New Emperour Maximianus, chohis propinquity in blood, as refemblance in cruelry and hatted to Christians, was not flow in publishing his Edits every where against them : Some he sent into Brittany , a Province subject to him, as being a part of the Western Empire. This was the first time that such Edists had been publish d there: and therfore it may be suppos'd that they caused great terrour among the poore Chri-

2. Vpon this occasion most probably it was that Amphibalus, if he be the fame of whom we treated before, return'd into the parts of Brittany which were subject to the Romans, to the end he might confirm his countrevmen in the Faith which they had been taught. The Scottish Writers will needs have him their Bishop , placed in the Isle of Man, and fauourably received by their King Chrathlineus:that both by preaching and writing he had demonstrated the vanity of Heathenish fuperstitions, and propagated the Christian Faith among the Scots and Piets, and that in his old age returning into the southern parts of Brittany, he ended his life by a glorious

Marryrdome. 3. That Amphibalus preached the Faith in those Northern Provinces , may be granted: but no histories or other Monuments doe as ver mention the names either of Scotts or Pills there. Therfore omitting this Controverfy, we will out of the life of s. Albanus written by an unknown Authour in very ancient times, before Beda, relate the successe of s. Amphibalus his last voyage into Brirrany, how he happily brought s. Albanus to relinquish the Roman Idolatry, and embrace the Christian Faith , and how that blesled Disciple

. D. 1257.

A. D. 186.

# 96 . The Church-History of Brittany

Disciple of his, though a Neophyse, scarce perfectly instructed in Christian Religion, pre-vented his Master in confessing of Christ, and

4. But first shall be premised certain ob-

fervations tot bing the persons and quali-ties of these two ser, which being colle-

ded from other Authours and records

may render the following Narration more

5. And concerning Amphibalus some Writers doe not without fome reason doubt

whether Amphibalus the Teacher of the Ca-

ledonians be the fame with him who taught

S. Albanus : Because both the regard of time,

and quality of their persons seem to pro-nounce them to be severall. He who taught

the Caledonians is in ancient writings faid to have been forty years before a Bishop of the

Prime See in the North under King Crachlineus: wheras this Amphibalus the Converter of

S. Albanus to the Faith is by our Hifferians

fimply call'd a Clark, fometimes a Preif, or a Monk: for fo we read in the Annalls of

Finchester , S . Amphibalus a Monk and Dollour in the Church of Caermardin , otherwise call d

6. But as touching the time, it does not necessarily proove his age to have been so excessively long, but that he might have

lived to this time: and those who describe

his Martyrdom affirm him to have been very

7. Again confidering his Titles, it is well

known that the name of Sacerdes ( Preift and Bishop, were in those ancient dayes used

promiscuously. And moreover Amphibalus

having had his Mission from the Bishop of Rome to preach the Gospell in Brittany, no doubt was qualified for Episcopall functions. Then whereas he is stilled a Monk,

it was the usuall practife among those Primi-tive Apostolical Missioners to spend much of

their time in folitary retirements, to exercise

prayer and Mortification. And Cairmardin being not far diltant from Cair Leen, the place of s. Amphibalus his Nativity, might probably be chosen by him for such a

2. But it will be more difficult to deter-

min the place from whence he last came

into the Southern parts of Brittany : for if we

beleive the scaresh Historians, we must fay

the Citty of Melin in Wales.

fuffring for him.

perspicuous.

DIOCLEY. EMP.

A. D. 286.

in our English Martyrelege he is flited the A.D 186 Cheif Procurateur ( Occountus ) of Brittany: from whence we may collect that he was the Emperours Quafter or Treasurer, to gather his rents and Tributs. For such Officers were

usually sent into the Provinces, which were not Consular. And these Procurators were fome times Gentlemen of Rome , of which rank S. Albanius his family feems to have heen: Some times likewise they were the

X. CHAP

Emperours (liberts , or ) freed fervants, as Die Diebit.Le. 10. Having premis'd these remarks touching the two holy Martyrs, we now proceed to the Narration of their Geffs, ac-

cording to the ancient authentick relation preferred by Capprave.

informs as

. 2. cc. The Ancient authentick Alls of S. Amphibalm , de.

through the drume conduct, to Versiam. An aboung earted the City, he reforted to the houfe of Albanus, defiring to be entertained as a firanger. Now this Albanus was CitriZen of Persiam, emisses for his quality, being defended from an illustrious Roman family. He received the holy man with great kindnes and liberality.

And having withdrawn him from the noise of the fervants into a privat room , be ask & bim

made, confidering the fubrile means employed by Discleries for the discovery of Christians : for as we read in the Alls of Martyrs cited by Baronius , it was not permitted to any one either to buy or fell, till he had offred ap. Berouis d inconfeto certain little Idols fett up in the Mar- 4. B. 216. neemigeto certain iterie laois gett up in sue Mar-kets: And moreover about all firets: y passages and sourains were placed Officers with order to compell all that would draw water or have their corn ground, to facrifice first to such Idels. To this question therfore S. Amphibalus

3. My Lord lesse Christ, the son of the living God, sayd he, preserved mee safe among all dangers , and fent mee into this Province for the falvation of many, to the end that by preachin

indeed they declare that their Imphibalus dyed quietly without any violence or perfecution : Whereas our writers professe that he came from the western provinces of the Silure: Ot Dimeta , now South Vales. But according to the more Authentick Narration of s. Albanus his life, he feems to have

come into Brittany from Rome and through France, for he is layd to have past a through regions of Heathers, or such as professed the

X. CHAP.

S. Albanus: bis wonderfull Conversion by

1. THis then is the tenour of the Alls of the holy Prete-marry of Britteny Sains Albanus: thus they begin: when the perfeoftlowns: thus they begin: when the perfu-ction under the Emperum Disceleran moved way all-againg Confliant begon to rage through the gen-mble Empire, accrease man maneed. Empir-balin: illufrium for fin vertners, and learning, house paid of the ize is mire Britany, came through the desirine contails, to Perelam. And toe jervans into a privat voim, or as a sim ferretly, Hen could you, being a Chriftian, paffe without danger, chrosoph the regions inhabited by Gentilet, and arrive fafely mahis Citty?

z. This question was seasonably indeed thus answered:

Pagan Idolatry of the Romans.

9. Next for as much as concerns S. Albanus, to him. But who is this Son of God, replied

Diocter. EMP.

under Roman Governours. VI. Book. 97

A. D. 186

Albania : Can God be faid to be born ? Thefe are 11 frange speeches such as I never heard before I de-fre therfare to be infarm'd what opinion you Chritians have of thefe matters. Then the Holy man infivered thus, Our Faith teaches in to acknowledge the Father to be God , and the Son likewife to be God. Thich Son of God in infinite mercy vouchfafed to take our flesh upon him for the falvation of jed to take our pern upon nim per tre javotion of manhind, that he might redeem un by sufficing death. And discouring at large of the Birth, Passon, Resourcetion and Ascension of Christ, he added , If you , O Albanus , will beleive thefe things to be true, you will receive power, by calling on the name of Chrift , to restore to health any on the Bane of Corty, to resort to neutrally infirm fick perfors. And the truth is, I an come into this City an purpose to preach to you the healthfull Dollrin of our Lords Passion: because our merciful God will reward your kind offices of

our mercijau von mu remara your kind offices of humanisy and hospitality to which you frequently additf your felfe, with the inestimable recom-pence of exernall happines. Then Albanus ask'd him, That beneur and worship muß I exhibite to Chrift, in case I embrace hu Faith. The other answered, Beleve this, that our Lord less, to-gether with the Father and the Holy Ghost is one Ged , and thou wile have perform'd a work of high esteem su hu sighe. But Albanus (ayd, what wall this? Sure thou art mad , thouk nowft not what thou fayft : No human understanding or reases can comprehend these things. But be fure of this, that if the inhabitants here of this Citty came to know that then makest fuch discourses of Chrift, without delay they would put thee to a cruell death. For mine own part I am very folscious in thy behalf, for fear some missibeis befall thee before them departes from hence. Having faid this, be arese and went his way much di-

furbed As for Amphibalus he front the whole

night alone in watching and prajer. 4. The same night whilf Albanus was sleeping on the sapp of the house , wonderfull visions from heaven were presented to him : With which being much affrighted , he rose presently from his bed muse approximent to the lower rooms, where coming in his guest, he faid thus to him. Freind, if those from which thou stall it mee lately concerning Christ be ween, to lefect these to declare to mee freely and wathout any feare the meaning of my ream. Mee thoughe I faw a certain man come down from beavenined prefently an innumerable multitude of men laid bold on him, and romen-ted him all the wayes they could devife: they bound bu bands with chaines, they tare bu flesh most greepously with white, they hung him on a tree, stretching his hands a crosse. The man thus termented was quite nabed, not having so much as shows an his feet. His bands and feet were fashed to the wood with mailes , and bu fide was peirced strength region and from the would and water from a co mee, stare flowd both blood and water On his right, hand they felt a reed, and upon his

Son of God, come down from the Croffe and wee will believe in thee. And when they had continued a good while thus reviling him, the Toung man answerd them not a word. To conclude after they had fayd what so ever they thought good to him, at has be tryed one with a loud voyce, and fayd , Eather , into thy hands I commend my fpirst:and having faid this, he expired. His livelesse body was afterward taken down from the Croffe, out of which the bleed Still flawd abundanely. They then layd it in a sepulcher of Stone, feating the monument , and fetting guards to watch st. But then followd a wonderfull thing ; for this bloodlesse carkeys resum' à to life, andressu ming its former firengeh, came out of the sepul-cher which remaind seald as before. I my selfe with mine own eyes saw how he rose again. Then came from beaven certain men cloathed with Vestments white as snow, and taking the man with them, returned from whence they came and were attended by an infinite number of others in white garments, which all the way ceafed not to not who he was together with his Son, aping, Bleffed be God the Father, together with his Son, aping, onely begotten Son. They express d fuch wonderones) vegation and the temper detect. These full vey, as nothing could be compared to it. These things I saw, and besides these many other, which I neither will nor ought to declare. I beseach these now sell mee what is figuified by thefe shings which were represented to mee in Vision : Doe not fear any danger to your felfe at all , but fpeak

6. The bely man Amphibalus having heard all this, fenfibly fels but heart visited by on Lard wish incredible ioy. And prejently taking one a Crucifix which be had born fecretly, he faid to Albanus, Behold in this figure and image thou maift manifestly perceive the meaning and importance of thy last nights Vision. For the man who came from heaven is this lesses Christ my Lord . Who refused not to undergoe the punishmene of the Croffe , to the end that by his blood mene of the Croft, to the challons of the occur He might free us from the guilt which we had contracted by the transgression of our first Father Adam. Now those men which layd violence stands upon him, and afflitted him by diverse sorts of torments, were his own people the lewes. For shough they had a promise from God that he would send unto them from heaven his own Son, vet when be whom they fo much and fo long a time expelled, was come, they did not acknowledge him to be the Authour of their falvation , but contradicted bim in every thing and returned to him evil for good, and hatred for triclove : and in him coul for goal, and narred for orstoor: and in conclusion being agitated with extreme envy and malice against how, they broke forth to flich hor-rible impiety, that they layd hold on him, crucified and murdred him. Thus is was that our merciful Lord redeem'd as wish the price of his own blood: that by dying he became wilterious On hie regits, handchep fiet a reck, and uppnum brack they ma serwes februm.

S. And whose they had exercifed all that human crossly could draw, it has been been deared at the him: Fer alfendang columnarily rate time merch figherful flectores, S. Sping to time merch deligherful flectores, is sping to him, Hoyle, King of the letter; if then are the Devill in everlafting chaines, he cast him one

DIOCEST. A. D.286.

# The Church-History of Brittany

DiocLET.

08

the usmass places of darknes.
7. Then Albamus being fill d with wonder at these speeches, broke forth into these words, All that thou hass said of Christ is mast true and can that then half fail of Christ is may true than can not be charged with any fallity. For this last night I evidently perceived, and with mine one oper law how Christ overcame the Devill, how he bound him and thrust him down into the bettem of Hell , where that abominable wretch lyes fast of then, where that abuminable wreten tyes fall feel with chaines: So that bereby knowing that all things tald by thee are true, from this moment I doe profife that I will be thy most ebedient Distiple. Tell mee therfore, I besech thee, for Disciple. Teu mee therfore, I beseeth thee, for I know thou are ignorant of nothing thou must be behave my self to the Eather and the Holy Ghost, now that I profess my self a servant of the

8 Amphibalus at this question with great in 8. Amphibatus at this qualities with great in fayl, I give thanks to my Lend tefts thrill that that they of thine own felfe hast had the knowledge to presume these three above be Namer. Select they for farm, and profile statishish that the three Persins express d by the mith their that the three Persins express d by the mith their proper names , are one enely God. Albanus answered, I beleive, faid he, and from hence forward my firm Faith is, that there is no esher God besides my Lord less Christ, who for the salvation of mankind took our nature, and latuation of manuna too cor nature, and fuffred death on the Croffe: He together with the Eather and the Holy Spirit is one onely God, and befides him there is no other.

and, and hefdet him there is as other.

9. Heung fait this, he of simere call him-fulf pratition, before the Crucifix, and as if he had fees our tard tofin himfelf hanging as the Cruffe, white happy Pentreas exemply, begged parlies for his pins. Such affeitionare higher he of the profiled to his fees, and place of his wounds, as if he had here profites as the fees of his Releaser whom he had fees trucified. Tears mixe with blead forth alun-teristic. crucipea. Leaves must run over plan accurate dansly from his eyes upon the Fenerable Cross; which he accompanied with these words; I remounce the Devill, said he, and I deseft all the enemies of our Lord , in whom only I believe and resigne my self to him, who, a show affirmest, rose the third day from the

10. Then Amphibalus faid to him , Be of tood courage, our Lord is with thee, and his Grace will never be wanting to thee. That has Grace will never be watering to tree. I has faving Faith , which other men attain to by minifery of men , those hash learns met of men, no by men , but by the revelation of Iesus men, nor by men, sursy true reversation of selections of the chief homeself. Therefore being affined of thy conflancy, my purpose is to leave thee and to travell further, that I may show the way of Trush to other Gentiles alfa. By no means, faid Albanus, Stay at least one week langer with mee, that I may be more perfectly infirm-thed in the Faith by thee : To which request of is Amphibalus condescended.

u. This exact Relation of the wonderfull manner of the Conversion of s. Albanas by the Ministery of s. Amphibalas we receive from a Nameles Authour of great Anquier, concerning whole authority and cre-

dibility we shall speak hereafter. We will now proceed to the Narration of his suf-frings and glorious Martyrdom, which followed presently after.

X I. CHAP.

XI. CH.

A. D. 187.

i. 2. Aprofecution of the Alts S. Albanus: who difmiffes S. Amphibalus, changing garments with him. 3. 4. The change of S. Albamus his

s. 6. de. He is accused : apprebended , and brought before the Roman Magistrate : examined and cast in

10. 11. A miraculous drought , teftifying the Martyrs innocence.

A Liberton having been thus instructed, A. Desputies and consum a in Fattu of Supplieding, was at last content to be separated from hi. The manner 'us related by Mathew of Vestminste, basses, said the exhibits Amphibalism to take care of his own a. 2.55. he extern Amphilades to take ears of his worn fifty and depart the Citis (O'V ectolum.) And if Lat leave of one another, who can nothern tears call so much the hitter forms and tears their lip them have 2 The Amphilash haften to gales, there expeding his Matrydam. And Albama Castesh humifly with his Mafericans, thinking he dovers hereby the rate of the Beathern Lymans against himsifigends.

2. Concerning this vestment of Amphibales Baronies thus writes , Ve will not omitt, faith he, so declar that the robe called Careacall was assimily zero. By Ecclessived person: for being a long orthogen declarding to the acceles, as gove a comely growty to those the rome to be acceles, as gove a comely growty to those the rome to the south person. But and home, the another Mit of fairs. Allowan affirms that the fametainst classified principly with an Ecclessified hoses; to was a Consalab training to Amphibalma a Clark, whomin his Dincker. M.P.

# under Roman Governours. VI. Book. 00 | Dioctat.

flight he had ensertain'd as his house. Now this

ments of that fashion. 3. S. Albanus now left alone made great enticements of the world became odious to him faith Harpsteild, and he found no pleasure but in seares and prayers at the soot of our Lords Creffe: he burns with a defire to requite the

Vestment though for the length of it is was incom-medium in a towney, Tet for all that Amphiba-

Im would not change it. From this gar-

ment Antoninus the son of Severus had the

Sirname of Caracalla because, faith Spartianue, he bestow'd on the Roman people vest-

love of Christ by dying for him.

4. His domesticks and neighbours obferving the wonderfull change in his man-ner of life, began to suspect and quickly found out the true cause of it. So that in a thort time he is publickly known to be a desertour of Heathenish Superfiction, for which he is complain'd of and conven'd before the Roman Magistrate. How he behav'd himfelfe in so glorious a Tryall we will relate out of the authentick Aft of his Marsyrdom which Baronine aftirms to be very ancient, and which s. Beds follows in his history concerning him.

5. In those acts the Authour thus writes concerning S. Albans apprehension.
A certain Gentile went to the Indige and discovered to him all that had passed between s. Albann and s. Amphibalm. At which the Judge being highly incensed gave command that S. Albanus and his Master should be that S. Meanne and nu orager sname or brought before him. But Amphibalou being privily departed, a great number of feldiers, boofe and feat, which were fent by the Indee found the illustrious S. Albanou in a strange babit, and with naked feet before the Croffe of our Lord devously attending to bu prayers.

6. The Soldiers rushing in upon him in troops, aik'd him where the Clark was, whom he had entertain'd. His answer was , That buty men is under the protection of God, and fears met the threats of men. Then they heard this, they layd hands on him, bound him with chains, and violently drew him away, fime laying hold in his garments, and some in his haire. Now he had fill kepd the Vestto his haire. Now he had fill kepd the refi-ments of his Maffer, knowing well that he fight of it was allow to his enemies. Being classiff with this garmen, he carried com-madily in his hand our Lords Image that therby he might openly show so all that he was a trought of the Craff.

7. Being come before the tudge , he was transité in many particulars, but all his anipure was that his name was Albanus, and that he with great this he with great courage and liberty of speech profess d. At last the sudge said to him, O Albanus, what is become of that Clark who was lately fent hi-ther by one call'd Christ, I know not who he and federe the inhabitants? If he had not

had a guiley conscience, and been distrussfull of his own cause, this worthy Master of yours would have freely presented himselfe before m, to defend both himself and his Disciple. But by his own carriage he makes known the and by no even carriage the makes shown the failures and spandwhere of his destrine, finise he deferts and is covarily run away from thee, whom if his casie had been good, he enghe to have up lifted though with hazland by lifte, By which behaviour of his, it I be not ife, by which behaviour of his, it I be not deceived, those now perceiveft how filly a fellow he was who feduced thee into Errour, and by whose suggestion those are falls into such a frenty, as not only to renounce all worldly advantages, but to contemne even the immorsall Gods. The injury aginft whom fince we ought not to leave unpunish'd, my resolution was to have revented it by the death of the profane delinquent. But fince juch is our bumane infirmity, that there is none but is obnoxious to errour, thou mail yet by repentance escape their indignation , and again make them proportions to thee, if thou wile now re-nounce that abominable Selt.

8. Hereto Albanus anfirered. It is a very cafe matter to declare how vain and impertinent this long discourse of yours is. For if it had either feemed good, or proffitable, or agreable to each of ms, that holy Clark would not have fayled to come to this audience. But I confesse his fayled to come to rois auditnice. Sur 1 conjetje ins flay here could not be pleafing to mee, knowing how prome to milebeif this people allways has been. The Dottrin saught by that good man 1 confeffe I have heartily embraced; neither can I therfore repent mee of it. For the Faith which 1 inerjare repent mee of it. For the Fasth which I profess will be proved to be holy and divine by the ressummy of insum sick people who by vertue therof shall receive their health. I will not sarri. fife to your Gods : Neither doe I fear your threatnings or terments, being fecure under the prote-Stion of my God.

9. Then he had faid this, the throng of Offi-cers which flood about him, at the ludges comrecommend, began cruelly to fourge him for refufing to facrifice: and during that torment, lifting up his eyes to our Lord, he wish a chearfull countenit the total property of the control to the control to the control to the christ, I before the keep this mind and good refolution which thou half given mee firm and stable. My defire is, 0 my God, to offer my foule a whole burnt facrifice to thy glory, and with my blood to feale thy truth. Now when the Officers hands were become weary with termenting him , the hely man was thrust into a deep dungeon, where he continued the face of fix months,

10. But presently after, all the elements gave tellimony of the injury and injuffice done to him. For from the time of his apprehending to his death, nei-ther vain nor dew refresh'd the earth; the winds were filent, and the region thereabout was continually parch'd with excessive heat of the Sun : in madity paren a witto exceptive near of the sum in the night time likewise the slissing heat was into-lerable. Neither seilds nor treesproduced any fruit: so that the world it self fought in the just mans quarrell against his impious enemies.

11. That which this devout Author

1.00 A.D.187. which God fent on Brittany as a just judgment for their cruelty against this holy Mar-ty, & impiety against God, is taken notice of ey, oc impiety against coenis taken notice of by the Heathen Oration in a Panegyrick which this very year he pronounced before the Emperson Maximian, then preparing an Expedicion against the Tyrane Caransins, who had possess'd himself of Brittany: but as became an impudent flatterer, he ascrib'd the intolerable heat and want of raine to the intolerable heat and want of raine to the favour of their falle Goads to the Empe-reur, faying, During the face of that while year along, in which a clear memorphism ferror was necessary for thy design of building thepr, theoring of simbor and beams, encouraging the minds of thy seldiers to labor, three was face minas of influences to tabour, since was feared one foule rainy day: The winter it felf imi-ated the warm temper of she firing. We shought now that we were not in a cold Northern Climat, but as if there had been a translation both of heaven and earth, we felt the heat of the Souheaven and earth, we fest the best of two Sou-thern Sun, &cc. Of this expedition of Ma-ximian against Carassius we shall treat assoon as we shall have finish'd the glorious Martyrdom of s. Albanus. XII. CHA. 2. 3 Albanu bis devotion : and Prayer off the Marryrs head , loofes his eyes.

The Church-History of Brittany toneur which manifestly have no divinity i writes of the excessive heat and drought

bem, being the mach of mens hands ? Tow ver house which were beaut 2 ten your flows to supply the sub-of-per flows to supply these fire, house fillen to supply the flow to the sub-of-per flows to supply the sub-of-per flows the sub-of-per flo

3. Here the different Reader may observe with how vehement a sharpnes this holy man contends against idelary, whilst himfelf at the fame time with great fervour and

devotion venerates the Croffe of our Lord. From whence will necessarily follow, that those who in our times impute Idelary to Cathelicks who give due honour to Sacred things , are meer frangers to s. Albawe his Religion. In those ancient times the Pagans usually called Christians (Crusicolas) Worthippers of the Crosse: and the Centuriators

wersuspect of one Groje: and the Centurators of Magdeburg, though Prosefants, acknowledge that Terrulian in his Apolety softifies bow the Christians at that time had all Italia and the ornamenes about them in borrible deteflation : Thence proceeded their webenient and hation: Phones priceeaea pour venuement and bitter investives againgt them: Tes the same Ambum in the same book seems to declare thus these Christians usually had the Image of the Crosse which they set me either in the places

the Croffe watch the description of their publick meetings, or in their private boules. For which reason the Heatherns of times objected to them, that they religiously adored the Croffe. Thus were Christians from the begin-

ning treated by Pagens: and in the very

ted by Sellaries: Whence evidently appears that Modern Sellaries are in their hatred to

the Church and the Venerable Croffe of Christ

against Idolatry. . Tet be venerates the Haly Croffe. 4 5. S. Albamus reftores & Sick man

XII. CHAP.

6. 7. Being condemn'd and lead to his death , be converts his Executioner. 1. By bis prayer be obtains a fountain

of water. Another Executioner having sui

1. THE Infidel Iudge expected that by a tedious and painfull prison the Holy Martyrs Constancy should be broken and fpent: but on the contrary having an op-portunity in that folitude to unite himfelf to God by Prayer, his courage and strength was much encreased. The ordinary subject of his dayly Spirituall meditations and enhad, is by the devout Friter of his life comprehended in this Prayer &cc.

1. O Lord Tefin Chrift, dee not permit the Devills malice fo much so prevaile, as by his cumning machinations and this peoples relenting, my suffring for thee may be hindred. And eing, my jugging per ince may be considered. Now being come own of prison to suffer, addressing his speech to the unbelieving people which stack to see him, Know all of you for a cruch, said he, that I am an irreconciliable enemy of your false Gods. Can any one sudge them to be worthy of any the Successions of Pagans, as Casholishs are of the Primisive Christians. But we will proceed in the Ads of S. Albana. 4. When thefe words floken by S. Albana in deteffation of Pagan Idolatry were heard by the ludge and the rest who were present, with unanimome confent they promounced sense of death against him, and lead him so execution to a certain place call d Holmbirst. Which place is described by S. Beda to be a very agreeable plain, cleath'd with all forts of flowers, and cap. 7.
about five hundred paces broad, a fit Theater for fo glorious a Marryr. The fame Authour adds, that S. Albanus being lead to his death, came Id.ibid. to the river , which with a fwift torrent ran between a wall on one fide, and a fandy shore on the other, where the hely Martyr was to be beheathe enter, where the hosp hearty was to be con-ded: where he faw great multitudes of all con-ditions, ages and fixes, which, no doubs, by divine instinct were assembled to honour his death : and they fo cheaked the passage of th

DIOCLET. EMP. A. D. 287+

DIOCLET.

A. D. 287

EMP.

### under Roman Governours. VI. Book. 101

bridge, that before night they could not all have palled over. At for the ladge behad no inten-tion to shew any respect to the Martyr, but shaid

behind in the City. S. Albanus therfore inflamed with a devous defire of a fleedy Marty 1dem, approached neer the river, and lifting up his eyes with prayer to God; the river became presently drye, and the mater gave free way to she paffengers. Thus S. Beda, 5. The manner how this Miracle was

wrought, is more expressly declared in the forefaid authentick Alls of S. Albanns from whence S. Beds borrowed his Narracion: For there it is faid , that when he was come to the river fide , he fell on his knees , and come to the rever face, he few in the need and proped faying to O Lord lesso Christ, from whose must holy side I my felf (in a vision) saw both water and blood to flow, I be seech thee that thou wouldft cause these waters to be diminished, and the floods to return back , to the end that this sur people may wishout any danger or inconvenience be profest as my Suffring. O wonder full! he had no fomer board his knees, but the channell was immediatly dry. The tears flowing from Saint Albanus his eyes left no water in the river. The piner of his Proper empired the torress, and cleared a paffage for the people between the floods on buth fides:

6. Then the Officer who conducted sains Albanou to bis death by the merits of the boly Marter estained his own ecornell happines. For Manys obtained his own eternal nappines. For when he faw toble miracles, he there was his front, and casting himself at the holy mans feet, boggd parden of him. Which when the people faw, they laid held on the man, but one humself, our one his attention, over his facred mough, and in a man-

ner broke all his bones.

no house as his tomes.

7. s. shock thus relates this pallage: The folding, faith, he, fell down at S. Albamus his flows, not Sambush defining that bimfelf might nather be flass matther, for the Startyr, whom he had been assumanted to part to death. Now whilf had been assumanted to part to death. Now whilf he far perfectivement was changed into a companion of the true Easth, and, the furnd hying on the ground, the other officers were as a fland what they should doe, the most venerable Confession nded the bill togesher with the multitudes. 8. The Alls further declare, as likewife Beds, that when the people being come to the the first time were to perfect the extremity of the st. Chloann kneeling down, then prayed to God to God who didli create man of the clay

of the earth , fuffer not , I befeech thee , any of thy creatures to receive any barm by my occasion. After which words there prefently broke forth a function before his feet, which with a rapide courfe function who had: fo that the people being refusible with those maters, escaped all danger by their things.

9. In the mean time another Executioner was chosen from among the people, into whose hands the fword was delivered; who to his own great unhappines discharged that impious office. For , faith Mashen of Fest-minster, while the boly Marty kneeling offied bis prayers to God, and frequently with great

fervour kif'd the Crucifix which he held in bis A. D. 287 bands, the Executioner drawing his sword, cutt
of his head: and immediatly by a wonderfull miracle Almighty God by the loffe of the Execu-tioners eyes gave testimony to the Martyrs innocence. For, as S. Beda relates, hewho fresch'd forth his impious hand to cute the pions Martyrs neck, was not permitted to infult over him being B.d.hiff.l.1. dead, for together with the bleffed Martyrs head the Executioners eyes also fell to the ground. This Miracle is confirmed not only by the forecited Alls , but many other Authours , of forraign Nations: and particularly by Hiericus a French man, who seaven hundred

XIII. CHAP.

XIII. C#

vears fince wrote the life of s. Germanus.

2. The Marierdome of the Converted Soldier . bis name , erc.

3. The glorious assumption of S. Al banus his foule into beaven.

Saint Albanse had a companion in his death, the soldier who was delign'd to be his executioner. Concerning whom s.
Beda thus writes. There was beheaded with him thewife the farefaid Soldier, who being moved by a divine instinct refused to kill the Holy Confession of our Lord, Concerning whom the may wishous all doubt be affirmed, that though he was not outwardly cleanfed with the water of Baptism, yet being washed in the Laver of his

the kingdom of heaven.
2. The Alls of S. Alban doe affor'd us more exact relation both of this Soldiers name, and occasion of his Marrydom : Where name, and occasion of his marryam: where we read how the faid soldier, by name Hera-clim, who, so hah been declared, was left half dead by the people, afterward creeping on his bands and feet so he could, followed them up the Mountain. To whom one of the Judges then prefent faid in feern , Go to now , addreffe thy

prayers to thy Patren Albanus even non executed, that he would restore foundnes to thy bruised bones and limbs. Run, make hast, a oun on near or monay, and no assort them "
wilt not fayle to obtain perfect health: why "
does't thoughtay? bury the dead carkeife, and "
thous mailt be affured that whillt it u in thy "
hands, is will bestow an entire cure on thee. " The Soldier answered, I doe most firmly beleive " that this Bleffed Saint Albanus by bis merits " can restore unto mee my perfect healthsfor that "
which you feak in derision, may in earnest be " fullfill'd in mee. And having fay'd this , be " embraced the head , and adjoyning it to the bady , he became immediatly as found as before. When the Infidells faw this , they were filld with envy and malice, and faid, what shall we doe? Sure no sword can kill this man. We have broken all his bones, and yet new his former strength

DIOCLET. The Church-History of Brittany DIOCLET EMP. DIOCLET. 102 EME A. D. 187. pears that this Justieur was at the writing of his Book as yet onely a Carechamen, newly converted from Heathenab superstition. is restor'd him. Then laying held on him, they bound him fast with channes, and twe hu body with several forts of twetures:, and in the end with a food cuts off his head. A. D. 287. What became of him in his voyage to Reme is known only to God, who doubtleffe rewar-3. Now how acceptable to Almighty God the Marrytom of this glorious 5. Albaded him highly for his piety and zeale to communicate to polierity the Gelts of our nu was, was presently after declared from heaven in a wonderfull manner, for thus glorious Martyr. 3. This is he whom the learned Ecclefia-fical Historian Harpfeild calls the nameles Aucheur, whose Book was found in the Monastery we read in his Ads, Behold, the night immewe read in his Acts, Brottle, steenighe imme-diatly fillowing his fuffing, a pillar of light ma feet to raife it fiff from the sprucher of s. Al-bamus ps the across, y which Angells defended and assended, plending the whole sught in Hymn and praise of God, frequently also repairing ships words. The illastrame acknown is more string Marry of Christ. And hereco the anc.l.is merg. of S. Albania, and who was more ancient then S.Beda. And this Authour is frequently quoted by the Illustrions Cardinal Baronim, who follows him likewise in his Narration rouching this our glorious Martyr. And to for-tify the credit of his Authority in several cient Christian Poet Venantius Fortunatus had points before related touching the Martyr-dom of S. Albanu, we will here adioyn a regard, when in a Poem of his among other Saints celebrating the memory of s. Albanus memorable pallage out of our ancient fa-mous Historian Gildar, who writing concerand his companion fuffring in Brittany , he fays, that Quires of Angells from heaven did with fongs wellcom them as their entrance into ning this Perfecution rais'd in Britteny by glory, and the glorified saints enrich'd with the Crosse and blood of Christ did make hast to ioyn in Discletian , faith as followeth : 4. Almirhey God who is willing that all men chould be faved, and who calls as well finners as should be fixed, and who call, as well function about members, page hash may fixed with given the many fixed with grant members, and it is more to me for fixed profession. Let me country of writings should be shiftened by a dark night of ignorance, he in his fixed hours, earliers and my the higher through the many of his hely Menyry, the places of which therefore have been a fixed producer of which the shift which would coven may all imprint in one minds a great ardour of Drivine love, were it me that y the wight experience of the shift which while shift of the shift which we have a shift of the shift which which while which is shifted to the man according to the last and the shift at the shift which which where the shift with the shift of the shift which we have the shift which we have the shift when the Hymnes to God for them. XIV. CHAP. XIV.CH. 1, 2. 3. Of the Authors of the ancient Alls of S. Albanus. 4. 5. His Relation confirmed by the tellimony of Gildas. averium of narrows inserned and one opposite wifeld crimes an access to those boly places is denyed me. Those places, I mean where repose the bodies of S. Albanna de Verolam, and S. Aaron 6. 7. lobu Fox his unfaithfullnes. 1. Having thus with as much fidelity somes y 3. Astronom as revous, was 3. Astronom and failus at Ceir-lein, and many sobres y both faces in feweral quarters, all which write great magnossing how for how the energy soft in use Land army, of which the first, 3. Althous 1 mean, after the had, with month charity, in instatutes of Christ who lay d down his life for his three, external at in his brook, part alignment, and alignment with exchanging his une parameter with hims the high campling of the Landing and the professioner. That mending his high facesparable to God, he me during his holy Camplifum (till he though his bland in the professes of his impossion Landing his holy campling facesparable in God, he me during his holy Camplifum (till he though his bland in the professes of his impossion Landing his play of his impossion Landing his facesparable in God, he me during his holy Camplifum (till he though his bland in the professes of his impossion Landing his play his forces proper, in minutes of the paffing of he I flather with the minutes in the paffing of he I flather with the imitation of the paffing of he I flather with the and fulian at Carrleon, and many others of account of the Gests of our first most glorious Brittish Martyr S. Albanne , in which we have principally follow'd the Authour of his life, being a precious Manument of
Antiquity preferved by our Countrey-man
Capprave: The faithfullnes of whole relation is , we fee , attefted by other Historians also of good note and Authority, as S. Beds. Mathen of Veftminiter, &cc. It will become us to fay some thing of the faid Authour himself : and all that can be said is the Testimony that he gives concerning himself, in these words full of Christian Medelly and 1. Leaft pofterity faith he , be felicitons to 2. Leap poperary sauch in , we justises to know my name, let them be consented to be informed, that if they will give mee my true name, they will call mee the miferable wretch, instanting of the passage of the Israelites with the Ark of the Testament through the waters of lor-dan, he with thousands following him wene with drife feet over the Channell of the Noble river of worft of all finners. I am undertaking a tourney to Rome, insending there to renounce the Errour
of Paganism, and by the Laver of Regeneration to obtain the parden of all my fins. This Book alfo Thames , whilft on both fides the floods flood fill I will prefent to the examination of the Romans, like steep rocks: By which miracle he converted the first Soldier deputed to be his executioner, to the end that if therin any thing should be to the ena roat y torto my toning thomas be found written whermift then becames a good chriftian, it would platfe our Lard telpa Christ by their correction to amend it By which it ap-

liantly receive the triumphant palm of Martyr-5. We here fee the exact agreement be tween the ancient Brittish Historian Gildas and the forefaid Authour of the Alls of S. Albanne. But our Medern Protestant Hiforians in relating this glorious combat and Victory of our first Martyr, cutt of what they think good, and decry or accuse of forgery whatfoever agrees not to their own faction, without fo much as pretending to any Antiquity to fulfify their partiality.

6. Pagicularly John Fase in his new fashion a Martyrologe, though he commends Reliche Saint Albann and vouchfates to call him a Marry, yet severall particulars mention'd Manyr, yet leverall particulars mention'd by the forectived Authors of Saint Albanos his Africa s. seds and Gildas, he supercitismity centures or despites; saying the few neither any necessity ner convenience orly stoy should be recited by him. For this reason he patter over with silence all menname of S. Albinus . And why. tion of the Croffe, with teares and great reverence honourd by same Alban, and retain'd till the last moment of his life. And as for the miracles perform'd by him, the jubi-S. Albans , decided, lation of Angells after his death and the like; he confidently pronounces to be contrast to the truth of history. And why Surely because he could not parallell fuch Miracles in the Gests of his new Preteffant Mertyrs: no Angells, God knows, reloyced or praifed God at their Execu-7. One observation of his, full either of ignorance or malice, must not be omitted. That is where he fays, That omitted. That is whete he tays, That the lifting of sunt Allsanus bit Marryam reports how the boly Marryus head when it was most and spearacted from the body spoke some thing. But this, lays he, it like a Mankab station: As it that nameless Authors had been a Manka, who was not so much as admitted into the Church by Baptifine. But neither he , nor any an-cient or Modern Catholick Authour ipeaks of any such thing: So that it seems he mistook the relation, ascribing the Angels hymns to the Martyrs tongue. have thy bedy and embalme it. with unquents and fices , &c. And afterward , The Prefident (aid , Doeft thou not think that I will the defire) thee and thy relicks? least foolish women should enwrapp it in clean linnen , and honour it with unquents and odours. And concerning the

under Roman Governours. VI Book. 103

XV. CHAP.

t. The Pieus devotion of Ancient Chri-Stians sashe Relicks of Holy Marryrs. 2. 3. Confirmed by the Acts of S. Sebastian,

4. The Manicheans contempers of fuch

5. 6.7. Temples built by Brittains to the honow of S. Albanus, &c.

9. Protestants wrongfully ascribe this Veneration of Relicks to S. Gregory. 10. S. Albanus venerated at Mentz by the

11 12 The Contraverly about the Body of S Albanus between the Monks of Ely and

3. S. Gregory NazianZens testimony of the Veneration of Relicks.

Before we quitt this argument, we reverence the devout Christians in that and the following ages behaved themselves toward the asses and sacred Relicks of our Hely Martyr. This we may collect from Half Maryr. Into we may collect from the practife of those times in other Pro-vinces: For the perfecuting Inflets knowing well with what solicitude Christians ga-thered the bodies and members of dead Martirs, and with what devotion they venerated them, used all manner of despight to them, and endeavoured either to hide or confume them with fire and cast the aftes before the wind.

2. Thus in the Alls of s. sebafian . who fuffred the same or next year to S. Albanus, we read, That they tooke the Body of Sebaftia we tead, I that they took the Body of Scoulina by night, and cast is into a common sink, saying. Least perhaps the Christians make him their Marryr. And again three years after we find in the Authentick Alls of S. Tharacm this passage, The President sayd to him, Doe not think thou shalt be dispatched at once: I will not think them that be alpaten a at once: I will make an end of thee by peece meale, and the remainders of they carkesfe shall be devoured by beafts. Tharacus answered him, what show hast amind to doe doe quickly: doe not delay mee by promises. The President said , Thou thinkest, villain, that after thy death filly women shak

Martyr Andronicus , The President faid , Con-

Sume him to ashes , and differse them before the wind , leaft some of his impious Conforts , or

XV. Cit

DIOCLET EMB. A.D. 289.

### The Church-History of Brittany 104 ing into Britteny the custome of dedicating

foolish weemen should gather up any of them, and preferre them, as if they were fime precious hely

thing.

Now how acceptable to God this devout reverence of Constitute to the Relicks of

Marryri was, was often declared by the mi-raculous ways which God shewed in disco-

vering the faid holy Relieb, when they were either conceald, or their members mix'd

and confounded with those of impious ma-

lefactours putt to death with them. Thus we

read in the faid Atts of S. Theracus, S. Andre-

niem and another Christian mattyr'd with

nsem and anomics corrupted manys avera-them, borr when fome devene Christians adven-tured to fearth them one by night, there bright reaches, like flarry appeared over their bodies, and afterward went before them conducting them to

the other fide of the Mountain, where they fecret-

4. This practife was fo generall among the

rimitive Christians, that the Manicheans only

were observed to be contemners of it, as if

5. Now that fuch reverence was express'd

to the Body of S. Alban , is not to be doubted. Which that it may appeare, a paffage in our ancient British Bifterian Gilda will fuf-ficiently confirm it. Who after he had treated

ficiently confirm it. Who atter he had treated of the Marryham of this High Marry, as we declared before, confequently filews the great change in priseasy nine years after this tempet tailed by Dieletim: His words are as followesh:

6. The flace of two lufters (that is, ten years) often the furtified from being not control full, when the vindered of those being at the first being the control full, when the vindered of those blendy Iddill.

eguinft Christians abated, all the devous Soldiers

Ewift with infull eyes beheld and received the of Everytwists software per octoware for technology in technology for technology wasters night; Then they began to restore Chorches formerly demalished, they founded new facred EMP.

ing into soutent the custome of aedicating Churches to the honour of Martyre, in the time of the saxons. Wheras besides this authority of Gildus, the said affection is manifestly

confuted by the flory of s. Germanm of Au-

zerre, and s. Lupus of Trayes, French Bishops, who came into Brittany before the entrance of

the Saxons , to root out thence the Pelagian Heref: For thus we read in the Gallican Mar

Herefy For thus we read in the station Mar-yratory, The Menory of S. Albayan thined sig-roully in Britismy, 14 while hauser a feature trough in Britismy, 14 while hauser a feature Church was critical in the place whereby side-ding had been be inflat reimphed. Who which Church was by 5. Germans wighten mith great deartion, 18th on the wingles where per but though 1st code for his villey; ground, the belonging the tick, There opining the holy disappre, appellar, 1st beam him he repaid as mit forward lightly of Applies, and Maryen phone had belonging to a firence. And because her would use depart thence without the proaction of the Had Mary, from the place where the Maryen blook had been find the tisk change of some holds at his winder.

shed he took alump of coreb which at his return

becarred to bis own Sec. And from this allion of S. Germanus the Veneration of S. Albanus the Brittain was fread through all maft all the Chur-

che: of France, being configuid in all the Eccle-ficilities Tables of most Episcopall Churches there:

particularly of Bourges, Sens, orleans , Auflun, S. Malo , Conflantia, &C. The fame ftory con-

cerning s. Germans is related likewise by

9. Hence may be argued the mistake in the

it is favd that Ocho, the fecond Emperour of that

body, but only a portion of earth dyed with

Body, but only a potton of a transferd by saing Germanu, as S. Beda expressly affirms, and as the following Annals of Brittany confirm, where we read how offs Ling of the

Mercumstranslated the facred Body, and built

over his Monument a most magnificent

10. It is here to be observed that s. Albanus

Supplement to the French Martyrologe, where Martyrologe

HISLAYO. CONT. OPINS, THE JECONDE EMPEROUS OF FIGURE AND ASSESSED OF THE SECOND OF THE

the asistance of the Nobility about her and her Counsell, he at last obtained. Thus Hermannes Cromback relates the matter out of an ancient Manuscript belonging to the Monastery of S. Pantaleon in Colon: who adds that this Translation befell in the year of Grace nine hundred eighty four.

11. To conclude this subject, and to demonstrate with what devotion our whole nation hath always celebrated the memory of this our first Brittish Martyr , shall be here annex'd out of Thomas Valfingham a breif narration how the Controver was ended betwen the two Monafteries of s. Alban and Ely , both which earnestly

Alban and Ely, both which carnetty and confidently pretended that S. Albanm his body repos d among them.

12. For King Edward the scend celebrating Edster in the Memastery of Ely employed his authority to procure that the Tomb, in Albanus received from his Mafer Saine Am-phibalus, and wherin he suffered Martyrdom. And by this discovery the Monks of S. Al-

gri Veffmene sprinkled with his blood, which would be given to his whole body: for by many miracles God hath testified that this is acceptable to him. A more authentick witnes hereof cannot be required then the Holy and learned Father S. Gregory Nationality, whose words are these, A little portion of dust, a particle of bone; a little haire, part of the Vestimene, or the mark of the blood of a Martyr sprinckled sught to have as much veneration as the whole body. Nay I have known where onely the name of a Martyr attributed to a place, ha

DIOCLET. EMP.

A.D. 287.

which the Menks affirm'd that the Body of S. Albanus lay among them, thould be opened. Which at last, though with great relumed. Which at laft, though with great relimitance of the Monke, being perferred 4, three nat mething ar all found in it but only a course having comments, in the upper part where of was seen sprincipled in several placer brick engrald bland, as freth as if it had been shed a free days before: which garment was without all question the Carcalla which 3.

ban to their great toy , gained their canfe. 13. Neither let any one wonder that the same Veneration should be pay'd to a Mar-

produced the same versue that the Martyrs whole body would have done. O wonderfull! the memory alone of Martyrs is sufficient, in my opinion, to conferr health.

XVI. CHAP.

under Roman Governours, VI. Book. 105

2. chc. The ancient Acts of S. Amphibalus. Great multituds pretent at the death

S. Albanus , converted. 4. 5. S. Amphibalus venerates the Croffe.

Diocter

A. D. 287.

XVI. CH.

EMP.

6.7. 8 Athouland British Christians marryrd in the presence of S. Amphi-

g. The place of their Martyrdome, Lichfeild.

HE first that follow'd s. Albanus by the way of Marryrdom to heaven, was his Master Amphibalm, who first shewd him the way thither. Concerning who thus wee read in his Life extant likewife in Capgrave, but written by a leffe ancient Authour, as appears by the context of it, for he mentions fome Provinces by names, which were not given them till some ages after these times, as wallia (Wales) &cc.
2. When S. Amphibalm had by his preaching

2. When S. Amphibasis had by the peration of the and exhortation, through the operation of the Hely Ghoff converted the glorious Martyr S. Al-bansus to the Fatih, his Venerable Disciple earness. ly persuaded him to depart that Citty of Verolam, and withall gave him his own Soldiers garment and with all gave tim nu was souter; garment richly weven with gold, that so he might travell more safely from his enemies. To whose request Amphibalus condescending, began his slight early in the morning, directing his source; northward, with an intention to preach the word of God to the Gentiles in Vales. 3. After whose departure followd the Martyr.

dom of S. Albanus : and when the multitudes which accompanied him to his death faw the pil. lar of light which from his tombe rais'd it felf up to heaven, and the Angells descending and asfeending with praises to God all the night, they were amazed at that unufuall light , which they ascribed to the miraculous power of God. Where-upon one of the, seeing the rest assonishd, thus spake to them, It is manifest that it is Christ the Son of God who hash wrought these wonderfull things. The Gods which we have hitherso worshipped are ratherMonfters then Deities, having no power nor ratore manners trem retires, naving na power nor Druinity in them, so that we have frent our dayes in their worthing, without any profit at all. See how the nights darknes gives way to celefiall filendours: See how the heavenly Citizens come and goe, celebrating the Sanctity of Albania. Let us therfore forfake our former Errours, and be converted from lyes to truth , from infidelity to Faith. Let us goe and enquire out the man of Gad. who, as you know converted by his preaching Al banus to the Faith. This man having with thefe and other like freeches exharted the reft , they all with one accord presently profess d a detestation of their former Heathenish Errours, and exalted the Faith of Chrift.

4. Thus with great haft they directed their ionne into wales, where the fervant of God Amphibalus

there were in it some Idolerrom Superfision Burtheir folly and profanenesses excellenthy confured by S. Augustin, who diffingui-flesthe Keneration due to Saints and their holy Relieks, which he calls Dulian, from the Supreme degree of aderation due only to God,

ly buried shem.

conspirences armonoments over formed new factor fremples conferenced to the homour of stoly Marsyrophele they creek, eccumplish and adorn, celebrating publick pertroities, and Satrifices with pure hours and manches, so manifely figure and

is venerated at Ments in Germany under the name of s. Albinis. The occasion wherof

rempte conjectated is two meaning petity stategracheft froy creft, ecomplish and adom, refibening publick Pethvinit, and Sterifier with
purchasers and muscher, an manifel figure and
repring figure their victory.

7. This trappy change hapned when the
Promit Persups and Alebia were vanquiflied and expell d by confinentia, who in the
year of Grace two hundred ninecy two
being created Coffer, received the government and administration of Britany. By
which calculation of Gildus evidently appears, that S. Allosus fufficed Stream, and
happy allow the stream, but
have being created Coffer, received the government and administration of Britany. By
which calculation of Gildus evidently appears, that S. Allosus fufficed Marrydown in
the beginning of Dieletinas raign, nine
years thorac Conflations the facound time governed britany.

8. Likewife by this Teltimony of Gildus
greenenene was me, specifier and provent
after and provent
after the afterion of Preseften writers,
who attribute 100. Greeny the Great the Dingth.

The Church-History of Brittany DIOCLET 105 ËмP. their way towards Wales, at Lichfeild, which A. D. 287 was suppos'd to remain. To whom when they were come, they found hem preaching the word Cirry feems to have taken its name from were come, they found nom preaching the word of life to the people of that Region: and sold him the cause of their coming: withall presenting to him the Crosse which himself had before bestowd this flaughter of fo many Martyrs, for as John Reffe of marmick interprets the word, it on his Disciple Albanas, and which was sprinck-all over with fresh blood, thereby exhibiting to this day the Arms of the Citty. manife figns of the Bleffed mans Martyrdom. XVII. CHAP. 5. As touching this Croffe thus Mathew of wellminster writes, The Croffe, Lays he, which the XVII.C I: 2. S. Amphibalus lead prisoner towards holy Martyr Albanus was wone almost conti-Verslam : in the w aymiraculoufly cures nually to carry in his hands , at his death being frinckled with his bleffed blood , fell upon the 3. He is barbaroully tormented : his graffe: which a certain Christian privily took up, and conceal dis from the Pagans. gutss wrapp'd about a stake. 6. The same Authors pursuing this Story, adds, That S. Amphibalus having heard and 4. During his terments he enveighs against Idelatry. feen thefe things , gave thanks to Almighty s. His Executioner is converted. God and made a Sermon of Christian Religion to 6. A wayce from heaven teftifies S thefe his new Auditours , who were in number about a thousand To whose doctrin they all imme-Amphibalus his Sanctity: He dyes: about a thousand. To whose accorning a summediatly profess of their confens and beleif, and therepoon the forth by secred hands the Seale of Faith which is in Christ, to witt, his and his Body is privatly buried. A Fter the offring made of fo many im-maculate Fillimes to God S. Amphibaholy Baptism.
7. In the mean time the conversion and A maculate Fittimes to Good, Amphiba-m, faith Mathew of westminster, became the fole object against whom the fellowly Executioners powed forth all their rage: for binding his arms with sharp and streit cords, they so dreve him with departure of fuch great multirudes caused arparture of men great maintains station great trouble among the Page CitiZens of Verslam: wherupon the Minifers of the perfecution rais'd against Christians there renaked feet before their borfes toward the Citty of folved to pursue with all cruelty the holy man Amphibalm, who had been the cause of Verelam: who the nearer he approached to his be-loved Disciple S. Albanus, the leffe was he sensible of the roughnes of the wayes and toyle of the fo great a change:and in order thereto they tourney: Moreover in the way Amphibalm fast bound as he was , had yet the vertue to unloofe a with armed forces march'd the fame way which their companious had taken, intending to find out this publick and profess'd fick person from the bonds of his instrmity,

2. This miracle is thus related in the life of Enemy of their Superfittion. In conclusion they eafily found him who fought not to S. Amphibalm : In the way as they past d, a cer- phib apag tain infirm perfor began to crye out : O fervant of grav. escape from them : and they found him employed in his usuall office of preaching the the High God, help mee, that by thy intercession ! may be freed from this my greivous infirmity : for word of God to his new Converts. may be freed from then my greavous informity; jor theleave that by calling on the name of christ over mee, then maift freedily restore my health. Whereupon immediately in the fifth of them all the field perform any chosenful and perfelly rece-ered. This miracle binds credit generally 8. Then ( according to the relation of the Alts of this holy Martyr) rushing with violence Lets Or UNIS NOV SALETY PENNING METO VIOLENCE
upon him: O feducing wretch, faid stey, how dated
thou with thy fallactom inventions deceive this
simple people, and teach them to trample under
four the Imperial Lawes, and consensue our Gods? among all , except Iohn Foxe , who fays They faid no more, but mad with rage presently there was no causewhich might move al-They faid as mere, but med with vege prefeatly without any distinsing-regard of que a affinity mercielly without any triplance past to the Faith of Christ, neighbours mardening neighbours, friend friends, and kinjonen bintome. Affor the haly man Amphilidus, who was referred to a more creal death, being temped about with the lovelife badden of the first part of the second of the without and the second of the neith signatured the thing place where to creal and inhuman abortcher was made it is not and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was and inhuman abortcher was anot and inhuman abortcher was and inhuman abortcher was and inhuma mighty God to flew his power: As if there were neither infidells to be converted, nor beleivers to be confirm'd, nor fuch malicious Sectaries as himfelf to be prejudged.
3. But to proceed in the fuffrings of this glorious Mareyr, as they are related in his

Alls to have been inflicted on him at the end of his long iourney, when he was entred into the confines belonging to the Citty of Verslam. There the fore faid Inhabitants of Vers-

DIOCLET. EMP.

A. D. 287 pons upon. All this while the man of God flood
A. D. 287 with a cheerfull countenance, as if he had suffred

nothing , being every moment more conflant ,

chauph there was not left any part of his body in

which there were not imprinted marks of his

Martindom : sujomuch as it feemd a prodizious

thing, that after so many tertures and sorts of death, he could have any life remaining in him.

prefent and faw the constancy of the holy Martyr.

renounced their Idolls, and submitted themselves to the Fasth of Christ, beseeching the Blossed

man to pray to God for them that they might par-

take eternall Happines, for the obtaining of which

they were ready to lay down their lives. Which when it was known, the Chesf Magistrate calling

the Officers gave them command to kill all those who had cast off the worship and reverence of Heathen Gods, and embraced the Dostrine of the

Christian Preacher. Immediatly they executed

this horrible Edict, and puts to death a thousand

persons welft Bleffed Amphibalus look'd on and

perforsymally Bleffed Amphibian look a on, and commended their foules to our Lord.

5. Then one of the by-Standers, ruder then the reft, thus flake to the man of God, o prisiffe wretch, was half thou decreaved thefe fimple people with thy frudulent fleeches, withdrawing them

from the wers bip of the Gods: By thy cunning per-

prant the west duy of the coast my two canning per-finafons we have utterly loft our parents and fremds. Notwithflanding though hereby thou baff above measure sincensed back Gods and men, yet

even now at last by thy repensance thou maist re-

cover their pardon and favour. And this will be a

proof and fign of thy repensance, if thou wilt re-

followed and begin to adore the omnipotent Gods,

which perhaps out of synorance thou hast offen-ded. If thou wilt doe thu, then the same all-power-

full Gods will reftore again to life those whom thou

6.To whom the Holy man thus answered , O In-

fidell, whilft show endeavourest with thy false

praises to extall thy Gods , be assured that thou hast offended the true God by thy speeches. For it

wiefin Christ my Lord who alone has the power to raife and give life to the dead. As for those whom

yee wership as Gods, and think them to be power-

full in beaven, they doe now fuffer most horrible torments in bell. And partakers in the fellowship

of shife terments shall be all injust persons, adul-teners, slanderers and such as by their reprobate

attions whilf they lived here, rendred themfelves

actions would supply to a necessary of Pagan, and all the to Deville. And for thy part, O Pagan, and all who like thee worship Idells, except you quickly renamice your heathernich Superflition, and con-

vere your felves to the Faith of Christ, you shall all

incurr che same punishments in hell. Doe not des.

pair, for the mercy of God is great. Breake off your cuill wayes , and make half to be partakers of the

Grace of Baptism. By Baptism all fins are forgiven, Heaven is opened to men, who therby become as it

were new creasures, having devested themselves

of their old wicked inclinations For those who be-

fore Baptism , by their sinns were Children of the

Devill, become afterward Sons of God. Run ther-

fore for refuge to this Grace, that you may

hall murdred.

4. The fame moment , diverse who were there

### under Roman Governours. VI Book. 107

A. D. 287.

escape everlasting torments. 7. When the impieus Pagans heard these spee-ches, they were kindled with rage, and with all their forces laboured to deprive him of life. But the holy Martyr, though he was on all sides brui-sed with a great multitude of stones, which were thrown at him , yet he remain'd immoveable in prayer, not fliring any way from the place where he flood

8. But when at last the hower was come in which he was to furrender to God his victorious firitalif. ting up his eyes to heaven , he fair our Lord lefte flanding at the right hand of the Father , and heard an harmonious cocert of Angells in heaven, among ft whom he fair his beloved Disciple S. Al-banus whom he presently invoked to his help, banus whom he prejently invoced to his neep, faying, O Holy. Albanus, pray to our Lord that he would fend his good. Angell to meet and protect mee, that the accurfed fiend and his affociats may not binder my paffage into life Immediatly after which Prayer, there appeared two Angells , glo-rioufly shining with celestial filendour, which came so him: And a voyce from heaven was heard faying, Verily I fay unto thee, thou shals prefently

jaying, verit I jay unto thee, thou shalf prejently be in Paradife with thy Disciple, 9. Then the Pagans heard this celefiall voyce, they flood amazed. But the hely Angells took with them the Bleffed mans foule shining with a brightnes white as frow, and with hymnes and the Pagans ceased not to overwhelm with stones the liveleffe body, bound as it was with cords. But efterwards, a certain Christian privily rook away the Body and with a diligent care buried it This is the fumm of the Life and Martyrdom of S. Amphibalm, recorded by an ancient British Authour, who faith Harpsfeild, lived beiore the time of S.Beda,

H. rosf in 6 weelies ...

Harrif. Id

### XXIII. CHAP.

XXII. . 2. S. Amphibalus martyrd . or buried at CHAP Rudburn near Verolamier his Sepulcher miraculously discovered by S. Alvanus

3 Hu Body translated to S Albons. 4 The day of his Translation. 5. His Tomb venerated for miracles,

N the foregoing relation there is no particular mention either of the precise time or place where S. Amphibalm was martyrd. But touching the place Harpsfeild, fairh that the Holy man of God was putt to death in a village call a Rudburn distant from Verolam three miles , where , as Thomas Rudburn relates. there were reserved to his time two great knives with which he was killd : Which Thomas liv'd about the year one thousand four hundred and eighty. And indeed in the same village there feem to remain to this day some marks of his Martyrdom: for in the way between Rudburn and Verolam there is flown a

O ii

and inhuman a burchery was made, it is not agreed by Historians, some affirm it to have been among the silures, in the Province of Menmeuth: and hereto the Authour of Amphibalm his life feems to accord : but others more probably fay that these holy Martyr fuffred among the Cornevis ( in Farwick shire) where their perfecutours overtook them in

Perolam. There the forefula invasionance years than barbarouffly fripp d him of his garmenter and fallning a flake into the ground, they with a found ripp d up his belly, and tying the end of his gutti about the flake with cruell whipping thy forced who have the flake with cruell whipping thy forced whipping the with his with him to walk about it, so inwrapping it with his bowells. And not content thus, they with knives

and lances tore the rest of his body, as if he had

been a mark fest on purpofe to exercise their wea-

The Church-History of Brittany Diocter. DIOCLET. 804 Емр. EMP. 5. But though the Britrains had been for-merly ignorant of the place wheres, Amphi-balus his Body lay, yet that was no hindrance certain Tree, of late enclosed within walls, 1 A. D. 18. A.D. 187 where it is beleiod was fixed the post to which the holy Martyr was tyed, and where his to their Veneration of him from thebe bowells were forn out. ginning. For as may be garhered out of a 2. Or rather probably there was the place forecited paffage of Gildas, within sen years after his Martyrdom a Church was erected to of his buriall : which was perform'd with fuch fecrecy, as hath been faid, that till the his honour : And in the year of our Lord year of Grace one thousand one hundred three hundred and nine another Church at feaventy and eight the facred Body could Wincheffer was confecrated to S. Amphibalm. never be discovered. But in that yeare, faith which the Saxons afterward rebuilding dedinever be ancovered. Dut in the yeare, anth Mathew of Westminster, the Blessed Matryr S. Albanus was seen wishby to goe out of the Church dedicated to him, and to come to accertain man cated to S. Peter. inhabiting in the town of S. Albons , to whom he faid, Follow mee. Who feeing him shining glo-XIX. CHAP. XIX. CE riousty like the Sun, was affraid:yet in obedience followed him Northward: and the high way Severall companions with S. Amphibalus in his Martyrdom : whole names are no: shone with his brightnes. As they walked, the man faid to the Holy man, Sir who are you? Who 2. 2. 4. Marinidan of S. Iulius and answered, I am Albanus the first Martyr of Brittany , and I now lead thee to the Sepulcher of S. Acres at Caer-leen. Amphibalus, by whose preaching I was converted 5 6 Churches built to their memory to our Lord and became a Mareyr ; that his bones long before the Saxons entrance. may be discovered and reverently removed to a 7. S Stephanus and S. Socrates Britmore detent place. Thus they talked together tish Martyrs. familiarly like two freinds : and in the end be shewd him the place : which the man diligently solerved, sering certain flones in order there to be a mark for the sinding it againe. Thus writes that Authour: and the same is related more Belides S. Albanus and S. Amphibalus, feverall other Martyrs. Capprave writes that when S. Amphibalus his Body was found, diffuledly by Mathew Faris. there were discovered likewise with it two 3. Then it was that the Sacred Body was other Bedies of Martyrs : A nameleffe Autranslated to the Church of S. Albans, where theur quoted by Bishop Faher reckons three : nany Miracles were wrought by his into which Marben Para adds five more fo that cercellion , that the year following Lews to which Matter Very adds the mote, to that R. Pain. teath. And Thomas Rudburn, as also the breif A. D. 191. History of the Church of Vinchester affirm that King of France, who came into England in devotion to visit the Shrine of S. Thomas of Canterbury, was defirous to continue his the bodies of s. Amphibalm and eight of his companions were discovered: Which in all voyage likewise to s. Albans, but was dif-Weftm. ad waded by his Nobles accompanying him, as the same Authour reports. probability were the Relicks of these Marryrs 4. As touching the time time of this Holy which together with him fuffred for the profession of the Christian Faith : their names are Martirs death, though the year be wellonly known in heaven. enough known, to witt, the two hundred eighty feaventh year of our Lord : yet for the 2. But that part of Brittany from whence day, it is not particularly defign'd in any Hi-story or Monument. For wheras in the English s. Amphibalus drew his originall hath more carefully preserved the Memory of their fel-Martyrologe his passion is celebrated on the low cittizens and Martyrs which fuffred twenty fifth of June, three days after that of there: Among whom the most illustrious are S. Albanus : yet furely then was commemo-S. Aaronand S. Julius, who in this perfecution rated not his death , but the Translation of his of Diecletian and Maximiania confummated facred affect o Verslam where they were rea most glorious Marsyrdem there. Concerning whom our Countrey-man pos'd in the Church of s Albanus built by King offs. This day it is which Harpsfeild meant Bale, though, as became an Apostar, a bitter Balamin when he wrote thus , Verolam never faw any Enemy of the Romam Catholick Church, writes | talog. thus: Iulius and Aaron Noble CittiZens of the day more joyfull and beneficiall. A Martyr meets famous Citty of Caer-Leon (for fo Ifca of the Sia Martyr , the scholler meets his Master , the Refi meets bu Gueff, and ane Citis (en of heaven meets abothed. Elbanya now openly and honou-rably entertains that gueff at his veturn, whom hefore he had (excet) definited, least he should fall into his Enemies hands: He now leads him lunce is called from two Legions garrifond there) and Disciples in Christ of the holy Marry Am-phibalus, were most illustrious ornaments of piety to our Countrey of Bristany. These two addi-Hed themselves with much diligence to the Study into a magnificent Temple, to whom before he of learning, not only in their own countrey, but could give no fecurity in a corrage. Thefe things alfo undertook a Voyage into forraign Nations for happned in the year one thou and one hundred fea

veney eight, on the five and twentieth day of June.

D.OCLET. EMP. A. D. 187.

### under Roman Governours. VI. Book. 109 DIOCELET.

it is a doubt . A Bishop of that name is fayd to have governed that see in this age : though Authours place him somewhat later. To this

time likewise is referd the murdring of all the Monks in the Monaftery of Winchester, built by King Lucius. Of which wee shall speak in the next year but one, 8. Whilit the Romans thus taged in Brittany, very many Christians, not having the courage

to keep their ranks , & expote themselves to their Enemies Violence; yet refolving not to betray their Faith, withdrew themtelves from the fury of men, least by the immanity of torments they fhould be compell'd to renounce it. Thus Gildas writes of the remainder of Christians in those dayes, Those perfecuted Christians, faith he , which were left, bid them felves in woods , defarts and caves of rocks, expecting from God the suft sudge of all when he would please to execute his judgments on their perfecurours, and reflore fafety and liberty to their own foules.

9. This Christian prudence and caution of theirs was fuitable to the advice given the vear before by the holy Pope and Ma tyr Cains at Rome, when the perfecution first began: For he in an Assembly of beleivers meeting together on that occasion, thus spoke to them Our Lord lefus Christ, who perfectly foresees and knows the frastry of mankind, hath ordained two ranks and degrees of Beleivers , namely Confession and Martyrdom : to the end that those wh festion and strength or courage enough to suffain the weight of Martyrdom, may at least hold fast the Grace of Confession. Let such yelld up the glory of Martyrdom to the valiant soldiers of Christ which are resolved to cobat for him and take a sollicitou care of their own foules. Let them therfore who are

to defeoted, depart out of this feild of battell whi-

ther they pleafe together with our dear children

Chromatia and Tiburtius: and for the rest who are more courageously resolved let them remain still here in the Citty with mee. 10. This flight of Christians in Brittany , fuitable to the Reman practife, gave occasion to Perfecutioner to extend their rage upon Chur-cher and Monafteries, all which by this tempest were so uterly destroyd that, as Gildes faith, Gilles de in severall Provinces of this Island there remained | Excid. no marks at all of Christian Religion. This desolation continued about seaven years, till the happy return of Constantius, as foon as he was created Cafar, by whose clemency the Christian Faith and worthip again flouriflid in Brittamy, and this much fooner then in any other parts of the Reman Empire. Which mercy of God feems to have been extended in a speciall manner toward the Brittains, because, as s. Beda faith, they only prefero'd among them their Bed. hift. I primitive Faith, received in the dayes of King 1.c.4. Lucius entire and inviolate till the Raign of Dio-

clerian.

XX CHAP.

nour. Thus Giraldus Cambrenfis in his Itinera-

tim Legge of the Bishop of Rome concurring thereto. 6. It is observable that all these Churches were built by Brittains, long before the saxons entred into this Illand. So that there is no need of expecting & Gregory the Greet or S. Augustin the Mone to him who would find

fore celebrates them much for their Learning.

4. John Fox likewife commends thele two

holy men :but mistakes when he calls them

Carrilens of Verolam, whom Gildas and S. Beda

positively affirm to have been inhabitants

of Caer-Leon. The words of s. Beda are thefe;

At the fame time (during the perfocution of Dio-

cletian ) Aaron and Iulius Citti Tens of Caer-

Lean , together with very many others in diverfe

places of both fexes (inffred Martyrdom: Who after

the suffering of severall tortures, had their mem-bers torn asunder by unheard of cruelty, and as

last consummating a glorious Martyrdom they sens up their soules to the logs of the heavenly Citty.

The same expression is used concerning them

in the Roman Martyrelege on the first of July,

when the Marryrdom of Aaron and Inline is

commemorated. And both the faid Mareyro-

loge and s. Beda have borrowed the phrate de-feribing the manner of their death from our

5. And the deuout Brittains of those times

iter the same manner honourd the Memo-

y of these two Holy Martyrs, as they had

done that of s. Albann and s. Amphibalm,

by erecting Alears and Churches to their ho-

my of Fales , treating of the famous Citty of

Caer-Leon writeth: Here lye the bedses of ere

Noble Christians, and next to S. Albanus and S.

Amphibalus the most illustrious Protomartyrs of Brittany, who were here crowned with Martyrdom:

mean Iuisus and Auron : each of which had a

famous Church erected to bis bonour in this Citty.

Far there were in ancient times in the faid City

three magnificens Churches. One of the Martyr

9 Julius, adornd with a Quire and Convent of

Religious Virgins. A fecond dedicated to the ho-

neur of his Companion S. Aaron, and graced with

a Nible Quire of Canons. The third was the Me-

tropolitan Church of all Cambria This last Church

was afterward translated by the holy Bishop

S. David to Menevia, the authority of Dubri-

most ancient Historian Gildas.

arguments to proove the Antiquity of the in Brittany.

7 Befids thefe wee find celebrated in ancient Marryrologes the memory of two Noble Bristish Christians, the Disciples of S. Amphibalus, who were crownd with Martyadom in the fame perfecution of Discletion : their names are Stephanus and Socrates. Mention is made of them likewife by S. Beda , Pfuardus, Ade and others : whereto also severall ancient Manuscripts doe accord. We find no particular Gelts of theirs:only in the English Mareyrologe it is faid that in the Province of the Silures, Churches were built to their honour. Now whether this Stephanus was Bishop of London,

the attaining skill in good ares: for hiftery informs us that they studied at Rome effecially: and ther-

		CD:	Dioctar.			N. S. C. C. S. C.		
DIOCLET. EMP.		illory of Distany	Emp.		Dioclet.	under Roman Gove	ernours. VI. Book. 111	Drocke Emp.
A. D. 189.		wherein which many flowers of Rhetorick	A. D. 289.		A. D. 189.	So that during the faid two first years Brit-	· .	A. D. 29
		he magnifies both the greatnes of the pre- paration, and the wonderfull favour of	1			rian and Maximianus, to whom must be at-		
	хх. СНАР.		1			tributed the Martyrdom of S. Albanus, Am-	XXII. CHAP,	XXII. C
XX.CHA.	RA. CHARL	server to mirroulous a calmnes and warmth				phibalm, &cc.	AXII. CHAI.	
	1. 2. 3 Carausius the Admiral of the Em-	of weather unuluall in to Northern a cu-				2. Now though by Caraufius his invalion of the Government the perfecution ceated;	1.2 By reason of distractions in the Empire,	
	meraure N Ager : his Tapines : And Tebel-	mat. 5. And though the Oratours flattery pro-		*		at least so far as that no Edicts were publi-	two new Cafars elected, Galerius and	
	l liam he takes mallekian of Brittany.	mis'd a happy fucceffe to that expedition :		<b>(S)</b>		flied against them, nor any search after them	Constantius.	l
l	A. S. Maximianus his preparations	ver it feems it tell out otherwise. For Eure-				ordained, nor Tribunalls erected: Notwith- standing the foldiers of Caraufius having	3. Constantius marries Theodora	1
-	Lancinst him without effect.	pim expressly declares that severall attempts		200		been bred up in rapines, spoyled and de-	daughter in law to Maximianus.	1
	A The Tweet left in aniet pollelsion of	by war had been in vain undertaken against Caranfine, a man very skillfull in military				Stroyed all Churches , and Monasteries remai-	4 5. Helena divorced and feated at	1
1	Reittante Subdues the Caledonian Bell-	affaires : fo that in the end they were forced			1	ning.	Triers : Of which many proofs.	i
	tins , A monument of bis Victory.	to make a peace, leaving him the pollef-				3. Among other places the ruins of the	6 Constantinleft in Diocletians Court,	l
1	*	fion of Brittany. A proof wherof is afforded				by Historiens celebrated:both which had just	as a pledge.	1
	HIS Tyranny of the Roman Empe-	us by Camden, who produces a Coyn, in the one fide wherof was this Infeription.				a hundred years before been built by King		ŀ
ļ	pleased to revenge, by permitting another	C. Caraufine Emperour : and on the other ,			i	Lucine. Concerning the former, thus we	1. TN these days there was a great concus-	l
	Tyrent to raile himself against them in Brit-	The peace of Augustus.			Hif. Fens	read in an anciet Manuferips of the Church of Finchefter, Christian Religion remained the space	fion of the Roman Empire on all fides ,	A. D. 190
P. H. de Ce	tany. This was Caraufine, who, laith Victor,	6. It feems Caraufine being left in quiet possession of the Island employ'd well the			24 MS.	of a hundred years, from the first year of King Lu.	both by open invasions and civill diffen- tions. For the Persians in the East, and the	
1	drew his Original from Menaple & Beigick Pro-	power allow'd him , for he drove the			1	cim , the first Christian King of the Brittains,	Sarmacians in the North made furious irru-	1
	vince in Gaule, confining on the Rhine. He is describ'd by the Reman Historians to have	Northern Caledonian Brittains beyond the				And fo long did the Monks quietly ferve God in	ptions into the Provinces adioyning: like-	1
	heen a man vigilant and active both in	wall rais'd by the Emperours Hadrians and				that ancient Monastery. But they were all flain in the Church of Finchefter, which was also de-	wife besides Brittany posses'd by Carausius,	
	counfell and execution : and was employ a	Severus: and rais'd a new rampire to en- close them, more Northward then any			1	frond by the Ministers of the perfecuting Empe-	Achilless vexed Egypt, and Iulianus, toge- ther with the Nations called Quinquegenta-	
Oroff. hift. 1.	by the Emperour at Beloign in Gaule to have	had been before. For thus writes Nenneus	?(cmiss.		l l	Tour Diocletian in the fecond year of bu raign.	na, Africk.	
Bed. hift. L.1.	care of the Navy appointed to free the Seas on the coasts of Gaule and Britteny from the	the Disciple of Elvodugue, Caraufius, faith			1	To which year also we before refer'd the	2. These distractions occasion'd the Ele-	A. D. 19
C. 6 Entrop. ha.	intestation of the Franks and Saxons, Who	he, buile a wall besween the monthes of the			1	killing of the Monks, as we doe the ruining of the Moneflery to this prefent year two	dion of two New Cafars, that so the Empire	
	most violently exercised Piracy in those	two rivers Cladus and Carunus, and fertified	1		1	hundred eighty nine.	might reft more fecurely upon more pillars, Conftantiss was chosen by Maximians, and	1
l	quarters. 2. This Employment Caranfin dischar-	is wish feaven Castles, adding withall a round house buils of polish'd stones upon the	1		1	4. As for the Church of Veftminfter how	Galerim, firnamed Armentarim , by Diocle-	
	ged more to the destruction then advance-	bank of the River Carun : he likewise ere-	1		1	it was at this time profan'd and converted	tian. Norwith standing the supreme autho-	1
1	met of the Roman Commonwealth. For though	ted an Arch ersumphall, on which he im-	1			to a Temple of Apollo, thus Iohn Fleer an ancient Historian declares, Whilft the most	rity and Majesty of the Empire resided in	
1	he often vanquish'd and took priloners	pu'd his own Name , in memory of his Fifto-	1		4 2 Cm in	greevem perfecution rais'd by the Emperour Dia-	Diseletian, to whom the other three impu- ted their advancement, and were his hands	1
1	many of those barbarous Pirates, yet all the spoyle he kep'd to himself, neither refto-	77. This building remaines to this day, vulgarly call'd Iulius Hof, as if Iulius Agri-	1		Prin.f.915	cletsan raged in Brittany, among other Courches	and instruments to fight and overcome for	
	ring it to its former owners, nor confign-	cole had been the Authour of it.	l	-		this of Wasimenster was defiroy'd, and afterward	him.	
1	ing it the Emperours treature.		1		}	by the sacrilegious power of Magistrates chang'd into a profant temple of Apollo, in which were	9. Moreover it was prudently advised among them to streiten their Society by	A. D. 19
	3. Such behaviour rendred Caranfin ful- pected of some ill design against the Empire,					exercis'd the Superflitions Rices of the Gentiles.	the bond of affinity. Whereupon Discletian	
1	as if he had on purpole permitted the faid	XXI. CHAP.	XXI.C		1	By which it came to paffe that in the same place	gave his daughter Valeria a wire to Galerim,	1
-	Pirates to range freely, to the end he might	II AXI. CBAI.	1			where God had been devouely worshipped in his	and Maximianus his wifes daughter Theodora	
	either partake, or intercept them returning	s.Caranfini bis Tyramy lafted feaven years.	1	72.00		own Church, there Idolatrom abominations were afterward perform d. That place loofing the me-	to Conflantim: before which mariage he was compelled to a divorce from his beloved	
	with their spoyles: with which he had rais'd to himself an immense wealth, Hereupon	2. Perfecution ceafes in Brittany	1	3/2		mory of its former Christian inhabitants, became	Wife Helena, who after this was esteem'd his	
	the Emperour Maximianm gave command	3. Tet Monasteries and Churches			1	the Head and principal fear where Pagans exer-	Concubine, or at least a wife in the second	
1	that he flould be put to death Which to	are demolub'd particularly winchester	ł		1	tifed their execrable Superstitions.  5. During all these cruelties against Chri-	and inferiour place. Which divorce not-	
ł	avoyd, he assum'd the Emperial purple, and possess'd himself of Brittany. A great en-	4 The Church of veftminfler conver-	ı			frans, and devastation of Churches there is	withstanding brought no prejudice to their Son Constantin who was born in mariage be-	
1	couragement and help to which defign was	ted into a Temple of Apollo.	1		1.	no mention of s. Helens the Wife of Con-	fore, and enjoyd his right of Primegeniture,	.
1	afforded by a fedition and rebellion at the		-		1	flantime. Most probable it is therfore that	and fucceeded his Father in the Empire, not-	-
1	fame time rais'd in Gaule by Amandu and	Nime.	1		1	the was before this time departed out of Britteny with her husband, who now go-	withstanding other Sons born to Constan-	- [
Į	Elianm two Roman Generalls; Who notwith- franding were quickly subdued by Maxi-		]		ANT. F. E. A	verned Dalmatia or Illyricum : and with	4. What became of Helena after this new	
1	mianus: but after their defeat he was called	I. HE Tyranny of Caranfins conti-	1		Effer. c.40	them both lived likewise their Son Confian-	mariage, will deferve our enquiry. Malbran-	Malbran
	by Discletian into Italy, because another	nued the space of seaven years,	3		. 1	in, now fifteen years old, who from his child,	que a French Historian affirms tha flie lived at	1.6.15.
1	rebellion was then began in Africk.	for he began his piracy in the year of	1	100	1	hood, faith victor, showd an aftering mind, in- flam'd wish a defire of rule.	Quantia a Town in the Province of Belgick Gaule, where now Hessin is situated. But	
ı	4. But Maximianus was prefently after recalled into the West to oppose Caransius.	two years after assum'd the Title of Em-	1		1	The state of the s	more probable it is that Constantius fixed her	
1	For which purpose he made great prepara-	persur , invading and possessing Brittany ,	1				habitation at Treers where he built her a	a
1	tion, especially of Shipping, to pursue the	which he quietly governed till the year	1		1		fumptuous Palace, faith the Abbot Beren-	
1	Tyrant into Brittany. Which gave occasion to the foremention'd Oracus Mamertine	function made his expedition against him.	.1		- 1		gofius, who stiles her an inhabitant of the City of Triers (Trevirorum:) adding this passage, The	Berengof.
1	to the foremention a orarior mamerima		1		.	1	ancient magnificence of her Palace at Triers	cap. 2.
1	(-1.1	So		_				1
7				18	1_	1 3	argue	3

Drocket. A. D. 292 XXII. C.

The Church-History of Brittany DIOCLET. DIOCLET EMP. 112 EMP. A. D.194 argues the Nobility of Helena's race: where the Pavement strow d with marble of severall sorts declares how much that house excelled all other. A. D. 292. XXIII. CHAP. XXIII C declares how much that boule excelled all other. The wall still permiseld units peld and purple dee gracefully religit to the marks of their still pringle single exercation. Supplet all this, the great number of pufficiant conferred by her an Gale Churches loudly freak the ancient Nobility of her fock. From hence its faith Lupstdow Bebenburgins, Conflantine bis expedition against Caranfine into Ganle. 2. He wim Gefforiacum , or Boloign He Subdues the Franks in Batavia. 3 Caranfius flain by Aleliu in Britthat many Authours ( as Otto Frifingenfis and tany : who succeeds in the Tyrauny. Godefridm Viterbiensis) doe affirm that S. Hele-na the Mother of Constantin had her original 4 Gonstantius passes into Brittany. 5. Allettus deseased and slain by Con-5. Certain it is that there are many marks
which testify her affection to that Citty, 6. Constantius (aves Landon from which a little while after this, to declare its ruine: and makes the Franks captives relation to s. Helens and to eternise her and laves to the Brittains. name, caused Medalls to be coyned with this 7. The lay of the Brittains at the re-Infeription on the one fide , FLAVIA HE-LEN. A. AVGVSTA: and on the other, SEception of Constantins. CVRITAS REIPVBLICA: whereto was ad-8. Conftantin accompanies Diocletian joyned underneath, s. Th. importing that it was signed (or Coyned) at Triers. Which Ininto the East : bis vertues. fcription evidently declaring Helena to have Tonfantise being created Cafar, imbeen adopted into the Imperial Flavian fa-A. D. 29}mediatly made an expedition into mily , and honour'd with the Title of Auguffe or Empreffe, fufficiently evice that He-Bristany against the Tyrans Carausius. Being in Gaule he by admirable art and industry lene was not the daughter of a mean hoft. nor cast off by Conflanting after his mariage took the Sea-town Geffiriacum, now call'd Beleign, which Caranfim had for his own fafewith Theodora. 6. As for her Son Conflantin, he was at ty and wie strongly fortified. Which ex-ploit of Constantine is elegantly celebrated this time received into the family of Dieclerian at Rome, there to remain as it were a rian at name, there to remain as it were a pledge of his Fathers fidelity. Where faith Eu-febius being then but a youth, though his con-versation was among persons full of all impiery, yet he was not insected by them: For his natural by the Oratour Eumenim in his Paner yrick mgjr. 10. pronounced before him. 2. There likewise we read how Conflanting, not to be idle during the time that a fleet was preparing for his expedition into Britgood diffosition directed by an instinct of Gods holy Spirit, drew him from their vitions customs tany , subdued Basavia , Carausius his own to a course of life acceptable to God, and enemcountrey, then possess'd by severall Princes plary for piety. Besides thu, an earnest desire to of the Franks , who were a German Nation great numbers of whom had transplanted themselves thither. mitate his Fathers vertues invited him powerfully to confarm his practifes to the good examples given him by those who were pieus and good. Thus writes Eusebius, who professes that himself was an eye-witnes of all this in a 3. Now whilst Conffantim thus employ'd himself on the other side of the Sea, Caranfins in Brittany was murdred by C. Allettus, progres of the Court through Palestina, and how he faw the great esteem that Discletian whom he had made Generall of his forces and who for diverse flagitious acts done by him feared his just revenge. After which the Traytour thinking that the better way to fecure himfelf, assumed also the Title of Em-

# under Roman Governours, VI Book. 113

5. After th is, faith the fame Authour, Con- 1

5. After this, faith the fame Authors, Con-flantiss marching against the Tyrant divided his Army, one part he lead himselfe, and the other he committed to the conduct of Af-

depicditus Prafeit of his Pratorian bands. Al-

lectus avoyding the opposing himself against Constantius, chose to try his fortune against

Ajclepiodotus, by whom without any loile

of the Remans fide , he was utterly defeated,

and notwithstanding his delign to disguise

himself by casting off his Imperial Purple, he was found out and slain.

6. But agreat part of his Army, confi-

fling of ftrangers , Franks and Batavians

feeing their Prince and Tyrane dead , fled diligently towards London, with an intention

to take the spoyles of that rich Citty, aboun-

ding with merchandise. When on the sud-

den Conftantius happily appeard unawares,

and cutt them in peices, fo freeing that Citty from ruine. Those who escaped the

flaughter he gave for captives to the Brit-

But after wards he thought it more fecure to remove those barbarous strangers into

Gaule where he dispers'd them into severall

Provinces , as Amiens , Beauvais , Troyes and

7. After this Victory it is incredible

with what univerfail ioy Constancius was

receiv'd by the Brittains , who for the

space of almost nine years had been op-press'd by Tyrants, suffring all manner of

indignities in the violation of their wives

and daughters, the flavery of their fons and lose of all their subsidence: and at last

by this Victory were restored to the Roman

Gevernment, now most acceptable to them

under Conffantius , not only a Prince of

great moderation and Clemency, but allied

to them by his mariage with Helena, and

affording them a Prince of their own

8. Which young Prince Conflantin at

this time accompanied Diecletian into

Egypt, where he gave egregious proofs of his excellent disposition. For thus writes

Paulus Diacenus of him , There was with Dio-

eletian in Egypt Constantin the Son of Constan-

tius : who being then a very young man shewd

time: who being then a very young man throad all affirms marky of his courage in battelle: and has he here all featured: the Christians. Whose properts in all endaments of mind and bady. Ducketian with very afferved: and forescent that he would prove the runs of his Tyranay, and adfroyer of his Pagen Eremen, he had a define by following to take outsy his life. But Minighty or take outsy his life. But Minighty or take outsy his life. But the highest his being the pagent and the property of his Pagen and the property of his pagents.

from the others cruelty , and restored him to bu

Father. The Tyrant , no doubt, knew that he

hadbeen from his infancy nourish'd with Christian milk : and could not but observe that he lookd on his cruelties against

poore Christians, with unwilling eyes:

therfore he detain'd him under strict guards

intending probably greater mischeif to him.

9. It is not here to be omitted that this young Confiantin at this time took to wife

DiocLET. A. D. 294 Minervina, of whom he begott his eldest

flanderoufly calls Minervine Conflanting ( anguin ) frumpet or concubine : whereas

XXIV.

CHAP.

both Eufebius and the Suthour of the Pane- Panegre, 5. grick pronounc'd at his fecond mariage nighly commend him for his chaftity in that , faith he , imitating the continence of his Father , he would not admitt into his un-

Son Criffus, who was swelve years old

when his Father married his fecond wife

Faufa. Zofimus according to his coftum

stained breast any wandring lusts, nor so much as those pleasures which custom allows to youth, but was a new miracle, a young man uxorious. Which encomium could not without extreme and most ridiculous impudence have been spoken at such a time in such an assembly. it either Helena had been his Fathers Con-

cubine, or Minervina his own.

XXIV. CHAP.

. 2. Perfecution ceases in Brittany by Con-Stantise his clemency : contrary to the the affertion of Lefley and Hector Boethius.

3. S. Nicholas a Brittish Bishop and Martyr.

4. No Scots yet in Brittany.

W Hat a happy change the oppress'd Christians in Brittany found in their condition after this Victory of Constantius over the Tyrant Alleilus, is turther declared from the testimony of our ancient British Historian Gildas . who fays that nine years of

persecution being ended, they began to repair Churches demolish d, and to build new ones to the honour of Martyrs , that they publical, celebrased divine Mysteries and folemne Festivities &c. The which is confirmed by Eulebius, who fays , That where there were fower perfons soynd in the government of the Roman world, Conftantine only , having entred , wit were, into a covenant of freindship with God the supreme Governour , was useerly averle from the praftifes of the other three : For wheras they wasted the Churches of God , and defield their Provinces with the blood of innocent Christians shed with uemoft cruelty : Constantins on the contrary was Authour of most perfect tranquillity to his subjests , like an indulgens father allowing them

true Christian Religion , without any molesta-2. Which Testimonies so ancient and authentick doe manifestly disprove the affertion of Lefley the Scottish Historian and Hetter Boethiss who uniuftly impute cruelty against

a free pover of exercifing the duties of the

Eufeb.in vis å

Conflant, I.1.

Christians

s. After

persur, as is declared by his Coyns yet extant bearing the faid Title.

4. Against this new Tyrant, Confiantion the

year following failed into Brittany. Alle-

year following failed into Britany. Alti-dias then had a frong fleet in the Ifle of Fight, to oppose his Enemies coming. But fuch was companish is felicity, that by reason of rempelations weather his fleet past'at undifcovered by Addition his Ships, and landed without opposition in Britany: where being arrived, Complanism in excelle of courage terron fire all has own flips, to

let his foldiers know, that the v must either

over com, or be flaves. All this we learn from

the forementioned Oracour

now he have no great ejector that Distriction had of him when betwas but very young, at whose right hand he commonly stood, bighly graced by the Emperour, and acceptable to all that saw him , for his beauty , grace fullnes and modefly.

But leaving young Confiancin at Rome, or perhaps in the East, we must return to his

Father Conflanting.

DIOCLET. EMP. A. D. 294

	10(1ET,	114 The Church-H	intory or mintany	EMP.	DIOCLET. EMP.	under Roman Go
	D. 299	Christians to Constantius. For thus Heller	-	A. D. 301	A. D. 302	
		writes concerning him. The fame of Confiant	XXV. CHAP.	XXV.C <sub>H.</sub>		his life by Martyrdom. Not that any withen putt to death for Christian Religion,
		much tainted with posterity, because of Christian	s. Constantins goes into Ganle against the			he is call'd a Martyr , according to phrase of that Age, for the persecution
			Alamanni. 2. He is accompanied by Brittains			had fuffred formerly during the rage of .
		pione Brittish Christians flying the rage of perse- cutours, came to the Scots and Pists. The King	who build towns there.			elegian and Maximianm. He is in the En Martyreloge stiled the eighth Buhop of that
		Carellinewrecest dehem with Great Rinanes, per-	3.He overcomes the Germans at Langres.			wheras more truly he should have b
		missing them to refide in the Isle of Man: where having overebrown the Temples of Pagans, and	1. A FTER three years abode in Brittany,	1968		fhortly, is by Historians nam'd the eight
		averminated the profane Rites of the Drisas,	Constantine was oblig'd to passe over	A. D. 199.	4. 0. 701	2. In the year of Grace three hundred
		which ed this time had continued there, he	into Gaude to oppose a German Nation call'd by some Carpi, by others Alamanni, by others	1	1	two upon occasion of the death of A
		built for the refug'd Christians at his own cost a Church, ealled by the name of our Saviour,	Marcomanni, which greivoully infeited that			Conflantin feems to have return'd into
		l gra	Countrey: and in his absence he left Asile- piedotus Governour in Brittany.			easy establishing peace in that Church w
1	D. 196.	3. The scottish Friters likewise, about this time, to wit, in the year of Grace two hun-	1. It feems great numbers of Brittains at-	1 19		himself had begun: whilst in all other vinces of the Empire whole rivers of c
		dred ninery fixe, doe place the Martyraem of	tended Conflantine in this Expedition, if the	Adsi, Meen.		fien blood were flied with all imagin
		a famous British Buhop call'd S. Nichelm, and for his piety stil'd Culdem, or a worshipper	conjecture of Adolphus Mekerchus be true that the Town of Brette in Germany was as thu	promused.	Zofm.i.3.	cruelty and immanity.  3 Now Britteny being the countrey wi
		of God. Of whom Dempfter thus Writes, S.	time built by Brittains who followed Constantius.	Gr. c. jo.	Zipasi A.	as Zofimm fays , Confrancism made his lor
		Nicholas Culdens one of the first Buttops of the	The same Author funcies likewise that the town of Heidelsheim was named by them			abode ( sweets er, ) and where for directes he both express d and received
		Scottuh Church, during the rage of perfecution rais'd by Maximianus in Brittany was crown'd	from Helens the wife of Conflantius , who fe	1 11	4	greatest proofs of affection, it is most
		with Martyrdom : The holy Relicks of his Body	name was most acceptable and precious to the Bristains. But leaving conjectures, let			bable that in Brittany, and about their t
	3	cutt in peices were put into an Vrn of Stone and together with a venerable Croffe were buried in	us pursue the more certain story of Confian-			were performed by him those memo actions of bounty, clemency and piety r
		the earth : Afterwards being digg d up, they	sees his Expedition, thus related by Eurropius			ded by Hifferians, which rendred him a
		were found with this Inscription, Of S. Nicolas Bishop To whose honour in succeeding time King	3. As the same time, sales he, Constantius Cafa fought against the Germans in Gaule neer the Citt	Crett of with		red and beloved through the whole Em 4. An illustrious Example of the pro-
		Alexander the third at the request of the Buhop	of Langres, where in one day he had experience both	1		moderation of his Government, of his
		of Glasco built a sumptuom Church at Pebles , which whilft Catholick Religion slowwhed among	of very great good and ill fortune. For he was obli ged upon a suddein and violent assault of the Enc		Infeb. in t	rality, and of the mutuall affection ber him and his subjects, was, as Eusebim rec
١		us became illustrious for the grace of Miracles,	mies to retire suto the Citty, with fo great haft and	4 1	Confession.	declared on this occasion. The Emperous
ı		and was frequeted with great concourse of devout	danger, that they were forced to shut the gates, and draw him up with ropes and a few bours after upo		·**	cletian being informed that Constantine too profuse liberality and negligence had to
l		Christians. He suffred Martyrdom in the year two hundred ninety six: and his Sacred body was	the approach of his army , he fee upon the Ger	-i I		impoverished his Treasure, by messengers
l		found, known by the inscription, and together	mans, and kill dineer fixty thousand of them. The fame Victory at Langres is likewise celebrates	. 1		purpose sharply reproved him for it. Consta
١		with the Croffe exalted on the seaventh of the Ides of May, in the year of our Lord one thousand	by the Oratour Eumenius, who adds, that is	Eumen, Pa-		having defired the messengers to expelt a fer for his answer, in the mean space sent
l		tire hundred fixty two.	that combat Confrantius received a wound. Afte	ntgy1.9.		through his whole dominions to all his su
١		4. These three Friters doe confidently mention the Scotts as inhabitants of those	which Victory, he dispersed the remaining Germans into severall vacant places of Gaule	-		effectally such as abounded with wealth, the find in great need of money, and that a m
۱		Nothern Provinces: Whereas not any ancient		_		opportunity could never be offred them to
ı	Engen.Pa-	Anthones doe as yet take Notice of their name. Indeed Eumeniss the forecited Pane-				their duty and affection to him. Hereupon out any delay, and with extreme chearfully
١	неўт. 10.	gyrift fays that the Brittains in those times were	XXVI. CHAP.	XXVI.C.		ardour each contended with other who
١		molested with two people their Enemies, the Pitts and the Irish: and he is the first Writer	1. Stephanus Bishop of London; how a Martyr.	1 . [		fend most so that in a short time his Treass filld with innumerable summes of money
١		who calls the Caledonian Brittains by the	2. Constantius returns into Brittany. 3. 4.5. Memorable examples of his Pertue.			being perform'd, Conftantias invited the A
1		name of Pills, because their arms and leggs, which were naked, were usually painted	Hu moderation. For which he is tenderly a	니		gers to be feetatours of his wealth , defirin
1		with the figures of beafts : by which may be	fection'd by his subjects, and master of the		3	to testify to the Emperour what they ha Testing them withall that all, those riches ha
ı		collected that that Name was given them	wealth. How he tried the Conflancy of h Christian servants.	1		deposited by him in the owners hands, as th
1		about the time of Confianting. And as for the Irnh, who also were termed Scots, though	6. Brittuh Guards.	1 1		fafe guardians. The Messengers seeing the t full assettion show a to Constantius by his si
1		probably at this time many of them came	7. Constantius and his family, Christian 8. Hereto S. Helena contributed much.	'l		were aftenished at it. When they were ger
		over to affift the Pills or Caledonian Brittains, yet that they took possession of any part of		1.		kind and bounciful Emperour restored a masse of treasure to the owners, expressing
		the Countrey, or however that the Name	t. THE quietnes which Brittany has	A. D. 300.		an affectionat refenement of their duty at
1		of Scotts was given thus early to the whole countrey, cannot out of any approved Mu-	pily enioyed under Conftantins the cause that for some few years at a			will to him.
i		thours be demonstrated,	fords little matter to furnish History	y.		3. Another worthy action of the Prince, depoting both the sharpnes
-			Only in the year three hundred steph	(- <u> </u>		iudgment, and religious disposition
	1		" now Bishop of London , highly commende	-		this effect related by the same

overnours. VI. Book. 115 Eng.

ended to the ion he of Dian English at See: been

whom hth. d and here. O Reiewhich inable

ongest diverte red the times norable v recoradmimpire. xudent

is libeerween ecords. our Dious by his utterly fent en few days nt notice Chieft. that he more fitt to tellify on withllnes and should asure was icy. This Meffenring them had seem had been the most e wonder-Subjects, cone the all that ng wishall and good

the fame es of his

Bring desirous to order his family and Court A. D. 392 distracted into factions by persons of various setts and Religions, he publish'd an Edit, That who loever would continue in his office . flould conform himfelf to the " Roman Idolatry: for he was refolved that no other should remain in his Court. As for others, they flould be permitted to enioy the liberty, and possession of what they had, but they must avoyd his presence. This Ordinance caused great trouble in the minds of such Christians as ambitiously affected worldly honour and wealth, who therfore preferring Mammen before God, relinquishd their protession to conform themselves to their profession to conform themielies to Cafar: Religion But feverall other fincere and genuine Difiples of Chiff , flewed them-lelves willing rather to forfake their Princes feruice then Gods. Which being observ'd by Conflantius, he chased from his Court all those fainthearted, hypocriticall dislemblers faying they would never preferve their fide lity to him, which had basely betrayd their Faith to God. And those who continued conftant, he prefer'd to dignities, committing the care of his fafety to them.

6. From hence it came that the Brittains, who generally were Christians, became Guards both to him and other Emperours. This is affirm'd by Nicetas Choniaces, who therfore calls them (maximopipes Bpimeres) Brit tish Guards which always encompais d the Empereur, being arm'd with long halberts.

7. Such piety and conflancy of British Christians being observed by Constantius, might probably be one strong motive inducing him to forfake Idelatry : For fo much is implied by Eufebius, faying, Conflantius having for a long space shewd forth illustrious signs of vertues becoming a Prince, at last he wholly reneunced the impious Idoletry and worship of many Gods, willingly acknowledging the oneig true God, Governour of all the world, and firmly established his Court by the Prayers and assistance of holy men. Thus with great glery he possible tremainder of his life in tranquishity, being free from all trouble.

8. To this happy change it is not to be doubted but s. Helena his wife did much contribute, whose presence with him at this time the same Eusebius seems to imply in the time the tame suppositive terms to imply in the words following: Thus did he through all the remaining time of his raign procure a conflan-feaceable flate to his children and wife, together with his whole family, all which he confecrated to God the Supreme king, infomuch as his Court feem'd listle to differ from the form of a Church: in which the Ministers and fervants of God offrea continually Prayers and Sacrifices for himswheras in the other Princes courts and countreys the very name of the true Gods worshippers could not without utmest danger be pronounced. Thus writes he of Constantins his family. Now if inquiry be made which was that wife mention'd by him, it cannot be suppos'd to be Theodora the daughter in law of Maximianus, for w.

P ij

	•								
		and the second							
		a CD:				J. Domen Cover	nours. VI Book. 117	CONSTAN	
ST.	116 The Church-H	Story of Brittany	ONSTAN.		CONSTAN .	under Kollian Gover	Hours. VI Book. 117	TIUS.EMP.	
_		•	A. D. 305.		1	e conceived by any one who shall feriously ob-	command that all the publick Post-horses	A. D. 306	
- 1	no where read that flie ever entred Brittany, and much leffe that flie was addicted to	Lundon & Reda likewife Ado Victorentis Vinar-	Martyni.	*	A, D, 300'	Grue the nature and condition of the actions per- formed by the Emperours Diocletian , Maximia-	should be killd : by which means, faith the Oratour, he arriv'd in Brittany with fo prosperous	sumin. Pa nigyr.9.	
1	Christian Religion : fo that it can be no other		Febr,		12	and Canstantise, how happy a death this Em-	a novage, that he feem'd to have been brought		
- 1	but s. Helena, 2 Brittuh Lady and a Christian, who doubtles was always attended by	flood that in the late perfecution he fuffred		<b>\$</b>	- 1	perour obtain'd from God, whose he served with such Zeale and piety, far unlike in hu manners	thither not riding by the ordinary Post, but moun- ted and slying in a heavenly Chariot.	1 1	
- 1	Preifts dayly praying for Cefer.	many things for Christs cause, and this year received the reward of his Confession. He is	- 1		1	and life to those who were partakers of the same	7. Now with what ioy and affection he	sufeb. in vis.	
		fayd to have dyed at Augusta in Brittany,			- 1	venue with him.	was received by his Father, Eufebiu thus describes, Asson as Constantius fair his Son	Confl.i.1 cap.	
V I I.	XXVII. CHAP.	which Citty faith Ammianu Marcellinu was	ı			3. Only one thing was now wanting to his full contentment, which was the pre-	beyond his expectation arriv'd, he leaping from		
AP.	1. Discletian and Maximianus depoje them-	anciently called Londmium. He is called by fome Authours Augulium, & Augurium. And		30		Gence of his Son Conflantin, who at this time	his bed with a render effection embrac'd him,	1 1	
.	felves: to whom Galerius and Conftan-	concerning him Buber Viber thus Writes.	Pfor in Pri	\$ .		was at Rome, there detained, as a pledge or hostage by Galerius. This was a great affli	faying that now his min'd was freed from the only trouble remaining in it, which was his Sons ab-	1 1	
	tim succeed Constantin his moderation. 2. The persecution continues at Rome.	we find a commemoration of the same Bishop not only in the Martyrologes of Ado, Ricemarchus,	mard: f.:65			Aion to Canffanting, who though he had I	Sente : for which he offred his Prayers and thanks-	1 1	
	S. Agues Martyr.	and Beda : but also of Psuardm, Rabanm, Wandel-	1		1 1	with him other Sons born to him by Theodo- ra, received small satisfaction from them,	giving to God with great devotion. Now he efteem'd death almost as wellcom to him as im-	1 1	
	3 Coustantins courage against the Sat-	bertus and that of Rome:moreover in the Manu- feript Martyrologes of the Churches of Salubury,		2		confidering their want of spirit and cou-	mortality. Prefently after this he diffefed of his	1 1	
	matians. His Duell.	Evesham and Vinchester. Genebrard in his Chre-					family and all worldly affaires in good order: and placing himself in the midst of his Sons and		
	4 S. Augulus Bishop of London: and	nology wrongfully calls him an Irith Bishop:			Zmar.l. s.	4. Zonaras reports that at this time whilf Confiancias was fick, and afflited in mind by reason of the unstines of his other children to suc-	daughters , which like a Quire encompass'd him		
	Marijy: in what sence. 5. Ilutus , or Restitutus succeeds in	and Dempster according to his custom will needs have him a Scott.			And.	reason of the unfitnes of his other children to suc-	lying in his royall Palace and bed,he bequeathed the inheritance of the Empire, according to the	1 1	
	that Bishoprick.	5. To him succeeded in the Bishoprick of	1		1 1	ceed him, an Angell appeard to him, comman- ding him to leave the Empire to Constantin. Eu-	common Law of Nature, to that Son which in age	1 1	
	1. N the year of Grace three hundred	London Ileneus: whom Incelinus omitts in his Catalogue of the Bishops of London. But fince			1 1	Ghine likewise more then once affirmeth !	went before the rest, and so departed out of this		
.304.	and four the two Empereurs Discussion	he omitts likewise the name of Refitutus,				that it was by Divine counfell & ordinance that Confiancin succeeded his Father in the	8. When Constantine was dead, his fune-	1	
	and Maximiania after twenty years raign together, weary of the fruitlefnes of their	who a few years after this is known to have affifted at the first Council, to which his name			1	Punite And hereto the Oratour Eumenius	ralls were celebrated by his Son with all		
		with the Title of his Buborich is found fub-			Essen-Po-	though a Pagan, may feem to allude, where	pompe and folemnity, infinite numbers of people affifting, and with infull acclamations	Id. ib. c.16.	
	Laborate Discletion at Nicomedia and ma-	fcrib'd, it may probably be conjectur'd that	1 1	38	mg/r. >-	speaking to Constantin he says, But why should we flasteringly commend thy Fathers private af-	and sweet harmony of Hymns celebrating his		
	ximianus at Milan in Italy. In Discletians place Galerius succeeded in the Government	Henry and Refinning were the fame person-			1	fection to thee? Thy Succession in the Empire	happines, faith the same Eusebius. Morcover that he was according to the Roman Heathe	9 1	
		XXVIII. CHAP.	XXVIII		1	was the Decree of all the Gods, first prescribed by their authority, and afterwards confirmed	with manner confectated and refer'd among	z 1 1	
	his room Constantine govern a the western.	1	CHAP.	1	1	by mature counsell of men. At that time these	their Gods ancient coms doe testify, in which he is inscribed with the Title of Divus, or	61	
·*·		Yea. Conftantius wars against the Picts and returning to York falls fick.	"		1	maft call de be a Javing guardian of the Empire	nerson Deified, and on the other fide is repre	:- I 1	
	Tiele of Autoftes , or Emperator , the regulet to	3. He is troubled for the absence of	1		1	c. This affliction of Confrantises for the	lented a Temple and two Eagles, over which	h l	
	and Africh : Celteeming France and Britishy	Confantin.	1		1	absence and dangerous condition of his be- loved son, did not long continue: for God	are the words Happy Memory : all which as manifest signs of Consecration, as it is de-	í-	
	futhicient ) where all his care was to enrich his subjects, not affecting at all to heap up treasure:	4. He is warm d by an Angell to leave			1	was pleased in an extraordinary manner to	crib'd by Herodian.	1 1	
	Confinerat his abience from Kome Was	she Empire to Constantin	1		1	restore him to him before his death. This is	9. He was buried in the Citty of Tork For, faith Camden, men of good credit have	E- Resent.	
	the cause that the former Edicts of Dielesian against Christians were still in force : For not	s 6 Constantin escapes wonder fully. 7 His affectionate wellcom.	1		Enfei, in vit	the, which then govern'd the Empire, with envy	ported to us that when the hotofes of Monks the	re	
		8. Conflantins dyes, and is Christian-	ł		دي. دي.	and fear look'd upon Constantin, observing him	were in the memory of our Fathers demolish there was found a lamp burning in a little vas	4,1	
	Lucish Marchardent but the Diction Virgin Same	ly buried by his Son : and by the Romans	I		1	to be a generous, valiant, tall young man, of a noble and erefted mind. Thereupon they watch-	lead channell in which the Tradition was the	at l	
	Agnes triumphed also most gloriously over the New Emperour Galerius his cruelty.	conjectated.	l		1	fully fought an opportunity to doe some notable	Constantius had been buried. For La Tius a lea ned writer relates that the Ancients had i	r-	
D. 305.	a reports that in the year three	9. He is buried at Tork : not at Caer-	l			mischeif to him. This the young man perceiving (for by a Divine instinct their private designs	are en maintain a flame burning for many 45	rs 1 - 1:	
sariann.	hundred and five young Confiantin accompa- nied Galerine in his warr against the Sarma-	11	1		l	against him were several times discovered he at	Lucha means of gold diffolved into a kind of	11-1	
		1. HE year of Grace three hundred and	A.D. 106		1	last fought to secure himself by flight: therin imi- tating well she example of the great Prophet	quid oyle. So that Mathew of Westminster mistaken when he reports that as Caer-	10-   A D. 1281.	
	to a fingle combat with their Cheif leader: whom by Divine help having overcome, he	I fix was notable for the death of the Emperour Confianting, and the fuccession of	-		1	Moyles. Now Almighty God graciously disposed	Remich neer Snouden halls was found the body	of ( . )	
	It illim amifonerto the Empereurilo respino	his eldeft Son Confentin, Fanfanting was at	ł		1	all things for his fafety and advancement , wilely	the glorious Emperour (Constantius,) Father of Noble Emperour Constantin, and by the Ki	ngs	
	great glory by that which was intended for his destruction. The same is likewise confir-	this time in Brettany, where some commo- tion among the Pists or Caledonian Brittain.			1	ordaining that he should opportunely be present to succeed his dying Father.	command removed, and honourably placed in	the	
_	and her Framenius the Oratour in his Paner wick	drew him into the Northern parts: where ha-	-		1	6. Aurelius Victor adds an Act of Confran-	church of Caernarvon. That body queltion	les l	
men. P4- [•	to him, where he fays , Although fortune had	ving removed those unquiet enemies be-	-1		Filler de C.	·   tins, full of prudence and subtility, by which	for all Hillerians agree that this Confrant	rina	
	already placed thee in a condition, wherin glory could not be wanting to thee, yet then wouldst	yond the limits prescribed them, he return't to Tork, and there being old, was assaulted by	7		1	fuers, to elude whom, he through all his	dyed and was buried at Tork.	1 1	
	encrease it by warfare ; and combatting in thine	his last sicknes: in which how piously he dil	-1		1	long lourney from Rome to Brittany gave	:11		
	saufen mich ehe Enemy ved entring into d	Il noted himfelf for death may be collected	1		1	1	11		
	fingle appointed combat, then mad if thy felf more known then before, when shou couldit not be more	was given him by Eufebius				1.	11		
	noble. 4. This year our English Martyrologe cele-	1 2. And moreover the fame. Authour treating	g Esjan		1		11		
	4, inis year out angene martyrelege cele-	Parescenarity of this death addent : It may raph	1	1	1		TI	10	



# SEAVENTH BOOK OF THE **CHVRCHHISTORY** BRITTANY

I.CHAP.

I, CHAP.

1. 2. Conftantin Succeeds his Father. 3. 6. At first refuses the Title of Emperant.



ONSTANTIVS dying left behind him feverall children of both fexes: for befides his

eldest son Conflantin born to him by Helena, he had by Theodora daughter in Law to the Empereur Maximianu Herculim three Sons , Confiantius ( the Father of Gallus and Iulian Dalmasius and Annibalius, to whom some adde a second Constantin; and two daughters, Confiancia maried to Licinius,

and Eurropia.

2. Norwithstanding Constantius at his death, passing by all these his sons, though born to him by a Wife of the Imperial family and then present with him, he lett the Em-pire to his eldest son Constantin only. Which is an undoubted argument that he acknow-ledged him for his legitimate Son. Whence it is that Engelim writes, that Constanting at hu death did by the common Law of Nature leave the inheritance of the Empire to that Son who in age went before the rest : and that this difofall was ratified by the fuffrages and acclamattens of the Army.

3. Notwithstanding Conflantin not so much out of moderation, as prudent caution

contented himself with the Title of Casar, contented miner with the tree of the person rin for much faith the Panegrill, as when the foldiers with great affiction and ardone would have cast on him the Imperial Purple, he jet fours to his horfe and fled from them.

4. There may be supposed more then one

Metive to induce Confrarein to this modelt refusall. For Dieclettan and Magimianis, though they had relinquili'd the administration of the Empire , were yet alive, and by their countells and authority had a great influence on the flate, by whom Galerius Maximinus and Severus were chofen Cafars and Successours , who had the posicifion of the Eastern Empire and Italy. Therfore Confiantin being young and at to great a distance from the Imperial City, had reason to think it dangerous without their consent to assume the supreme Autherity. Wherfore his first attempt was to gain the affection and confent of Maximia. nus Herculem, from whom his Father Conflantim had received the Purple robe, and who having then a daughter mariageable, called having then a daughter marageable, came Faughs.comfantin demanded her for his wife, prefuming the Empire should be her dowry. 5. That such was the mind and intention of Comfantin, a Panegyrist of that time hath well express'd, such was thy predent modera-

weil express a, such was try prucers modera-tion (faith he) O Constantin, that whereas thy Eather had bequeathed the Empire to thee, thou thoughtst fits to content thy self with the Title

CONSTAN.	The Church H	Mary of Brittany	Constan.		IST AN.	under Roman Gover	rnours, VII Book. 121	Constant
TIUS.EMP.		ntory of Diffically	Tius. Emp	EM		fee Constantin Cafar ! Nature did defervedly	1	E M P. A.D. 312.
A. D. 307.	f Cafar , expelling till the fame Maximumus	maried, would favour him in his ambition.	A. D. 308	A.	D.310.	enrich thee with all the blefings of beaven and		,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
	ul. L. I before declared the Father Empereur.	With which faceeffe being puff'd ap ; he re- jected the motion of concord offred by	- 1			earth, 8cc.		_
	hould doe the same to thee: for theu esteemedst	Confantin, whom he would not admitt into	- 1				IV. CHAP,	IV.CHAP.
- 1	Tombers at a very and then to enter it as an inheri-	fellowifip in the Empire.	}		1	and the second of the second o		IV.CHAP.
1.	sames by fuerefron, Neither was it to be doubted	2. But Maximianus Herculius having heard	- 1		CHAP.	III. CHAP.	I. Miferable death of the perfecutour Gale-	
	hat that he would conferr on thee Supreme Power,	the late glorious victory obtain'd by Con-	1	111	CHAP.		rim. and peace of the Church.	
	who had destind thee for his Son in Law , before	fantin over the fore-mention'd barbarous	1		100		2. Four persons assuming the Title of Em-	
	thou couldft request it.	Princes, voluntarily beftow'd on him his	- 1		100	s, 2. 3 Monasteries built in Britany:	perout.	
	6. Hence appears the mistake of those	daughter Fauffa, and with her the Imperiall Purple. This is testified by a nameles Pane-		9 B		Namely Timebester and Abingdon.		
- 1	Writers who affirm that Conftantin was crea- ted Emperour in Brittany immediatly after	grift of those times, who expressly affirms				1. Hough Conftantin himself was not	1. A Bour this time Galerius Maximianus, firnamed Armensarius, felt the just	l
1	the death of his Father. For it certainly ap-	that at this mariage the name of Emperour was	Incersi Ps.			yet a Christian , as appears by the Ora-	I Imamed Armentarius , felt the just	4. D. 311.
	neares that he took not that Title till the	given him, and added to that of Cafar.	• g.).	1.	8. 309.	tions of Panegyrifts to him, in which he is ex-	avenging hand of God, who vifited upon him all the innocent blood of Christians most	
1	veat after, when he pais'd out of Brittany	4. But presently after this mariage was ce.			9.	tolled for his devotion to heathen Gods .	cruelly flied by him: for he dyed miferably	1
1	nto Gaule. In the mean time he hnish'd his	lebrated, Maximias began to discover his		71	"	Mers , Filteris and especially Apollo, whose	confumed by peece-meale, an incurable rot-	
	Fathers Victories in Brittany aganish the Piles	treacherous mind and intention, again to			- 1	temples he vilited to give them thanks for	I tennes corrupting all his mambans wist !	
	and Caledonians who rebelled, and were re-	possesse himself of the Empire, which he had				his Patimer, presenting there most magnifi-	tolerable torments and stench. Neither	1
1	pulfed by him beyond the Fall. In which	voluntarily refigned, and bound himself by a Solemne oath in the Capital piever to re-				cent Gifes and offrings : Norwithstanding		
1	expedition he was affifted by a barbarous	fume it. This intention he had made known			100	chrificus emoyed the fame peace and fecu- rity through all his dominions, and particu-	him, though he acknowledged his justice, and wrote Edists in favour of Christians, im-	I
1	whose counsell likewise and endeavours he	to his daughter Faufts before the mariage :	famen. Pa		903	larly in Brissay, which had formerly been	motion an and so the law of the firms, im-	1
1	assum'd the Title of Emperour the year fol-	and for the execution of it he tent letters	neg. y.			granted them by his Father Conflanting.	poing an end to the long and furious per- lecution rais'd by Dieclerian.	1
1	lowing, as Amelius Viller tellifies.	to folicite the armies, and with promifes of	l			2. Hence it is that our ancient Records	3. There yet remain'd in the Roman Em-	I
1 1	ÿ.	great rewards attempted the fidelity of the	l			mention the arbuilding and replenishing	por fower persons who supremely and in-	i
		foldiers. All these designs Fausta (bearing a	l			leverall Monafteries in this our ifland. Among	dependently administred their severall re-	I.
		greater affection to her hufband, then her	1			which the most famous were the Monaste-	tpective Provinces; Configures in Gaule and	ľ
II. CHAP	II. CHAP.	Father) discovered to Confiantin, informing him that the Mariage was intended only to	1			na of Finchester and Abingdon. Concerning	Brittany , Maxentius in Italy and Africk, Ma-	I.
		make him fecure, and that her Fathers pur-		6	dynia, is Isaa-	the former, Sithop Godwin out of ancient	zimmus in the East, and Licinius in the	
1	s. Constantius overcoms two German Prin-	pole was to deprive him of the Empire and	1		-	Monumenter testifies that it was begun and per- felled with fuch admirable devetten and Teale	Pennenies , Greece , Illyrium and Thrace : All	
	ces:	perhaps his life too.	1			that within the frace of one year and thirty days	which Provinces in a fliort time became united under the Monarchy of Conflantin.	
1	2 Treats with Maxentius, and is	5. Hereupon Conflantin found it neces-	1		1.0	too within the face of one year and hirty days between the Church, the ledgings of the Monks and all other Offices and buildings for their fourth, might were waterly finished. And at the request of Desdams the fifth. Abbot of this New Ma-	ameed ameet the monarthy of confrantin.	1
i 1	refused.	fary to prevent fuch treacherous defigns of				all other Offices and buildings for their severall		1
1 1	3. Marries Maximians daughter,	his Father in Law: who presently after pu-	1		6 D. 310.	were entirely finished : And at the request		
1	Faulta, and receives the Title of Em-	blickly refumed the Name and Authority	-		ų <i>2.</i> 310.	of Declara the first Abbet of this New Me-	V. CHAP.	l., c
	perout.	of Emperour at Arles: from whence retiring himself to Marseilles, he was there beleiged	1			naftery, it was by Conflans Bifthop of Winche- fer confecested to the memory of S. Am-		V. CHAP.
1 1	4 &c. Maximians treachery, and	by Conflantin, and afterwards made prisoner.				phibalin Martyr. In which state it continued	1. 2. &c. Conftantins attempt against Ma-	1.
1 1	punishment-	Whereupon he executed on himfelf the just	1			more then the space of two hundred years,	nentim.	1
1	рипізатень	vengeance of his perjury and treason by the		1 2 1		till Cerdiene the first King of the Wellern Sarane	4. He prays to the true God.	1
1 1		most ignominious kind of death, strangling				driving away and killing some of the Monks.	5.6. drs. wonderfull appearance of the Croße.	1
	1. Hough Conflantin at first refus'd the	himfelf with a halter. Such a deserved end	-			turn'd it into a Temple of Idelatry. The fame	18,52. The Veneration of it encreased.	1
	Tiele of Emperour, yet he kepd a re- folution to aspire to it either by agreement	had this Tyrant, who defiled the Western Em-				account of it is given by Thomas Rudburn	reneration o, to entreaped.	1
	or force: For which purpose he pas'd over	pire with the blood of so many Christians : Thus did Constantin a Brittish Emperour ex-	.1			(quoted by Bubop Vsber) from Giraldus Cornu- bienfis and Vigilancius, ancient Vrigers:	- + + Ow 611 1 - 1 - 1 - 1 - 1	1
1	with a great army into France : Where his	plate the death of those glorious Martyre S	1		ri Pfa.	though he erre much in his Chronology, pla-	I. NOW follows the three hundred and twelfth year of Christ in all respects	A. D. 318.
Nazar, pa	first exploit was to represse two barbarous	Albanus and his companions who fuffred in			rid Pfer. enig Ben f.	cing this restitution in the year of our Lord	prosperous to the Church of God: for, saith	1
urg 7.	Princes, who fill'd the Countrey with fa-	Brittany. In which action Eumenius the	Eumen-ibit		94.	two hundred ninety and three,	Baronius, then it was that a New perfecu-	1
Euinen. Pa-	ctions, inciting the Gaules to rebellion.	Orasour, though a Heathen, elegantly free	3			3. As for the Monastery of Abingdon, if	tion begun by Maximinus in the East was	
"·(g//·.y·	Their names were Afearicus and Gaifus , or	him from all inspicion of cruelty.	1			the Chrenicle of that place may be credited.	interrupted by many calamities fent from	1.7
1 1	Regaifus, call'd his Comes: Whom having overcome in battell, for a terrour to others,	6. Confiancin having composed affaires in	1	1 1 1 1	1.	Conflustin himselfe in his younger dayes	God : And in the West the Tyrane Maxentine	1
	he expos'd them to be devoured by wild	Gaule, prosecuted after ward his Victorie into Germany, into which he pass'd his arm				had his education there : And thereto be-	by the divine Verrue of the Holy Croffe was	1
1 1	beafts. This Victory of Confiantin is celebra	upon a bridge which he built over the Rhen	. 1			longed no fewer then five hundred Monks, which lived by the labour of their hands in	conquered and flain.	
Fufth. l. 1.c.	ted by Eufebius in generall terms, but with	about Triers. There he fubdued fevera			V.	Woods and deferts, and every Sunday and	2. But omitting Eastern affairs, not perti- nent to our prefent History, design'd to shew	
61.	a notable errour in Chronology, being placed	Nations, especially the Brusters which re	-			Sabbath day reforted to the Monaflery to	the succession of our Christian Faith in Brit-	1.
	by him before his voyage into Brittany.	belled. The Belgick Historians write that i	n i		- 11	perform their devotions Belides which five	rany: I will the more copiously profecute	
1	1. A firm peace being hereby restored to	Confrantins army were many noble Brittain.	. 1			hundred, there remain'd conftantly fixty	the Exploits of this glorious British Prince	
1	Gaule , Constantin began to treat a league	among which they name three Pneles of h	S	a.		Mesks attending to dayly reciting of Plalms	the Emperour Conflancin in the Well , his pro-	
	with Maxeneius, who the year before having been inform'd of the death of Constantius,	Mother Helena , Johelin , Trace , and Marin	c	85		and holy Christian Sacrifices.	sperous expedition against the Tyrant Ma-	
1	had posses's himselfe of Rome, and usurped	Which gave occasion to the Panegyrift En menius to expatiate upon the praises of Brit	Id ib.	32		1 (1) (1) (1) (1) (1) (1) (1) (1) (1) (1	xentius, and miraculous Victory over him,	
1	the Title of Emperour being affiled by the	tany, which he concludes thus, o fortunate				s Basics	the confequent wherof was the establishing	
1	Pretorian soldiers, and hoping that Maxi- mianus Herculius whose daughter he had	Brittany , now happy beyond all other countreys.	r. 1				of Christian Religion , and its victory over all other Professions of Divine Forship.	
	1	וווייין וואראו וואראי אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין אייין	7.1	1 1		# 0.0 Apr. A. 1977 v. E. C. 17 S. 2000	t an ounce Projections of Divine Worship,	
	mianus Herculius Whole daughter he had	inasmuch as then wast the first which did	a!	1		Land Control of the C		

CONSTAN 1 2 2 EMP, A. D. 313. ment offred him by Conferences : for had he accepted them the Christian Faith had much more late become the publick Faith of the
Roman Empire, and Confiantins invalion of
him had wanted a confiderable part of its justice. Wheras Concord being denyed, and all Italy, especially Rome, groaning under Eufeb. in the Tyranny of Maxeneim, exercised all manner of ways, by infinite Murders, oppreffions, adulteries, Violations of Fireins, and all manner of abominable Vices, it was not only a necessary care of his own safety, but a duty which he owd to mankind that moved Conflantin to free the world of fuch a Monster, odious not to Christians only, but Pagantalio, who employ'd their tongues and penns to give a fitting Charafter of his detetable life. Hence it is that Conflantin himfelf Eufeb. ib.l 1 in an Epifle written by him afterwards to his Subjects in Paleftina, professes that he was Incen Pan being little more then a fourth part of the gr. c. 6. him, that he would discover to him who he 5. This devotion of Conftantin was not Conft. L.t.c.

The Church-History of Brittany

3. It was a great happines to Christians that Maxensim refuled those conditions of agree. | him. was one Artemin , a man of great quality, being afterwards Prefett of Egypt: who gave this account of it to Inlian the Apollate, Confiantin , faid he , for faking Pagan Idolatry converted himself to Chrift, being divinely called thereto when he waged a dangerous warr and full of difficulty against Maxentim. For at that time of difficulty against Maxentism. For at that time down anii shire appeared to him the Sign of the Criff, more bright them the Sign of the Criff, more bright them the Sun-beamer, negather with pelake letters fignifying his Villeys neither war. For wee also being engaged in the same warr beheld it, and read that inscription. Maresever the whole Army far it, and there are

> 7. Solomen relating this Story , adds, that together with the apparition of the Croffe, there were feen many holy Angells, who to encourage Confiancin Stupified with the fight fayd to him, O Conflantin, by this then shale everseme. And Zoneres affirms that Conflancin faw a Herfemen armed, who bore in his hands

yet alive in thine own army many witnesses of the

isw a Englanes armed, who borem his hands the Sign of the Croffe as an Engline.

1. This celetial I rifus though it was well underthood by the Chriffians there prefent, and gave unipeatable comfort to them: Yet the Croffe, being a thing most detribable on tellatarus Engan, was looked upon by them as a fazall and ominous sign. And hereapon the Oraseurs of those times. though after the Victory they rightly interpreted this Vision of beavenly armies feen in the aire, as ranged in order to affift Conftantin, Yet they conceale not the effect which they wrought then in the minds of the Pagani. for faith one of them, That God wast who when all thy Captains and Nobles did not only filently murmure, but openly declared their fear of that ill boding Prodicy, yet thou of thine own felf against the counsells of thy freinds and warning of the South Squess, did figure that that apparision fignified the time was come of delivering the Citry of Rome from servi-

9. At the first indeed Conffantin , not yet a perfect Chriftien , was aftonished and affrighted at this Pifien, as well as the other Pagans: But by what means he arrived at a right understanding of it, is thus from his own relation declar d by Engelsine; Confianein, faith he was diffratted and difquiered with great doubts and feares what this wonderfull Vi-fion should portend. In which solicitude of thoughts the night overtooke him. And when tempors one night overtope him. Anawen he was affect our Lord appeard to him bearing the fame sign which had been shown him from beaven, and commanded him to cause a draught and Copy representing the same sign which had appeared to him , to be framed : and that he should make toft of that as a firm guard and protection when sever he was to committ battell with his enemies.

10. The Hiftorian adds: as foon as the day appeared

CHNSTAN.

EMP .

A.D. 112.

under Roman Governours. VII. Book. 123

be role from bu bed , and declared to bis freinds hönjö pim bö böd, and declared as bir facindi, phis myfarisus vijam. And afraemari ediling, pim myfarisus vijam. And afraemari ediling, riguline i birangh muning artiferes, skillfall in geld and pressens fluori, be placed hinsfelf in the viil d mung them, and by word ulgrishd to them the form and pategraph the sign which had appeared from horders: Commanding them to instact the from therefor laged and pression fluori, (Anal the faid Authour giving a deferiorism of the transaction). cription of the Labarum or Banner caried always in Constanting Army, thus proceeds) abways in Cooblemism Army, thus proceeds) The Emperone, litthe, this daysy after make use of this zeroing signs of the Cosse as some actions against all highly violence and danger, the copyrist representations where so commun-ded to be made, and perpetually be carried before his Army.

bit Army, • 11. The devotion of this pious Emperous encreasing more and more to the sacrea creffe, moved him to cause innumerable repreferrations of it to be placed in several elaces both publick and private. To this purpose writes the same Ensiting, so great the services was that several the Empesade fixturine was that how wherevith the Empermice privated was Let 4, that he took care that the Engline of his faving Paffam about d in a faire Table, downed not have to go de and processing fines of the Rendered his Paffam at the Empermise of his Paffam, when the middle of his house that in the guided roop thereit. That fremed to the middle of the San the to the middle of his though the substitution of the Empermi to be a firm bullwark of his Manjere.

3. No wonder then if the veneration of

11. No wonder then it us veneration to the they cryp became yet more encreased among cheptions. We have shewd in the life of a "Measurbat is was even from the beginning peaklife which practise sems now to have been authorised by our Lard himfelfe from heaven ; And that the devout cirificate of these times understood it so. appears by the generall zeale they flewd in nouring this mark of our Salvation which that it was acceptable to God was demonfrated by innumerable Miracles wrought thereby. But to return to Cen-

VL CHAP.

i, 2. Configurius villorious march to Rome 4.4 Its fightingish dascression, and over-some bimenha is drown d in the Tiber, in the infinite loy of the Roman, che. 7.5% Castlantin vinerates the Croffe. D. Visitaries mittake.

Continues being encouraged with this the plotions a tellimony of Divine alliance, a much with the Coffe both on his before and forchead, and conducting an army, settore which was caried the fame tumphant safes, purfued his expedition into Italy, and approaching to the Alphay studied the Seguians prefuming to relift

him : And having pass'd those Mountains conquered the Tawrini, and after them the City of Verent, which trusting in the mul-titude of its garrison had the boldnes to flutt the gates against him. Aquileia; Muti-me and all other Citties on this side the Po follow'd the fortune of Perent.

2. Thus having cleared all the Provinces behind him of Enemies, he marched cou-rageously to Reme it self-exwhere the Tyrane for more then sixe years had exercised all manner of crimes : He had not the courage all that time to iffue once out of the Citty, or to oppose Conflantins progresse, partly being stupisted with his lusts, and affrighted with prodigies and divinations of his Seeth-

3. But assoon as Conflantin approached to the City , Maxentine was enforced to draw out his army confifting of one hundred and feaventy thousand foot, and eighteen thoufand horse:all these numerous forces he raged beyond the Milvian bridge, fo that they were thus out of the Citty by the river. To the strength of his army the Tyrani added the subtilty of a stratagem, for he had caused the bridge so to be framed, that at his pleasure he might for his advantage easily dissolve it.

he might for his advantage carry dinoive it.

4. On the other fide confamily having ranged his army, himself with great courage gave the onset, by which he immediatly broke his enemies ranks, so that little refiflance was made except by the Preterian foldiers, who, expecting no pardon, because they onely had created Maxentim Emperour, covered the ground with their dead bodies.

5. The enemies being thus put to flight, found their flight unfucces full, because the firaitnes of the bridge hindred them: fo that the flaughter was excellively great, and there being no other meane to avoyd the fword but by entring the River, great multitudes were fwallow'd by it. As for the Tyrant, he to conceale himfelf had cast off all marks of his authority, and adventured into the riber, but not being able to ascend the steep banks, was hurried down the stream and drowned. His body was cast upon the shore below which the Roman people having found, they cut off his head, which fallning on the topp of a speare, they caried it up and down the Citty with great joy and triumph.

6. Since Rome was built, faith the Panegyrift, never shine a day celebrated with greater and a more univerfall ioy, or that deferved to be fo ce. a shore unsverfal vez, or that deferved no be far-lebrated-hore hor of Conflavine triumph defe-tible Filipy. Wil triumphill charse was articled with compared Frince or Generall, we wish the Roman Nobility freed from dungens; and chains: Rome did not corrich herfolge with Poples of enemies, but herfolge ceafed to be the Speyle of an inhuman Tyrant, &c.

7. This common loy, acclamations and ap plaufes the pious Empereur would have to be afferibed not to himfelf but God only & the vertue of his holy Croffe, to whom he gave the

Constant

A.D. 3121

Q ij

praises

called and incited by God himself to free the world not only from Idelate, , but innumerable calamities with which it was oppress'd under the Tyranny of its Pagan Gover-4. Configurin concluding a warr against necessary, his next thoughts were butied how to profecute it. He had an Adverfary far ftronger then himfelf, his own forces when he pais'd the After, as the Oracour teftifies,

others. In this exigence, as Eufebine reports from Constanting own information , he had recourse to Divine assistance : and a multi-tude of Gods being then worship'd in the

world , he was juncertain to which of them he should addresse himself. After a long sad on ideration , calling to mind how the torm: Emperours had been abused to their own ruine by falle oracles , incantations . and inhumane Sacrifices offred to their Heathen Gods , he refolves to put his confidence in that onely true God worshipped all her life long by his Mother Helens , and by his Father Constantine towards his end. And he offred zealous and devout prayers unto

was, and how he would be worthip'd, and that he would protect him in the dangerous condition he then was.

without a fignall reward, for by a wonderfull and stupendious miracle in the fight of the whole Army Almigher God declared how acceptable it was to him. The relation is recorded by Enfebine from Conflantins Own mouth, and attestation of his oath, after this manner : The sun having past d his Meri-dian , and beginning to decline. He saw manifestly the fign of the Cross over the sun in beaven figu-red by a resilendent light , together with these words instrib'd ( or vend vina , ) By thu be Vitto

rious. Which feetacle caused great admiration both

CONSTANA E MP.

A. D. 313.

Z1861, 14. 3

as Eugebon tettines. And	1-	raifes and acknowledgment of his Victory,	and the state of t	A. D.
that templation at typosome super fee by when the company in the one flags on might fee by when arms the hald here from from the fee form, in the one flags on my fee fee by when arms the hald here from the fee form, and after the mane of Christ.  8. It is a great mitther therefore in togged from the confirm that complaint method the form of the fee from the free fee form of the fee from the free fee form of the fee from the free from the fee from the free from the free from the fee from the free fro			A STATE OF THE STA	
the City commended the ray was made to complete the might army in the field here freed from flewary is and married to have been freed from flewary is and married to have been freed from flewary in the ray of the configuration of forth.  8. It is a great middle theritore in fogge?  Proceland Wicke, by man of brinder, who afterns that confiants undeed did up to be grown that the Configuration indeed did up to be grown that the Configuration of venescend by line. Whereas the passing one venescend by line, where the half configuration is a confirm flexe in the Empire for the confirm that confiants undeed did up to find the confirm that the Configuration of venescend by line. Whereas the passing move circle out of brindering eveniones the confirm that complaint governess corpelly affirms that Complaint governess covering on his wars against the confirm flexe half configuration in the following the former of collected to the bed proven agreed between the high configuration of it is now. Herefore may be added an argument invincible, in that the buffer of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of the bedge of the comment of			wii Musb	XII.C
is army, in the discreption of the control of the c			XIL WHAT.	
rower that he empty a bath the wayle and to- nat of gone is professe themselves before the Crift, and dance the man of Christ.  8. It is a great mitthe therfore in togy. Provehant Winter, by name Phinter, was aftern that confusion under did of the fig. of the Crift winter speaked is to give from that the Crift must be prod on the grown that the Crift must be prod or wentered by from whereas with the Crift has been or wentered by from whereas with the Crift has been prod from the confusion that the Crift has a great being we the they Crift, but for the found of the first that the crift has a great being we the they Crift, but for the found delicated to the honour of the bid- crift. Yea and Francessian in another place for the supram Covering of the Empir- dense the signific of the the crift for the supram Covering of the Empir- dense the signific of the first for the supram Covering of the Empir- dense the signific of the Covering of the profit  This honour was not onely acknow- ledged by confusion similar to be due to this will that all the world thould doe the fame:  This hold by vaining his stream in amount ing the crift in the right hand with this mit that all the world thould doe the fame:  This hold by vaining the stream in any first gone to they of yreney, and houng give in the Crift is the supram of the soliton of printed t deliver d your first the trift of yreney, and houng give your fill thing to the sense and people of gone.  To fill the things are further confitted by another tofripates which according to y Derive of the Longerous Televin Confitted by another tofripates which according to y Derive of the Longerous Televin Confitted the printed by Markey of Selfonders and the whole fallow, there we have delicated to be mind the summary of the sum of the printed the fallow of the remaining the theory are given to all to make the printed the fall the confitted the fall the confitted by the y- man of the printed the fallow of the sum of the printed the fallow of the sum of the printed the fall the second			Substantia .	
and Akkinsinus a cefalion of perfect the Triff, and dant the same of Chrift.  8. It is a great mitther therefore in togy procedum Writerl, by name Phinder, who alime that confuston indeed did of the figgr of the Croff which appeard to him from become, that the Croff which appeard to him from become, that the Croff which appeard to him from become, that the Croff which appeard to him from become, that the Croff who becomed we consecuted by inter-witer and series of the confusion evince-site contexts and series of proceedings of the Croff who become the confusion and series of the confusion and series of the confusion and series of the law of the two perfect him of the two tier the confusion and argument towinchles, in that he built a cheese discrete on the honour of the high Croff.  The supreme Concess of the Empire American Concesses of the Empire Conference of Disabetion, who thought with this infection is the two disability of the Croff.  This because the Empire of the Empire Conference of Disabetion, who they are an argument to the Conference of Disabetion of the Empire Conference of Disabetion, who they are an argument to the Conference of Disabetion, who they are an argument to the Empire of the Empire Conference of Disabetion, who they are an argument to the Empire of the Empire Conference of	1.	arms she had been freed from flavery : and me-	1. 2 2 Conflontin procures from Licinius	
sa of spins in principe. The same whicher, who differes that the comparison indeed did of the light measures of the Confirm speace in the Empire family of the Confirm indeed did of the light measures by the standard of the Confirm peace in the Empire family of the Confirm which the price of its measures by the same which the confirmation in capturing of the confirmation of the confir			and Ateximinas a cellation of perfects	
8. It is a great minted thermost and procedure witten, by many whicher, who may be into the present of his firm beavers, for an angles, but that me proof can be grown that the Confer winces the Contentrary and stoff budering evinences the subject of the budering evine the budy evinence in the budering evine budget of the budget of t				1
Procedum Vriters, by name successful professor comparation which respect to the support on the successful price as taging, but then up now cited out of freedom when the Craff was becomed as consensus and soften the Craff was becomed as consensus and soften the Craff was becomed as consensus and soften the Craff was become as the comparation of the Craff was become as the consensus of the support of the consensus of the consensus of the Empire Craff for the successful professor of the first support of the consensus of the Empire Craff for the Empire Consensus of the Empire Con	1		. at It's Western Vacles chalen Se-	1
affirms that Confident in Market and price to give the Confirm peace in the Empire for the Confirm peace in the Empire fine as Buffer; but that we profess be grown that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm that the Confirm of the Confirm that the Confirm that the Confirm of the Confirm that the Confirm that the Confirm of the Confirm that the Confirm of the Confirm that the Confirm tha	٠1	8. It is a great minute the name Thirder, who		1
of the Crife which opposed to men produce the state Crife was benevered or conserved by them. Whereas the palling in own cited out of fluidenium evinces the Chittany and Sequence expertly shirms that Companing agree great beneve twith chittany and Sequence expertly shirms that Companing agree great beneve twith the Chitany is and Sequence expertly shirms that Companing agree great beneve twith the Chitany is an in the state of the given the many it is versue in his state of the summer of it is to im. Hence on my be added an argument invincible, in that he built a Chinest of the summer of the to im. Hence the nour of the big Crife, Yea and Producesian in another place fays.  Perillam per Crief familiar Demonstration of it is to im. Hence the Empire Chitany in the Sequence of the honour of the big Crife.  At 15.  The Summer Crief familiar Demonstration of it is the Sequence Chicago the Crife.  At 15.  The Summer Course familiar Demonstration of the Sequence of the Sequence of the Empire Chitago the Crife of the Sequence of the Sequence of the Empire of Out Interest of the Empire of Out Interest of the Empire of Out Interest of the Empire of Out Interest of the Empire of Out Interest of the Empire of Out Interest of the Sequence	- 1	Protestant Witches, by mande did wie the fien	#410HT14	l
für an Busger, bur that, we prod can be given that the Crift on the bourset of venerate by them. Wherea the padlage now circle out of tradenum evineces the characy is and software the partition. Wherea the padlage now circle out of tradenum evineces the characy is and software the partition of the continue of it to him. Hereto may be added an argument envincible, in that he buffer and the continue of it to him. Hereto may be added an argument evinenche of the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete dedicated to the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the basic Complete and the honour of the honour was not onely acknowledged by completes himself to be due to the honour of the honour was not onely acknowledged by complete have been dedicated to the honour of the honour was not onely acknowledged by complete have been dedicated to the honour of the honour was not onely acknowledged by the honour was not onely acknowledged by the first and the honour of the honour was not onely acknowledged by the honour was not one that the honour of the honour was not one of the honour was not one of the honour of the honour of the honour of the honour of the honour of the honour of the honour of the honour of the honour of the honour	1	C. L. coffe which appeared to him from beaven.		1
that the Confe was become in we circle out of freedomine evinces the Contrary and Sequence expertly shirms that Combains governer expertly shirms that Combains governer expertly shirms that Combains governer expertly shirms that Combains governer expertly shirms that Combains governer expertly shirms that the District of it is him. Hereto may be added an argument invincible, in that he built's Chord of him of the Sequence expertly shirt of it is him. Hereto moon of the bid of Orbit's Yea and Production in another place flay.  **Pertlamage Course faminist Demonstrations**  The Suprime Course faminist Demonstrations of the Sequence of the Sequence of the Empire Lives.  The Suprime Course faminist Demonstrations of the Sequence of the Sequence of the Empire Lives.  At this homeour was not onely acknowned the Sequence of t	1	and Come Lors of the me treat Cas DE 92UCD 1	L. A Free this fo figuall a Victory Confian-	1
time. Wherea the paleige now distract and or importance without the state configuration of the product of the configuration of the configuration of the state of the configuration of the state of the configuration of the state of the configuration of the state of the configuration of the state of the state of the configuration of the state of the state of the configuration of th	1		This to confirm peace in the Empire	1
before equive the total content of the content of him to subscribe to an Edist in which free liberty was given to all to make signed bins to the content of the bound of the content of the him of the him of the content of the him of	1		fent for Lienim the Empressy to Milan, where	Kufeb.
mete ceptuny and to the service of t	-		he gave him to wife his Suter Companies, and	10.6.
greed home by its ownes in his wars againg the stemment and little of the bound of	١		obtain'd of him to indicabe to an Batti in	i
of greeded bom by at versue so he was again to never any abligating to the province of the new first point of the feel for the province of the solid an angument invarience; in that he unification and the solid angument invarience; in that he unification, were redord. The form of which declasered to the honour of the belt of the feel of the			which tree liberty was given to all to make	1
there enterly, appearance of the property of the first of the him. Hereco may be added an argument invincible, in that he built is argument invincible, in that he built is Chowled dedicated to the honour of the best Chowled dedicated to the honour of the best Chowled dedicated to the honour of the best Chowled dedicated to the honour of the best Chowled dedicated the Medicate of the Chowledge o		efferded bim by the vertue us his Wary afaisff	protessor of Complete Agreem, and moreo-	1
ing inner tavincible., in that he buffer a found declared to the honour of the bid partial and the place of the foundation in another place for the first partial forms of the first partial forms of the first partial forms of the first partial forms of the first partial forms of the first partial forms of the figure of the first partial forms of the figure of our selvations, but he figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in will that fill the wild from the figurified in the f			to the hand differ on were reflored. The form	
Consel declared to the honour of the bay cut. Ye and Production in norther place type.  Fig. Ye and Production in another place type.  Fig. This honour was not onely acknowledged by confidents himself to be due to this will that all the wold thould doe the fame.  This honour was not onely acknowledged by confidents himself to be due to this will that all the wold thould doe the fame. This honour was not onely acknowledged by confidents himself to be due to this will that all the wold thould doe the fame. This hodd by raining his state in along, but the Laglers Provinces, to grant the fame freedom to confident within his interprior. It is the first in the right hand with this interprior. It is placed by raining his state in along, but the first first interpretation of the Laglers Provinces, to grant the fame freedom to confident within his interprior. It is in the right hand with this interprior. It is in the right hand with this interprior. It had been go grant the fame freedom to fortifism, who, though invited, with a first province, and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to their statem greates and people of Agone, professed home to the Agone state was engaged and the state of the Agone state was engaged and the state of the Agone state was engaged and the state of the Agone state was engaged and the state of the Agone state was engaged and the state of the Agone state was engaged and the state of the Agone state of the Agone state of the Agone state was engaged and the state of the Agone st		tien of it to him. Hereto may be added an	of which Edia is recorded by Rulebius: By	1
confir. Yea and Production in another place [1978]  President for Crucia familiar Demonstration of the Confirmation of the Con	8.4	argument invincible, in that he built a	which is manifelt that even in the times of	î .
Presidency Cracis faminist Demonstrated the Control of Mands and pollethous: So that was hard been fromenly written touching the cases the Engine of the Engine Control of the Engine Control of the Confe.  3. This bonour was not onely acknowledged by Confesses is limited to be described in the Mands of the Engine of the Mands of the Engine of the Mands of the Engine of the Mands of the Engine of the Mands of the Engine of the Mands of the Engine o		Charm densered in the notion of the say	perfecuting Emperours the Christian Churches	
Penilmagne Cracis fammins Dominates that is, that is, that is, that is, The Suprime Gavernow of the Empire Long the Engine of the Empire A fam the Engine of the Empire  3. This honour was not onely acknow- ledged by captures himself to be duero this the of the Year of the Engine  4. This honour was not onely acknow- ledged by captures himself to be duero this the of the Year of the Engine This health by raifing his trave in Empire This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his trave in the This health This health by raifing his travel in the This health This health by raifing his travel in the This health This health by raifing his travel in the This health This health by the This health This health by the This health This health by the This health This health by the This health This health by the This health This health by the This health This he			t enjoy'd lands and policinous : 50 that what	1
condowing our bristish Churches by Ling La- lings.  The superme Concernment of the Empire alone the Engine of the Confe.  3. This bonout was not onely acknow- ledged by confinens himself to be duscrothis will this all the world thould doe the issue:  This hord by raining his status integrable dis- will this all the world thould doe the issue:  This hord by raining his status integrable dis- will this all the world thould doe the issue:  This hord by raining his status integrable dis- will this all the world thould doe the issue:  This hord by raining his status integrable dis- integration; by this forum figure to the Lefton Position, who, though in- integration; by this forum for the right integration; by this forum, And houng from, the re-  Embiess of furnate 1 deliver d year City from the Tike Tyranov. And houng from, the re-  Embiess of furnate 1 deliver d year City from the Tike Tyranov. And houng from, the re-  Embiess of furnate 1 deliver d year City from the Tike of Tyranov. And houng from the first of the transverse of the Senar cannon grains  To forth them to their ancient greams and plecialse.  To All thefe things are further confining to the first of the Senar care was congastion the freet, the Senar and people of Some. To- that is nighted to the Tyranov confinence of the Senar care was congastion the freet, the Senar and people of Some. To- that is nighted to the Tyranov confinence of the Senar care was congastion the freet, this senar and confinence the Lemon confinence of the Senar care grained to the Senar care was congastion the freether, restorate and proper when the state of the Tyranov confinence of the Senar care of the Senar care the state of the Senar care was congastion the freether, restorate and proper when the state of the Tyranov confinence of the Senar care the state of the Senar care was congastion the freether, restorate and proper when the state of the Senar care the state of the state of the Senar and to the Senar care of the Senar care and the state of the Senar care the state o	*	HY9	hath been formerly written touching the	-
that is,  The Suprime Gavernous of the Empire  Alone the Engine of the Empire  Alone the Engine of the Empire  Alone the Engine of the Empire  Alone the Engine of the Empire  Alone the Engine of the Empire  This honour was not onely acknow- ledged by captures kimileft to be dutered this  The of the Alone the Engine of the Empire  This honour was not onely acknow- ledged by captures kimileft to be dutered this  The of the Alone of the Empire of Empire  This honour was not onely acknow-  the properties of the Empire of Empire  This hodid by raining his trans-  This hodid by raining are farther confirmed  The This hodid by the This his trans-  This hodid by the This his trans-  This hodid by the This his trans-  This hodid by the This his his his his his his his his his		Perillungue Crucis fummin Dominator	and owing out Reserve Churches by King La	
The Improve Concressor of the Emperical Conference of the Conferen	ja	dia.	cim, &cc. may more justly challenge belette	
The Suprame Government of the Empire Admir to Empire of the Empire of Empire of the Empire of Empire of the Empire of Empire of the Empire of Empire of the Empire of Empire of Empire of the Empire of Empire of Empire of the Empire of Empi	8	chat is.	2. And to make this grace universall, no	-
s. This bonour was not onely acknow- ledged by temfores himself to be duere this tiers of our sidewises, but he fignified his will that all the world thould do the facility. This hedded by temfores himself to be duere this tiers of our sidewises, but he fignified his will that all the world thould do the facility. This hedded by temfore hand with the figure that with the fight in the right hand with the tier that hedded by temfore fig., the rese **Essites of furnises I deliver I yew Cirty from the Take if French yeds having free **Essites of furnises I deliver I yew Cirty from the Take if Freeze, yeds having free **Essites of furnises I deliver I yew Cirty from the Take if Freeze, yeds having free **Essites of furnises I deliver I yew Cirty from the Take if ye years, yeds having free **Essites of furnises I deliver I yew Cirty from the Take if ye years, yeds having free **Essites of furnises I deliver I yew Cirty from the Take if ye years, yed having from the Take if years, yed having from the Take if years in the temporal Take in the filters, free yeds of his Ma- the While Islams, the State and people of fours. Feet **Ere of the Take is the people of fours. Feet **Ere of the Take is the people of the Tyense and the while fallins, therefore we have delicated to have the Communicated of the Tyense and the while fallins, therefore we have delicated to have the communicated of the Tyense and the while fallins, therefore we have delicated to have the communicated of the Tyense and the while fallins, therefore we have delicated to have the second proper of the Tyense and the while fallins, therefore we have delicated to have the second proper of the Tyense acrogic him for being the Tyense and the while fallins, therefore we have delicated to have the second proper of the Tyense acrogic him for being the Tyense and the while fallins, therefore we have delicated to have the second proper of the Tyense acrogic him for being the first Tyense acrogic him for being the Tyense acrogic him for the four the temporal to the t		The Supreme Governous of the Empire	perfusided the fame Licensis to 10yn With	a'l
9. This bonour was not onely acknowledged by confinens is initial to be discretified which is desirable with initial control of the control o		adores the Enfign of the Croffe.	him in a letter to Meximum Empereur O	•
ledged by Companies himself to be due to this ties of our stockers, but he fignified his will that all the world thould doe the fame. This he did by railing his statue in American the ablence of Pueletian, who, though it will that all the world thould doe the fame. This he did by raining his statue in American the ablence of Pueletian, who, though it will not to copy in the right hand with this infinite control to the form of the form of the first that we was a great cause that these Previousless were more calliers of fortines. I deliver to your city from the first five from the first the first first the first first first the first first first the first first first the first first first the first first first the first firs	2	Total Control of the	the Eaftern Provinces , to grant the tame need	1
ledged by confidence is laminet to be unevolved in the confidence of violetics, who is the fighting distributed in the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is though the confidence of violetics, who is the confidence of violetics, which is the confidence of violetics, which is the confidence of violetics, and the confidence of violetics, which is the confidence of violetics, and people of fames of the confidence of violetics, and the confi		5. This honour was not onely acknow-	dom to Christians Within his dominions: 1	1
will this all the world thould doe the fame: This hedd by raining his stame in American: This hedder of ferrinsels: I deliver d year City From the Trie of Friency. And howing give From the Trie of Friency. And howing give From the Trie of Friency. And howing give From the Trie of Friency. And howing give From the Trie of Friency. And howing give From the Trie of Friency. The American From the Trie Emperous Emphasisms the great, the Seast and people of gime. From Friency of the Emperous Places Configuration that great, the Seast and people of gime. From Friency of the Emperous Places Configuration The American Employers of the American This hold follow, therefore we have dedicated to him this remamphal Arch. In which for frience of the Seast Configuration The American State of the Tries of the Seast State of the This head of the Tries of the Seast State State Sta		ledged by Cantioners himier to be direto this	which request maximine, Glough wilder	îl.
This heddid by raining his steam integenched ding the copi in the right hand with this interpriser; Sp this fewing fign, the true and the providing were more easily granted to Christian.  In this primary: And heaving grown perfect history to the sense and people of home. Trighted history to the sense and people of home. Trighted him to their sensitive greatures and plantam.  In All these things are farther continued by another instructions that the carried history is the temperate Placena Configuration.  Detered of the Reman Sense was Engayston in them, to the Remarks was Engayston in them, to the Remarks was Engayston in them, to the Remarks the sense of the Divinity and the own management among he is a more with his own management among the same without the propose of the Continued to him this resimpled Arch. In which to frequence the Victory is alcaived, country to the Remarks cultione; to one true to set, and not to thase many Gads address there.		Sign of our Salvation , but he nightned his	The shifteness of needering who though in	-1
ding the Croft in the right hand with this infinitions. So this fewer for the right hand with this infinitions. So this fewer for the results of ferticals I deliver d year City for the right of Friency. And having general cause the station of references and people of Rome. The results of the results and people of Rome. The results of the results of		will that all the world troute doe the tant.	wired refused to meet Conference at Malan	
The first that I deliver I your City from the Iske I fryenny: And having grown perfect liberty is the steam and people of game. I referred them to their ascinen greames and pleadows.  To All these things are farthet constituted by another inferiorism which according to Decree of the Roman Sease was engagen in thome. It she Emperior Pleases Configuration to the Internet Parlets of his Marine The Emperior Pleases and the Pleases, February and Leelinas. And this pechages might give to concern the Roman Sease was engagen in them. I she the Emperior Pleases Configuration to the Apolla, as Marine and Leelinas. And this pechages might give to concern the Leelinas, and this pechages might give to concern the Leelinas, and the pechages might give to concern the Leelinas, and the pechages might give to concern the Leelinas, and the Leelinas, and the pechages might give to concern the Leelinas, and the Leelina		the side of in the right hand with this	was a great canfe that thele Privileders Wes	ė
Emblem of fortisude I deliver'd your City from the I vig of Tyrany. And having four the I vig of Tyrany. And having four the I vig of Tyrany. And having four the I vig of Tyrany. And having four the I vig of Tyrany. And having four the I vig of Tyrany. To All these things are further constituted by another inference which according to a first the I vig of the I vig o	vip.	in Counting Sy this Caving fien , the true	more easily granted to Christians.	
from the Toky of Tyramy: Not having grows perfect before the tests and spelly of grows. Trefored whom to their sacious greams and pleadows.  To All these things are farther consisted by another frightens which according to by another frightens which according to Decree of the Roman Sease was engagen in thome. To the Emperior Theoman Tokasan the Element And this pechages might give to consider the theory of the Roman Sease was engagen in the or to this at the Apolla, as Salvestim may be great, the Sease and people of Rome. For the Roman Sease was engaged to the their terminal and people of Rome. For the Roman Sease of the Sease and people of Rome. For the Roman Sease of the Sease and people of Rome. For the Roman Sease of the Sease and the Roman Sease of the Sease and the Conflate roles.  The Roman Charles of the Tyram and the Sease of the		Emblem of fortitude I deliver'd your Citty	It is affirmed by Mathew of Westminger	
sprift libery is the sense and people of home; froglered home as their ancient greates and placedon.  To All these things are farther constituted by another instruction which according to a Derive of the Samar teaser was engaged in them. The the Emperous Placeton Confinition in them. To the Emperous Placeton Confinition in the Confinition of the Samar teaser was engaged in the first, to endeavour to blackly the member of the Samar teaser was the same many free placeton and proper of the same present of the Samar teaser of the same sometime of the Confinition	4	from the Take of Tyranny : And naving given	who thies himself Florilegus, that at this tim	ie i "
order strangers, the three Pacies of the Managers, the three Pacies of the Managers and Holeson, Tableson or Training, Marin and Leslings, And this pechaps might give to Derre of the Lyman sense was engagen in those, It the Emperous Placins employed in the State of the State and people of State. For these by infinit of the Divinity and his own many averaged the commonwealth of the Typans and his white primapped. Level. In which suffering the strategies were to the decided to the State of the St	78.	I perfect liberry to the Senat and people of kome,	Conflution chose into the Senate , amon	g
is a All these things are faither consisted by another principles within according to Decree of the Laman teast was engagen in them. It is the Emperous Pleasine Conflamination which goed, the Sends and people of Lama, For that by infinit of the Divinity and his own many managements as one with his army accepted the commonwealth of the Typans and by while fallow, therefore we have desirable in the Francisco Conflamination of the Typans and by while fallow, therefore we have desirable in the Francisco Conflamination of the Laman L		I reflered them to their ancient greatnes and	other strangers , the three Facles of his Me	-
by another inferiories which according to a Decree of the Lymas Insert was Cangarin in the Confession of the Lymas Insert was Cangarin in the Confession of the Lymas Insert was Cangarin in the Confession of the	şį.	Iblendour.	ther Helena, Traberius Or Tracruus , Mars	95
Derre of the Lement Their was engageden in the concept to the Emperior Placem Confinations the great, the Senat and people of Lowe. For their project of the Confination of the International Confination of the Community and the series of the asserts Lower Lower I for the Lower Lower Lower I for the Lower Lower Lower I for the Lower Low	*	io. All thefe things are larther confirm d	and Leelman. And this perhaps might give	(*)
thone, It the Emperous Theories Confinations to great, he seem and open of gents. For the left profiled opin of gents. For the left profiled opin of gents. For the left profiled opin of the Divinity and his own macrosimes, causage he are with his are with the arm of the left profiled of his whole falling, therefore we have defined to him this recompiled Arch. In which his frequent the Victory is alcabed, contrary to the keywas cultione, to one time Get, and not to those many Ged adored there.		by another interpress which according to a	occasion to Initian the Aporter, 25 Marce	71
the great, the Senat and people of Sema. We shall be implied for Developing and has many many many many many many many many		Decree of the Reman Senar was engraven in	new Writern, to enegatour to starges the m	
what by infinit of the Divinity tall the own many constraints ground to the contract of the Common and the comm	2	Hone, I's the Emperous Fixed Contaction	mary of Canadatts at an Interview and private	0.
averaged the commonwells of the Tymas are to which fallow, therefore we have dedicated it has the transplant Arch. In which fallowing the Wellowing steinbed, courage to the Reason cultome, to one true fael, and not to thate many fast adored there.	48	A. L. in a great of the District and his own me.	ter of the distance by the Coll Processor of	bo M
accepted the communication of its system to be shaded to while fallow, therefore we have dedicated to him this primaripal. Arch. In which for fringers he Vickoys is accident, contrary to the Riman cultome, 'no one true food, and not to these many Gots adored there."		Total by ingline of the products and the same	design him for string tot him Lamping	nd bif
his shale folius, thereise we have dedicated as him this irromphal Arch. In which in- fraging the Victory is afcaibed, contrary to the Lumas cultome, to one true tout, and not to those many Gul adored there.	9.0	sounded the commenwealth of the Toward and	Confidentiales	
co has this triumphal Arch. In which for- frontier the Victory is accident, contrary to the Reman cultome, 'to one true god, and not to thate many Gods adored there."		by while fallion, thering we have dedicated		
forpess the Victory is afcibed, tourner to the Assess cultome, to one true Ess', and not to those many God adored there.	¥.	to bim this triumphall Arch. In which in-		
the Researchome, to one true 604, and not to thole many 604 addred there.	k	feripien the Victory is afcribed, contrary to	The state of the s	
not to those many God adored there:	7	the Reman cultome , to one true Gad , and		
<b>5</b>		nor to these many Geds adored there.	41	
			1	
			11 10	
2	a.			
			11.	
		3 K 3777	The second second	
		7 <b>1</b>	H	

CONSTAN. under Roman Governours, VII. Book. 125 TIN. EMP.

VIII, CHAP.

CONSTANT

A.D. 314

VIII. CB.

i. Benediction of Bread, not upleavened, infiliused by Pope Silvefler.
2. Troublet in Brittan, by Octavius.
3. 4. A new frame of Government in the Empire.
6. A Symod affembled at Arles.

I. In the beginning of the year of Grace three hundred and fourteen the this page, slivepher fuccesded statebastes: concerning whom the ancient set of Reman Bubyne coords, that he ordain'd that of the educations offired by the people in the Church the shops or Freijf thould belief or confectate Loaves of bread cutt into finall particles, and kepd in a pure and convenient velicity of the end that after the folematity of Maffe that, as had not communicated, should samke of them on all Sundays and Feftes. These morfells of bread thus beliefed were considered to the posterior of the state of Party in Fasth and Chariry among fourthess. Which holy cultome continues to this day in the Church in coverithanding four here foreved and degenerated from the first influence as a successful of the state of the Conflictation of S. Methodes it is expressly stall decembers.

A This year whill conflowin made an expedition into Fonce where he fought projectedly against the German, there was rais dis fedition in the weltern parts of Britany, where a certain King of the Georgia call of thesis, made an information against the Processing surprised by Conflamin with the General Conflowing the Conflowing with the General Conflowing the Conflowing with the General Conflowing the Conflowi

3. That which probably gave an occasion to these troubles in mirrany, was the change in the Geometre-thereof now introduced by Confusion, who is accused by Zapimus for distribution in the association of the Emperchangen't cannot be denyed that in the alterations made by him he intured meeting the companions of the Emperous Habrian.

4. In this manner rhen was the Emprenow administred. He divided it into fur
Presidence, soverned by so many Presenta
Presidence, soverned by so many Presenta
Presidence in the Many Presidence
Esti, to whom was subject all Estime Provinces as far as Mesperamia, the Chicians,
Cappadesian, Armanians with many other
Presinces in those countreys: and likewise
Eyps together with Pennsyla of Liphia. The
second was the Presenta Presid of sliviness,
who governed that countrey, and with it
Materiania Physical Greece with the
spland of Crear and other splands adiacent.
The chiral was the Presid of study, to whose
installation was subject saidy with all the
spland in Crear and other splands with a spland in the splands of created with the
spland of crear and other splands with all the
spland in Crear, and splands splands with a splands accept the
splands necessary splands.

The splands necessary splands and all other transfalls
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands Genary, Britany,
splands reviews, as splands genary,
splands reviews, as spland

5. By which new frame of Government Britany being no longer administred immediatly by the Emperous: Lievtenant, but by a Visar of the Prefet of Gaule, by which means it was effectmed as an accellory Private of Gaule, no wonder it this new yoke of fervitude was displeading to the Britains, who upon that occasion might easily be moved to sedition by their Private Olivous or any other ambitious and disconstruct persons: the ill successe whereof we have before declared.

6 Concerning which the relation of Seatth's writers fearce deferve to be taken into examination. Who rells that offensiable into examination. Who rells that offensiable into examination who rells that the same king of Seatledad, who refused to yield him up at the request of Trairms: on the contrary in his quarrell he rais'd an army, fought and vanquisself of Trairms in the Pravince of Fellmerland, which, say they, since Carassiam his times belonged to Statland. All which story (seems an invention on purpose to illustrate the name of Seatland and its pretended Kingo: of which no mention a yet can be found in any approved. Sustans.

7. At this time Conflaints made his about

A this time Configurin made his abode in Gaule, a fureward either was a when he was much diffracted and diffquience i and more by the factions of stoffmarick among chriftians, then any commotions of confining barbarous Nations. You which occasion he was compelled to command a Green and Affinish or synd of the origina Empire to meet at Affin for compoling the feltitions raid of the wastern than the work of the compelled to comme at a Arie to compoling the feltitions raid of by the Beaniff. To which Spied fince the British Biology were by name call'd, it is requifite we should make fome they to declare the proceedings of it:



IX. CHAP

TIN. EMP. D. A. 344-

IX.CHAP.

The Church-History of Brittany

IX. CHAP.

1. 2 &c. Schifm of the Denatifts, and its

3.6 c The Donatifts after feverall condemmations , fill appeale.

I. FIH E Enemy of Truth and Peace having loft the advantage of oppo-fing Christian Religion by the violence and tage of his instruments, the Heathen persecuting Emperours, did not for all that cease from his malice, which was heightned by Envy against it, but rather executed another way with more successe, by suggesting matter of feditions and divisions among Christians themselves. The first publick infamous scene of which fcandalls was Cartha. ge in Africk : And the occasion, was this.

2. Cacilianus Archdeacon to Mensurius Bithep of Carthage had reprehended a Spanish by woman call'd Lucille then living in that Citty, because before receiving the bely secrement she had with veneration kits of the head of a certain person esteem'd by her a Ishep.Lucille being a woman of great power and wealth, upon this reprehension conceived an implacable rage and fary against Cockenny, earnestly expecting all occasions of

 This was afforded her not long after, in the year of Chrift three hundred and fix, when upon the death of Menfurus, Cecilians was chosen Bishop of that Cuty. For he requiring a restitution of certain vessells of filver and gold belonging to his Church, which in the late time of perfection had by his Pre-detellow been recommended to the fidelity of certain Elders of that City, they to avoy a the necessity of restoring them, joyn'd them-felves to the faction of Borrm and Celefin, deves to the faction of Form and ceeping, who had smbittouly lought after the same adhievact, and were rejected: the refeniment of which repulse incited them to queffton the feltim of Eccilisms. I sould earmefly toyed herielf to this faction of unjuff difcontented persons, who publickly withdrew themselves from the Communion of their Bishee, by which means there was rais'd in flick a most horrible and irreconcileable schiffe, the flame wherof could not for

many ages be extinguill'd.

4. These factious persons to strengthen their party invited to Carthage a number of their party invited to Gorthoge a number of fiscas. Bishos who formerly in a publick Council at Cirrbe had been convided Tradi-tory, that is, that he for feath of perfecution had deliver d up to Heather Magifirm; the High-Poffet and Sock belonging to the Chosels, among whom the principal was spe-cuades Billiop of Fight and Primacof Nomi-dia. Their strings, feaventeen invinumber, kept their Affemblies at Carthage Separated

from Cacilianm, in opposition to whom they prefumed faciliegioutly to ordain another counterfeit Bishop of Carthage calld Main-ring, one who had been Letter to Cacilianm when he was Archdescon , and was now a Domestick of Lucilla.

4. Moreover to justify their schifm, thefe Bilhops, who were most manifest Tradition themselves, alledged that Carifianu his Ordinarion was illegall, because he had received imposition of hands from Felix Bilhop of Aprentis and others, whom they falfly ac-culed of their own crime. They likewise wrongfully charged Cacilians, that he had forbidden necessary provision to be adminiforbidden necessary provision to be admini-fred to certain Metryr in priori during the last perfecusion. All which calumhies they be letter spread through the whole coun-tery of Aries: Carlisons in the mean time being acknowledged lawfull Bishop by Marcella Subo of Romand all other Suboy-through the Catholice Showth, before whom he considently offited himselfer to a legall cryall. This relation is given by 3.0 peasus and

tyan, taggifin.

6. Now though this Schiffs was cheifly forged by Betrin and Celefin, together with the foremention'd Elders and Lucilla, and encreased by Secundos and other Traditors Bi-Describing of a place call design supra(or, Black Corrages) in Nomides, who first at the infligation of Incide, withdrew himself from the communion of Cacilianis, whilst he was me communion of Catalians, while ne was person of take their appellation from one who had been condemn'd by Pops Melchiedes; chose rather to call themselves Density's from another Denates , who fucceeded Majerinus in the schift, and whom they efteem'd aperson of great eminence both for learning and

7. This unhappy schiss received such firength in a fhort fpace, that within three years, ioyning themselves with Traditors Bishops , and drawing into their facrilegious Communion all the Numidians, they affembled a Council of no fewer then swe bundred and a Connecti of no fewer then row bounderd and fewerny Bubles, which continuing regether fea-vensy five descriptor repeting all their former confinemens, made a Devest that all this or to were guiley of the herrible crime of Tradition, if they refugled who redespried should near-inflan-ding be admirted into Communican as if they

8. When Confusion had overcome Maxen-tius, the Descript obtain'd of Analinus Go-versom of Africk to fend his letters, full of calumnious accufations against Cacilianus, tanianning accuration again Cacinami, two the Emperous who was then in Guile: and fome of the fame Schmanical Schop made a woyage to him, carnelly requesting him to appoint mages of their caule. The Emperous himlest, faith Openus, with great indignation answered the, Tess require a secular indgment from mee, who my folf expelt the sudgCONSTAN EMP. A. D. 114

CONSTAN

TIN. END.

under Roman Governours. VII. Book. 127

ment of Christ. Yet with extreme importunity they at last wrested from him for their Judges, Maternus Billiop of Colonia Agrippina, Rheticini Bishop of Auftun, & Marius of Arles. 9. But presently after this, Conftantin conideting of what weight and necessary the authority of the Roman Bubby was in such a cause, he commanded the Donatists Ekhops, together with Caciliania, and as many other of his Communion to attend these three Indres at Rome, to debate and conclude the caufe before the holy Pope Melchiades in a Roman syned: To whom likewife the pious Emperour wrote a letter, in which he tells the Pope that he thought fitt to fend these conten-ding Buhops, before him, to the end they might roceive judgment from him and the

law of Sod requires.

10. A Synod therfore being affembled at Rome, the refult therof after a diligent examination of the parties and witnesses , was a condemnation of Denates Biffiop of Calanigra by the Sentence of all the Indges, for by his own Confession he had rebaptised fome who joynd in Communion with him. and impos'd his hands on Buhops , who in perfecution had renounced the Faith. On the other fide, Cacilians was pronounced innocent , because the witnesses brought to accuse him protested that they could say no

other Indges, as you know, laith he, the most holy

crime at all to his charge.

11.But notwithstanding this Indgment, the Denatifis without any confideration of juflice or truth most impudently appeald from these sudges to the Emperour himself : who upon the first hearing mention of fuch an Appeale, cryed out, o the rabide impudence of these mens sury. They have presumed to interpose an Appeale as the custom is among Heathens in fecular caufes. Yet after all this , the Donatills were fo fliameles as to boait that Confiantin had adjuged the cause to Donates and condemn'd Cacilianus. And moreover to extenuate the judgmet of Pope Melchiades against them, they endeavour'd to defame his memory by imputing to him that he had been

mults in Africa , and directing their malice principally against Felix Buhop of Aprungu the Ordainer of Cacilianus, whom they accufed to have been a Traditor , Conftantin gave commission to Alianus Proconsul of Africa to determin that cause who in the examination detecting many lyes and frauds of the Donetiffs, pronounced in a legall manner the innocence of Felix. But once more they appealed from his judgment to the Emperonr, to whose Court likewise many of their Buhops repaired, protesting that many of their alle-gations of greatest weight had not been taken into conderation in the former judgments. Whereupon Constantin , not daring (as S. Augustin faith ) to become a Indge of the judgment given by Bishops at Rome , refer'd the | in his own , with death if he perform'd it.

12. The Denatifis still continuing their tu-

matter to a Synod of all the Western Bishops. appointed to meet in the Citty of Arles, because his abode was then in Gaule. And for that purpose he directed his letters to the Metropolitans to fend their Buhops, and to the Proconfull of Africa, Ablavins, and other Magiffrats to defray the charges of fuch Biskers of both parties as took their journeys to the Councill : Examples of which letters are ftill extant in Eufebius , &cc.

X. CHAP.

X.CHAP.

1.2. Councill of Arles: condemns the Dona-

3 4.5 Severall Canons there of. 6. The names of Brittish Bishops in it.

I. IN the Councill of Arles there met above two hundred Bishops , from all parts of the Weftern Provinces as far as Britesmy : who in the first place examining again the cause of Felix Bishop of Apringis the ordainer of Cacilianus, declared him innocent of the crime of Tradition impos'd on him by the Donatiffs, to confirming the judgment formerly given in Africa.

2. This cause being concluded , it feem'd good to the Fathers to frame certain Canon touching Ecclefiastical Discretime to be uniformly observed through the whole Church And first they ordained that the folemn Feast of Easter should be celebrated the fance day through all Churches: This they did in opposition to the Quartalecimani, who obferved it according to the Jewah cuftom on the fourteenth day of the first Moon in March, which practite began now more and more to prevayl in the East. To this Canen the Brittish Bishops in this Council Subscribed, to that the controversy afterward arising about its observation in Brittany, was not whether the Eastern practise should be kept here, but only whether in case the fourteenth day of the first Moon flould fall on a Sunday , Easier flould then be observed, or no : The Scottish Prelats affirming, and the others denying.

3. Another Canon of this Council, which is the thirteenth, deferves our particular confideration, in which it is ordain'd that all those should be removed from the Order of the Clergy who in time of perfecution had delivered up to Pagans the hely Scriptures or (Vafa Domi-nica) our Lords Vessells : which Vessells that they were deputed for the Christian Sacrifice appears in the twentieth Canon, which commands that a place to offer Sacrifice should be afforded to affranger Bibbop. Restriction therfore our then British Bibbop subscribing to this Council, did offer Sacrifice, and could not be denved that priviledge in a strange countrey, which now would be retufed him

A.D. 314.

### The Church-History of Brittany

4. Some Prateflants doe much boaft of a

precention came in this country preceibing, that if Deceme at their ordination shall provide their reflection to marry it might be lorfull for them to dee fa, and yet remain in the Ministery. But Sir Henry Spelman ingenuously observes

that in ancient Copies he could not find this

Cuner among the reft. And however if fuch

a Priviledge had then been allowed to Dea-

cons, fince Preifts are not mention'd, it argues

that they were forbidden mariage.
5. At the conclusion of the Synod, Mari-

nue Bishop of Arles in the name of the

whole Affembly wrote a letter, yet extant,

to Pope Silvetter, wherto he annexed a Copy

of the Canons ordain'd there, defiring that

by his care and diligence the faid Decrees should be observed in all Churches. Here wee find

or sojerved in an convener. Exerc wee find likewise among the rest our Britrish Esshap Restitutes prosessing the Vaity of our Holy Mether the Catholic Church with the most Rela-

gion Pope Silvester, whom with due reverence they all falute: They indge likewise all those who

ener au aunte: 1 ney mage unemije au mije not restell Tradition, to be persons of an unbrideled mind, burdensom and persicious to our Christian Law. Lastly they professe their acknowledg-

ment that the Apostles S. Peter and S. Paulnet

ment that the Applier S. Peter and S. Paulnet soly face Bubps at Rome, but likewife dee with the metallian tild glorify God by their blood shed berre. Such Profisions as their made by our Primitives Persetth Bushe doe much vary from the modern title. Let the Readers

conscience judge to whether party it is most

6. It is observed by persons learned in

6. It is observed by persons learned in Ecclefishical Entiquiries that through the negligence or mistake of transferbers, the Names of the Bishaps present and substraining to this Cosmid are wrongfully transferd to the End of the second space affembled

fome years after at the fame Citty of Arles.

Among whom those Buhps which came from Brittany, and for wholesake it was our

obligation to infift on this syned , were

according to the most corrected Copies these which follow, and according to this

The first among the British Subscribers was Eberim, Bishop of the City of York in the Province

f Brittany. The Second was Restitutus Buhop

of Britany. In Section was noticed many for the City of London in the same Province. Concerning whom the Protestant Centurists of Magdeburg give this tellimony, that he was a man, considering the age where he kind, many was eleaned, and most medest in his con-

versation : who among other things wrote one

Book to his own Countrymen touching this

Council of Arles, and feverall Epifiles to Hilary

Bishop of Politiers. He was famous in the year of

ninop of routiers. He was famous in the year of Grace three hundred and fifty. The third Brittish Bishop was Adelfinis filed Bishop of the City call d., The Colony of the Londoners: Which no

doubt is an Errour, ariling from the miltake

of ignorant transcribers, who instead of

Colon. Camaledun (that is Malden in Effex,"

fafe to adjoyn himfelfe.

dinens : the Citty of Landon being better known to themshen that of Camaledanum.

8. Now though the Densifts were utterly condemn'd by this so great a Council, yet they rested not : but most impudently interiected a third Appeale from the Council to the contern our present design to inquire into.

Therfore wee remitt the Reader to other Historians who purposely write of such matters

XI. CHAP.

I. Disontation at Rome with lowes. 2. Acts of Pope Silvefter deproved. 3. lewes rebell. 4. Of Helena's piery.

1. He year following in a synod affembled at Rome by Pope Silvester a publick disputation was held before the Emperour and his Mether Helens between certain Chri-Stien Bishops, of whom the Pope was Cheif. Siam sinpry, of whom the Pope was Cheif, and twelve principal leaving series, as wee find celand by Pope Lebium in an Epifleto Choulou become, in these words, In the very legiming when Ciristian Religion was first publishly profess of the Represent Constitution and the sing semp converted, his Matcher Heast came, and the sing semp converted, his Matcher Heast came. to bem to Rome accompanied with twelve Scribes ro was eague accompanies with the ever service and Phanifees, who were principal Massires among the dentes. And the rogerbor with her son Cenflusion the Emperous thought fit that an affembly cand meeting visual be exposed to represent the Lewes and Christians: in which the holy Pape Sillers. vefter presiding with many body Bishops did much enlarge the anthority of the Christian Faith, as well by Scripture as miracles , and fo by Gods protellion obtained the Pillory. Thus wrote Pope

2. Which Alls being much depraved, gave occasion to severall Friters to impute to s. Helens that the was an Enemy to the Chrifien Faith, from which file would have averted her Son, that the was a tew, or as others fay, a Pagan. Wheras if the layd Afti-were truly reftored, it would appear that the incited her Son to represe the infolency and malice of the lewes : Which this very year the Emperour did, as hath been declared, vid. 8 by a most severe Edist sent to his Prefest ibid. Eugrius against then.

Adries out of the ancient Alls of Pope

3. S. Chrissians likewise testines that the Inner seeing the favour born by Constantinato Christians, rebell'd against him: and being Indan. suppress'd, the Emperour caus'd their ears to be cutt off and a mark of their rebellion to be imprinred on their bodies, and thus carried them up and down like stigmate? I flaves and fugitives, with their members maimed that all men every where might be witnesses of their crime, and to deterr anciently a famous Citty ) wrote Colon. Lon- the reft from like attemps afterward.

EMP. A. D. 315

CONSTAN.

XI. CHA.

under Roman Governours, VII. Book. 129 Dioctat.

A. D. 318 Eufeb.in Pit. Couft. lib. 3. c. 4. 6.

XII.CHA.

CONSTAN

4. Enfebim indeed relates, that where He-4. Enjouse inacca relaxes, that where see lena before Conflantin conversion wa little imbued with piety, her Son by his example and exhertations rendred here so posses, as if from her instany, the had been instructed and directed by the mouth of our saviour himself. From which fome collect, that Helena was not a Christian till after her Sons Conversion : Not observing, that Enfebim speaks not of the Faith of Helens , but her piety : which upon occasion of the apparition of the holy Crosse to her son, was kindled into a great slame, as the flewed by her following actions.

XII. CHAP.

1. 2. Licinius warrs . and is overcome. 1. 4. Conftantins Severall Laws for Chris-1. He melcribes a Form of Prayer, &c. 11.12 His faut in conflutting Augurs, and the confequents of it.

IN the year three hundred and feaventeen Licinius forgetfull of his Covenant with Conftantin, began a persecution against Christians, and a war against Constantin himself : to strengthen himself wherin he had recourse to his Augurs and lying Oracles : but Conflancin with the Sign of the Creffe alone overthrew him in two battles. And the protection afforded by this facred Enfign was to notorious, that Licinius himself gave command to bis soldiers not to gee against it, yea not so much as to look towards it; faith Ensebim: For it was observed that phofeever bore shat Enfign could never be wounded , for the darts caff by the Enemy mett continually and remaind fixed in the flaffe that supported the Crosse: this the same Authour telates from Constanting own mouth,

2. Confrancins moderation was such after his double Victory, that he was contented to renew a league with Licinia, affigning him all the Eaftern Provinces together with Thrace. But Licinim renewing the warr, was flain the year following: Wherby a firm peace was given to the Christian Churches all the world over.

3. Then began Confiantins to employ himself in enriching and adorning the Church, and granting great immanities to Ecclefishical persons: for which purpose he published this Law, Let all those who employ Berfe & Clar. their Ministery in the Divine Vorship, that is, all who are called Clarks, or Clergymen, be entirely excused from all manner of Civil offices or duties: so the end that they be not by the envious malice of any withdrawn from the Service of God. So Tomen adds that he decreed, that if any Clergy men were call'd into indoment by

them to the indgment of Buhops, whose sen-tence was to be ratified, as if it had been pronounced by the Emperour himfelfe. To which effect there is still extant a kefripe of his directed to Ablavim one of his Prete rian Prefects.

4. Moreover whereas the ancient Roman Fustb in Lawes were extremely severelegainst Celibary, vit. Constant. infomuch as unmarried perfons were excluded 1. 4.c. 26. from succession in inheritances: Constantin considering how prejudiciall this was to Chriflian Religion , in which many professed Virginity and fingle lives, not out of an unwillingnes to leave an offspring behind them, but because as Eusebin faith , they preferred she love of Christian Philosophy and perfection before the fenfuall pleasures of Matrimony, and therfore confectated themselves entirely both finles and bodies to the Service of God in a pure chaft life: For this reason he utterly abolished the forefaid Roman Lawes : fliewing withall great honour and admiration to Convents of Confecrated Virgins. Yea this extraordinary Priviledge he granted to them, faith solomen, that all persons male or semale confectating themselves to Virginity , though they were under age should have the power of diffosing their estates by will, contrary to the custom prevayling among the Romans. More-over, faith Theodores, he ordained that a certain measure of wheat should yearly be given to all Vidows and those who observed a Virgin life. Of which proportion the impious Apostat Iulian took away two third parts, the

third remaining to the times of the Historian. 5. To these pious Lawer wee will add some ew others of the like Nature to the end we may flew the state of Christian Religion in those dayes : For it is not to be doubted but what was practifed in other parts of the Empire, was observed likewife in Bitta-

6. This devout Emperour therfore instituted a Law, That all Indges, and all people living in Cities, together with all trades should res on the Venerable day of our Lord. But is for thoje ( Pagans ) who lived in the Countrey free licence was given them to employ themselves in culti vacing the grounds: Because it often happens that no other day is more commodium for plowing or digging the Vines. Care therfore ought to be taken that an opportunity of a common good granted by divine Providence should not be

7. Yea fo admirable was Conftanting piety that he thought fitt to prescribe a Form of Prajer to be recited on all Sundays both by Christians in Citties, and Pagans in Villages, and specially by Soldiers, in these words Fee acknowledge thee the only God : wee professe thee our Soveraign King : Wee invoke thee our Helper: By thee wee obtain Victories; by theewee have vanquished our Enemies : Wee acknowledge that from thee wee have obtained prefent felicity, and hope wee shall obtain future alfo. Wee are Civill Magistrates , they might appeale from | all of m thy Suppliants : Vee beseech to preserve

A. D. 312.

Serom. L. ..

safek in vit

The Church-History of Brittany i Constan CONSTAN. 130 EMP. EMP. A. D.;14 many years Safe and victorious Constantin our A.D. 324. Emperour, together with his pious children. 8. Yea moreover as Selomen relates, in honour of our Savieurs Croffe and Paf-XIII. HAP. XIII.Ca sion he ordained a vacancy of judgments and Trades likewise on Fridayes and that 2. 2. Constantin baptifed at Rome : and the some time should be spent then in Prayers occasion of is. Errour of Eusebius. and supplications to God. 9. Laitly he not only by his own magnificence enriched the Church, but by a 6. 7. Gr. His Great acts of Piety after his Law opened as it were the purfes of all men to endow it: For he gave a generall Hitherto Conflantin had deferd his Baptism according to the Custome licence to all persons without exceptions to bequeath what proportion of their goods they thought fit to the most holy Congregation of the Catholick (Church.) of many in that Age, who being taught that that Holy Sacramens is a certain purgation of all Sins, and gives to the persons 10. Yet one action this time Conftantin an immediate and undoubted right to did by which he stained the purity of his heaven, frequently delayed the receiving Faith. Being at Sardica he was inform'd it till their declining age, or when death was ready to feife on them. But in this from Rome that his Palace had been struck with lightning : Which was an ominous year many fad misfortunes proceeding from heynous fins enforced Constantin now to fign to the Pagan Romans, and according to their ancient Laws to be averted by have recourse to that faving remedy. many fuperfittious lustrations and purga-2. True it is that Eufbin and other Greek
Authours missead by him, affirm that he
was not baptised till near his death, and rions. Wherupon in condescendence to their request, he gave order to the Magifrats to consult the South Syers, what was portended therby: onely he commanded them to abstain from domesticall Sacrithen received that Sacramens from the Sacrilegious hands of Enfebine Bishop of Ni-comedia, a principall pillar of the Arian Herefy. Thus wrote the other Eufebins II. Butthis unlawfull condescendence of Billiop of Cafarea of the fame faction , to the Emperour wrought an effect to the preju-dice of Christians which he did not expect: please Conftantim, his Son, seduced by them. But the constant Tradition of the For upon this occasion the Heathen Reman Western Church , confirm'd by many proofs, Magistrats , at the instigation of the Aruas the authentick Alls of Artemin &c. fices, or Sooth fayers would compell the doth positively inform us that this year (briffians to joyn in the publick expiatory sacrifices. But they refuling to doe it, being the three hundred twenty fourth after the Incarnation of our Saviour, Conflantin choic rather to leave the (irry : Which received Baptism at Rome by the hands of doubtleffe was the cause of the voluntary Pope Silvefter , upon this occasion : Exile of the Holy Pope Silvefler. 3. The younger Licinus his Sifters Son 11. Hereupon Constantin being informed was falfely accused to him of a design to of this was forced to publish a Severe Law commanding, That if any one should enrebell against him , wherupon Constantin commanded him to be flain. Immediatly deavour to compell any Ecclesiasticall persons, after this he putt to death his own eldest Son or any other professing the most holy Law of the Catholick Seit, to celebrate the Rites of Criffus born to him by Minervine, a young Prince already famous for many Victories, Heathenish lustrations, if he were a mean per-fon he should be publickly beaten with clubs: and adorned with many vertues, and prinif otherwise, he should have a greevous fine cipally with chaftity : The crime layd to his charge was an attempt to violate his Mother in Law Fausta, Constanting wife. In concluimposed on him. fion it being too late discovered that this accufation was falfely invented by Faufta, because the young man would not yeild to her luft, Conflancin caused his wife to be stifled in a hot bath. 4. After these calamities and crimes, as

CONSTAN.

### under Roman Governours, VII Book, 131

neration.

being abhorr'd by Constantin, God was pleas'd by a Vision in Sieep, wherin the

Apostles S. Peter and Paul appear'd to him, to instruct him that the only certain Remedy

would be to receive Baptifin at the hands of the Holy Pope Silvefter. Which was accordingly

f. Hereof an evident and Visible proof to

this day is the magnificent Chappell built by Conflantin himfelf in the fame place where

he was baptifed : in which according to the

description eight hundred years agoe taken

by Anaftafins Bibliothecarius out of a most

ancient Manuscript, there was a font ( Bapti-

fterium) built of Porphyry, and covered within and without with three thousand pound weight

of pure filver : and over it bung a Phiale

weighing fifty pounds, of pure gold, in which yearly two hundred pounds of Balfom did burn.

On the brink of the Font was placed a Lamb of

pure gold which powred forth water, and weighed

pure gela which pure a ferth water, and weighed thirty pounds. At the right hand of the Lind Head the Statuse of our Savinor of pure Silver weighing one hundred and feaversty pounds. And on the left hand was placed S. Ishin Baptift of Silver weighing one hundred pounds, bulding a

fcroll wheren was written , Bebold the Lamb of

God: Rebold bim who takes away the fins of the

6. After his Baptifm, the Emperour according

to the Churches Cuffer being for feaven days

cloath'd in Thire ; confectated every day

with some fignall act of Piery : In the first

he published as a Law , that Christ is the true

Lord who cleanfed him from his Leprofy : and

whom he commanded to be adored through

the whole Empire. On the Second he decreed fevere punishments on those who by word

or deed fhould dishonour him. On the

third he decreed like penalties against those

who should persecute or molest any Chri-

flians. Afterward he conterr'd on the Roman

Churches Imperial Priviledges. On the fifth

day he granted immunities to all other

Churches. On the Sixth and feaventh dayes

he added many other Gifts to Ecclefiasticall

perfons : And on the Offave, as wee read in

the Acts of S. Silvetter, Conftantin appear'd in

publick perfectly cleanfed both from his fins and

Leprofy : And coming to the Confession of S. Pe-

ter , he took the Diadem from his bead , and putting off his imperial robes, he taking a spade in his hands opened the earth for a foundation of

4 New Church , and in bonour of the twelve

Apostles be carried out on bis shoulder twelve

baskets full of Earth : and then with great io)

receiving the Bubop into his Chariet , be return'd

3. After this the Pions Emperour extended

out of his publick Treasure. Many of which

Churches (both at Rome aud elsewhere) were

confecrated to the honour of the spoffler and

with great folemnity perform'd.

CONSTAN

Martyrs, as Laurentim, Hippolitim &c. Whole folemn Feeffs he commanded to be observed id. ibid. 1. 4. even by the Pagans with honour ad Ve- 10.1011

4. To these Churches devout Christians repaired with great zeale, and as suppliants here demanded their intercession. This was the practife, not of the meaner fort only, but persons of the highest rank: For thus s. Chryoftom instructs his people of Antioch, He who

XIV.CHA

XIV. CHAP.

years the Imperial Purple, faith he, comes

hitber he embraces the Sepulchers of Martyrs, and

sying aside all haughtines and Pride , he stands

before them in the posture of a suppliant, be seeching them to intercede unto God in his behalf.

8. 2. Constantingoes into the East: and why 3. 4. First Council of Nicea against Arians. s. 6. Its Decree about Easter.

7. 8. Gc. Errour of the Brittains about it. bence derived.

THIS so publick and zealous Profes-fion of a New Religion rendred Confantin odious to the Roman Senate, who could not with patience support the decay of their ancient Superfition. Which was the cause that he grew weary of Rome, and made a progrefle into the Eaftern Provinces : where he intended to establish a new seat of the Empire: which he afterward executed at Bi-Tantium, call'd from his own name Conffan-

2. Another cause there was obliging him to repaire into the East, which was to compose the seditions and tumults caused by the blafphemous Herefy of Arins : Wino denied the Divinity of the Son of God, affirming that time was when he was not though he was the first of all Creatures In which Herefy noca iew Bishops ioyad with him , which occasion'd great disputes and divisions in the Church to the

icandall of Christianity. 3. Conftantin therfore being much difquietted with these tumults, endeavoured first by his own exhortations and letters written to Arise himfelf, and to Alexander Bishop of Alexandria who first reprehended Arim for his Herefy, and upon his obstinacy excommunicated him &cc. to compose their differences : But finding that meanes ineffe-Quall, caufed a Council of the whole Church to be affembled at Nicas in Bithinia confifting of three hundred and eighteen Bishops , who decided that Controverly, determining from Scripture and Tradition, That the Son was Con-Substantiall (ours G. ) to the Father.

4. The Alls and Decrees of which Council not being our present busines, and being

Rii

at large

we read in the Alts of Pope Silveffer, and find afferted by Pope Hadrian and the Fathers of the Second General Council of Nicas &c. Almighty God ftruck Conftantin with a Leprofy: who being anxious to find a remedy, he was inform'd by the Soothfayers that the only way to restore him was by a bath of

infants blood : Which deteltable Medecon

EMP.

A. D. 324.

in s. Tome

his munificence to Gods Church all the Empire over: For as Eufebins testifies , he fent letters to all the Eaftern Buhops encouraging them to build Churches, for which he supplied them

to bis Palace.

EMP. A.D. 325

132

### The Church History of Brittany

DIOCLET EMP.

Enfeb, 1.3.

Емр. A. D. 326

at large declared by ancient and modern Ecclefiafricall Writers , we will here omitt. There also wee may read with what meeknes, respectfulnes & Charity the pious Empersur behaved himfelf to the Bishops, how he refused to be a Indge of the criminations and mutuall accusations of one another : How he fortified the determination of the syned by his Imperial authority, commanding all to submitt unto it; how he banish'd the Areh-

beretick Arise &c. 5. Onely one particular Decision must not be omitted, because our ancient Brittish Church was particularly concern'd in it, and that was the order made for the univerfall observation of Easter , or Feast of the Resurre-Alien, in opposition to the Eastern Iewish custom of the Quartedecimani, This Feast therfore was indiffentably to be observed on the first sunday (or Lords day ) following the sourceenth day of the first meen after the Vernall Equinexe: accordingly as the late syned of Arles and feverall Popes had before ordained.

6. Now because some skill in Aftronomy was requifite to find out exactly the time of the Vernall Equinoxe and age of the Moon, therfore the Councill thought fit to recommend this care to the Patriark of Alexandria. because in Agypt by reason of the evennesse of the region and purity of the aire this skill most flourished. The faid Patriark cherfore, as S. Lee faith , was obliged every year to give notice to the Bishop of Rome of the day wheren Easter was to be observed, to the end that by his letters information should be given to all other remoter Churches. By this means a perfect knowledge of the Feast being communicared to all Previnces the order was, that during Masse on the Epiphany or Twelfth day after the Nativity a Deacon with a clear loud voice enunciated to the Congregation the day of Easter following: by which was regulated the beginning of Lens and all other Feafts called

7. Hence it is apparent that all Veftern Churches, and particularly Bristany, observed Easter conformably to the Determination of this holy Councill, as Paschall Letters could fafely and conveniently be fent into Britts-

8. The faid custom of requiring notice of the time of Eafler from the Church of Alexandria continued as long as that Church remained in Communion with the Roman. But a breach being made between them upon occasion of the Eurychian Heresy prevayling in Egypt , the following Popes would no longer admitt fuch Letters , but undertook themselves the same care: for which purpose they consulted the judgment of other Buhops , as S. Ambrofe teftifies touching himfelf, that his advice was expetted about that

9. An uniformity therfore was still obferved through the Catholick Church in the Observation of Easter. But terrible warrs

and tumults hapning in Brittany not long A. D. 315. after , by which a free commerce with the Roman Church was interrupted, especially after the Infidell Saxons had possess'd themfelves of the sea-coafts, and driven the poore Brittains juto the inward mountainous Provinces , no wonder if they, wanting information from Reme , began to vary in that observation and Rite.

10. It is therfore a great mistake of severall of the more learned among Protestant Friters, who grounding their suspicion on a fharp Controvers not long after ensuing in Brittany about the Observation of Easter between the Northern and Southern Inhabitants, doe affirm that the ancient Bristains follow'd the Eaftern Rite of the Quartedecimani : from whence they inferr that the Goffell was not communicated to this Ifland from Rome, but certain Eastern Apostolicall Missioners.

11. But the contrary is most evident. For Firff it is certain that they received the order about Eafter, from Pope Eleutherim: Again as certain it is that Reftigues Buhop of London caried into Brissany the Decrees of the Councill of Arles. Thurdly wee find expressly in the Letter Written by Conftantin to all Churches, that among other Previnces which observed the order prescribed by the Council of Nices after that of Arles , Brittany Was

12. The Errour therfore which in fucceeding times crept among the Baittains was not the Orientall Jewish way of observing Eafter ( as in the Law of the Pafferver ) exactly on the fourteenth day of the Moon, as the Quarodecimani did , whether that day were sunday, or not : But only this, that when it fell upon a sunday, they did not, as all other Catholick Churches did , delay the celebration of it till the Sunday following, on purpose to declare their opposition to the lewes: but they kepd it on that day in which the lews kepd it. So that once in seaven years, they varied from other Christian Churches. The only cause of which Errour doubtleffe was the calamity of those times when all commerce between the Briefains and Rome was intercluded.

CONSTAN XV.CHAP

Hirrm. Ep.

sur.4 f.457. Euleb. ba.c.

41. Secres,1.1

Enfeb. 16:

ld.ib.c 19.

#### XV. CHAP.

. 2. &c. S. Helenas iourner of Devotion to lerufalem; and Churches built by her. 5. c. The Invention of the Holy

D Resently after the dissolution of this famous Council, Helena the Mother of Confiantin, being near fourfcore years old, had the courage and fervour to undertake a pilgrimage to Ierufalem, there to visit the and fuffrings, and to adore his footsteps, For surely, faith s. Hierem, to adore the place where our Lords feet flood , is a part of Faith. So Magdeb.cen that it was not Superflieion, as the Lucheran Centuriators calumniously impute to her, but an act of fingular counsell and wifedome, as Eufebim, yea by divine admonition received in her fleep, a Socrarer faith, that fle was incited to his journey.

2. The place which the most ardently desired to vifit and adorn was the Sepulcher of our Lord, which she flagisious implety of former Pagans had endeavoured to blott out of the memory of man kind foolishly shinking hereby to hide and make divine Truth undiscoverable, faith Eusebim. So that it cost incredible labour to remove that wast heap of earth with which it had been covered, on the top of which had been raised a Temple to Venus, solemnised with all manner

3. The place being cleanfed, there was by

Conftantins order erected upon it a most

magnificent Temple, the structure and ornaments wherof are particularly described by the same Hifterian. And besides this, the same devout Empresse began the building of two other fumptuous Churches , the one at Bethlehem where our Lord was born , and the other on Mount Olivet, whence our Lord afcended into heaven : Which after her death, shortly succeeding, were finish'd by her Son. In this last place was yet extant the imprefice of our Lords feet, which she honoured wish due veneration : Concerning which the Propher Zacharias long betore prophecied laying: And in that day his feet shall fland upon the Mount Olivet, over against Ierusalem to the Eaft. S. Hierom testifies that the same cu Heb, AH. footstep: of our Lord imprinted on the ground, were showd in his time : And though the Earth was continually taken away by the devotion of Chri-fians, yet those holy fooisteps did immediatly receive their former flate.

4. Hereto we may not omitt to adioyn s Sulpit. Sever. flupendious Miracle related by Sulpitim Severm in these words, That was a wonderfull thing, fith he, that place on which at his Afcension our Lords feet last stood, could not be continued to the rest of the pavement about. For when sever

marble was layd on it, the earth refujed to re- A. D. 126. ceive it casting the stones officimes upward to the the footheps of our Lord there feen are a lafting Monument that the dust there had been trod of by our Saviour- S. Bede adds another Miracle, Bed.de lieb that where the Temple built over the place Sanff c.7. confifted of three flories or concamerations, the

under Roman Governours. VII. Book. 133 CONSTANTIN. EUR.

two uppermost wheref were vaulted with Arches that which was the lowest and most inward could by no art or labour be closed with a vault.

lately been drawn to Faith and Baptism. A

rumour there was that it was still extant hid

in some of those holy places: but where to

S. But whilft these magnificent structures were preparing there yet wanted that which the devout Emprelle most of all defired to find, which was the Holy Croffe on which our Lord perfected the Redemption of mankind, and by the apparition of which her Son had

find it, was the difficulty. Cammand therfore was given that all places there about flould

be digg'd, but in vain At last, saith Ruffinus, Ruffin. Eccl the Religious Lady was by a celefical admonition Hift. L. 10. informed where it lay. Wherupon causing all the 1.78. rubbish to be removed, she found deep under ground three Croffes in a confus'd order. So that her soy was much diminish'd by the uncertainty which of them was the true one. There was found likewise with them the Title which had been written by Pilat in Greek, Latin and Hebrew letters: But yet that being feparated, did not give any figns wherby to discern which was our Lord Croffe. In this uncertainty the onely remedy was to begg by Prayer a Divine testimony It happen that at the same time there was m the Citiy a certain woman of quality who lay fick of a greevom difeafe, ready to expire . Macarius therfore who was then Bubop of Ierufalem feeing the Empreffe and all about her folicisom to discover the time Croile, commanded faying, Let all three be brought, and God will be pleased to shew us that which bore our Lord. Entring therfore together with the Emprel'e and many of the people into the fick womans house, he kneeled on the ground, and in this manner prayed, O Lord, who by thy onely begotten Son hast venchsafed to bring salvation to mankind through his fuffring on the Croffe , and half lately inspired into the heart of thy Hand-maid here present a defire to find the Crosse on which our falvation did hang, Be pleased to shew unto us evi density which of these three Crosses was employed to glorify our Lord , and which for the fervile punumment of malefactours ; and let this be the mark: that this woman who lies here half dead, affoon as she touches the faving Croffe of thy Son, may be recalled to life from the gates of death. Having faid thu he applied first one of the Crosses, which availed nothing : then the fecond , yet without any effect. But affoon as he had applied the third Croffe unto her, immediatly the woman opened her eyes, rose up in perfest health , and with greater alacrity then ever before , she went up and down her house glorifying the Power of God. The was the Empresse satusted in that which

she fo earnestly defired.

XV. CH AP

CONSTAN-TIN. EMP. A. D. 216

Vid. Zofen.

Ambr.de chit.

Theedef.

Theodores.

L. 1. c. 18.

Salpit.Sever

ciph.l.8 c.29. Enfeb.de lau dib Cenffan

hift.1 1. c.18.

# The Church-History of Brittany

CONSTAN. TIN. EMP. D. A. 316

XVI. CH.

but be cause by her care and liberality the region there about formerly obscure, became illustrious. s. We read moreover in severall ancient,

Monuments how this holy Empresse in her progresse through the East having been inormed of the place where the Bedies of the three Magi or Wifemen which came to Bethlehem to adore our saviour new born , repofed brought them with her to her Son Conflantin, who reverently layd them in a Church of his new Citty , from whence they were granflated to Milan , and afterward to Colen.

where now they are with great veneration celebrated. 6. A more particular relation hereof we

read in the Supplement of the Gallican Martyrologe made by Andrew de Sauffay, in thefe words, At Colonia Agrippina in the Gallick Soyle is celebrated the Memory of the three hely Kings, who on this day (the Sixth of Ianuary) Bodies of shefe Saints were by the care and devotion of the Holy Empresse Helena brought out of the Eaft to Conftantinople, where in the Temple of S. Sophia (afterward more magnificently repaired by Iuftinian ) they remained so the times of the Emperour Emanuel: who bearing a great affection to Euftorgim Bishop of Milan, by birth a Grecian, at his earnest prayers bestowd on him those Sacred pledges. Enflorgin presently conveyed them to Milan, placing them in a Church of Religious Virgins. But in the yeare eleaven hundred Sixty and fower the Emperour Frederick having by force reduced Milan to his abedience, granted to hu Chancellour Reynaldus Archbuhop of Colen, at hu most earnest suit, the same three Sacred Bedies, which he transfer'd to Colen, were he reposed them in the principall Church: in which place they are to this day celebrated

with great veneration. 7.In tuch pious works did the Hely Emprelle conclude her worldly pilgrimage The place of her death is thus obscurely described by Eufebine: The Tabernacle of her Body, faith he, was honourd with filendid juneralls: For it was conducted with a great train of Guards to the principal place of the Empire; and there buried in Reyall Sepulcher. From which expression fome collect that fhe was entomb'd at Conflantinople Thus writes Socrates. But Nicephorus better understood the sence of Eusebius. writing thus, when the end of Helenas life appreached, she deceased at Rome, being four score )ears old, wanting one: where her Memory is most

8. Most probable therfore it is that after her Eastern pilgrimage the stayd nor in Greece, but with her Son, or before him, took her iourney to Reme, to visit the Sepulchers of the two Chest Apolles: a devout practise frequented by former Christians, but much more afterward, and particularly by many of our Princes, as will hereafter appeare.

9. In which last voyage of hers, that seems to have hapned which was related out of that by a singular Grace of God she faw her Son

Gregory of Tours concerning her casting away into the ses one of the sacred Nayles A. D. 326. belonging to the Holy Croffe, by which means the was delivered from imminent danger of Shipwrack by a Tempest.

under Roman Governours. VII. Book. 135 CONSTANTING EUR.

10. We read in her life anciently written and conferred by Capgrave, that the brought with her to Rome a part of the Hely Croffe, which with great honour and veneration was placed in a Church , at her request built byher Son, and dedicated to the honour, and called by the Tirle of the Holy Croffe.

11. There likewife is related with what fervour and devotion she spent her last dayes: and how approaching to her death after receiving the sagraments of the Church , the was comforted with a vision of our Lord Iefus encompassed with a multitude of Angells, and holding his Croffe, shining with inexpressible brightnes.

12. Eusebin morcover testifies how her Euseb 1.3 Son Constantin was present at her death, and with a diligent and humble respect attended and ministred to her in her sicknes : in whose presence accompanied with his Sons and Grandchildren she declared her last will. And Theodorer adds, That she gave him many exhortations to Piety, and bestowing on him such Benedictions as Pa-rents usually at their death give to their children,

she departed this world to eternall Happines. 13. The fame Eufebins worthily extolls Constantin for his wonderfull piety and refpect to his Holy Mother : which was to great that be made her partner of the Empire, giving her the Title of Empresse or Augusta, and causing golden Cops to be made and stamped with her Image An Example of one fuch is afforded by Baroniss, and another by Camden , in one fide of which is written Fl. Helena Augusta : and on the other Securitar Provincia, S.T.R. Whereby it appears that flie was transferred by Adoption into the Flavian family. And hence we find that sulvitim severse wrote with truth , that Helena Mother of the Emperour Constantin raign'd as Empresse

together with her Son. 14. After her death Constantin, as Anastasius relates, built unto her honour a magnificent Sepulcher ( Maufeleum , ) where in a Tomb of Porphyry he layd the Body of the most bleifed Empresse his Mother. Which Maufolaum was fituated in the High Way called Lavicana between the two Laurell trees. Nicephorus affirms that after two years he carsed her Body to Constantinople: But constant Tradition affures us that, at least the greatest part of it, remained in the west : Concerning the translation and veneration of which, together with a breif recapitulation of her whole story we read thus in the Gallican Martyreloge.

15. At Rhemes and Orleans this day the Marsyrolog. eighteenth of August is celebrated the Memory Galican. 18 of Saint Helena Empresse, Mother of Constantin, angust.
who having been confirm'd in the Faith by the Holy Pope Silvefter , enioyed fo great a happines.

6. The substance of this relation given by Ruffinm, is attested by the consent of severall other ancient Ecclesiasticall writers, so that to doubt of it, or impudently to deny the truth of it, as the Lutheran Centuriators doe, can be no other but an undeniable effect of malice against the Truth, testified hereby to their confusion.

7. The Pious Lady to declare her thankfullnes to God for to fignall a favour, was not content to build a magnificent Church to the Memory of our Saviours Paßion, but added another which was dedicated to the saving sign of the Croffe , as Eufebine Writes.

8. And as touching the Crosse it self, she took care that part of it should be fent to the Emperour, and honourably layd np in his Palace: the remainder the enclosed in a Boxe of filver, and gave it to the Bishop of Ierufalem, exhorting him that it might be there referved as a Monument of our Salvation: Thus Theodoret: Panlin.Ep.11 To which S. Paulinus adds , That every year on the day of our Lords Resurrection it is produced by the Buhop , and exposed to the peoples veneration: the Buhop himfelf first performing that honour to it.

9. Socrates further relates that Conflantin, assoon as he had received part of the Crosse, beleiving that the Citty in which it was kept, should be preserved in safety from all danger, inclosed it in a statue of his own , which was placed in the Market place of Constantinople on a mighty Pillar of Porphyry. This , faith Eufebius , feem'd to the most bely Emperour a firm bulwark of his

to. Besides the Crosse there were found

other Enfigns of our saviours Paffion . which were not neglected by Helens : to witt, the Nailes which had not only touched our Lords Body , as the Croffe did , but peirced into his facred flesh and finews, being bathed in his blood. Part of which nayles, faith Theodoret and S. Ambrofe, she 2 broderes.Li took care should be artificially enclos' dwishin she Emperours helmet , that therby bis bead might be proserved safe from his enemies weapons; and part the mingled with the Iron of his horfer bits: therby both to give a safe protestion to him, and likewise to fullfill an ancient Prophecy of Zacharias faying, That which is on the horfes bitt , shall be hely to the Lord Omnipotent. And a third nayle she cast into the Adriatick Sea, during a horrible tempest : by which meanes she saved her Marsyr.L. felf and company from shipwrack : Thus writes Gregory Billiop of Tours.

XVI. CHAP.

1. 2. Of S. Helenas piety to Religious

3, de. To Martyrs , S. Lucianus , the Magi , de.

7.8. Gc. Place of her death , Rome : where a Churchis built to the H. Crofe. 12. 13. Oc. Conftantins piety to his Mother.

Augusta. is. 16. Gc. Her Memory celebrated in feverall places. Churches built to her bonour in England.

WITH fuch Alls of Piety, devotion and liberality did Helena adorn her latter dayes: a particular account of which belongs to the design of this History, the being a British Princesse. For which reason we will prosecute the course of her life which feems to have ended the fame year, or in the beginning of the following.

2. An example of her humility and devout

respect to Firgins consecrated to Gods service by a profession of Chaffery, is related by Ruffinm in this manner. The holy Virgins, faith he, which she found at terufalem, she invited to dinner and entertain'd them with fo great devo. tion and reflect , that she thought it a mibecoming thing that her Maids should secend on the Therfore she berfelf being girt after the manner of a wayting maid , fest meat on the Table , gave them cupps to drink, and powred water on their hands. Thus she who was Empresse of the world, and Mother of the Emperour eficem'd her felf no better then a fervant of the hand maids of Christ.

3. Eufebins likewije celebrates her wonderfull manificence shew'd through all her progresse in the Eastern Provinces For whither o ever she came she gave innumerable gifts both to whole citeies and particular persons of all pro-fessions. The poor she muniscently supplied with all necessaries: those who were condemn 4 to worau necessaries: insign was were consument at a di-king in mines, or perpetuall imprisonment she sets at liberty; the oppress dishe delivered from fraud audiniury; and shose which were banish'd she

reflored to their own countrey. A.At her return out of Palestina into Greece, the passed by Drepanum a Town of Bithynia, where reposed the Body of the glorious Mareyr S. Lucianus: Affoon as thee faw thefe holy Relicks lying so neglected, without any mark of honour or reverence, she in zeale to the honour of God and his Martyr caused a fumptuous Church to be built over them, & moreover enlarged the fame place into a Citty, which the compais'd with walls and bullwarks. Which Citty her Son afterward call'd by his Mothers name Helenopolis: and to make her name yet more celebrated by posterity, the Sea there adjoyning was called Helensponeus: not because she was born there,

CONSTAN.

TIN.EMP. A. D. 326.

plem Marty rol. Gallican

6.13. Niceph. i.8. 5.13.

EMP . A.D. 321.

į,

#### The Church History of Brittany 136

enlignened with true Piety to become the first Emperour who openly profess d and courageously maintain'd our most Holy Religion. By his

maintain a our mojt 1003 actigues. 23 of a slightance and wonderfull munificence she performed illustrious works to promote the Vor-

ship of Christ. For incited by piety she took a

journey to Ierusalem, where miraculously she

found the Crosse of our Lord together with the nayles: She cleansed the sacred places from the

filth of Heathenish and tewish superfittions, and adorn'd them with filendid buildings and Gifts.

Moreover out of a Teale to emulate the vertue of

Humility fo acceptable to Christ, she would needs

her felf attend, ferve and minister to the Sacred

Virgins whom she interrain'd at a Feaft. After-

wards at Rome she built the Church of the Holy

Croffe , which she enrich'd with a portion of

the faid faving Croffe. And out of the fame

not just juving croje. And one of rot jume religious propension to adorn Gaule also, she built at Orleans the principal Church, in veneration of Christ crucified. Whose seamlesses

Garment likewife, together with many other me. numents of our Redemption she fent to Triers ,

there to be devously venerated. At last after

Rome, under the patronage of S. Peter and S. Kome, unaer one patronage of 3. Feter and 3. Marcellinus. In after times being illuffriem by many Miracles, and some of which she had per-formed-in her life time, her Sacred Body was

translated into France by Theogrifus a Monk, and

placed in the Monaftery call'd Hauteville, where

is has been illustrated by great numbers of Mira-

cles ; and there it fill continues in great wene.

CONSTAN EMP.

A.D. 324

XVII.CH

proteis a Enemy or the council of Mica, Conflatin defilted from urging his recuestor. A Afterward the Melerians accused saine Athanasus of many crimes but Conflancin upon examination finding his innocence,

CONSTAN,

A. D. 330.

atlanaf. Apo.

Theodor. 1,1.

Esfál.4

Id, ibid.

S. Acacim.

EMP.

quickly absolved and dimis'd him. Yea moreover the pious Empereur turn'd his anger against him who was the cheif Architest of all machinations against s. Athanafim, to witt, Eusebim Bishop of Nicomedia. as appears by his letters written to the people of that Citty and recited by Theodoret, in which he complains how himfelf had been deluded by his forgeries and lyes. And on that occasion he proceeds to pronounce Sentence against the whole faction of the

profes'd Enemy of the Councill of Nices

Arians, banishing Eusebiss and severall other Bishops from their Sees. 5. But the year following , by occasion of

the inauguration of his New Citty Constantinople, among other Examples of his Clemen-cy, he restored them. Nicephorus writes that the Citty was confectated to our Lord and his immaculate Mother with offring the unbloody Sacrifice and prayers. Adding that Conftantins Statue was ereited in a publick place upon a pillar of Porphyry having in his right hand a golden Apple, on which was placed the Holy Croffe, with

the Infeription, To thee, O Christ our God, I commend this Citty.

6. Eusebins describing the Magnificence of Conflantin in adorning this Citty with many Churches confectated to the Holy Marryrs, faith, The Emperour intending to illustrate after an extraordinary manner the Citty called by his own name, adorn'd it with many magnificent Churches, parely in the Suburbs, and parely in the Cites it felf by which he both celebrated the Memories of the Holy Martyrs, and confecrated the Cuty it felf to the God of Martyrs. The principall of those Martyrs are recorded to have been S. Mocine, S Agat honicus, S. Mennas and

7. 5.7omen likewise, an eye witnes, especially celebrats a Church built in a place tormerly dedicated to Vesta, which was afterward named Michaelium, from an apparition of that Hely Archangell. In which many Miracles had been wrought by vertue of the Holy Croffe there erected of which vertue the Authour acknowledges that himself had been partaker. Among which one speciall Miracle must not be omitted; which he relates after this manner:

8. I have been informed faith he that a Soldier of the Emperours Guards called Probianus being afflitted with greivous corments in his feer , not only received ease in that place, but was also ho-noured with a wonderfull ex-divine vision. For he having been formerly a Pagan and converted to Christianity, though he were fainfied of the truth of all other institutes of our Religion , yet he would never be perswaded that the Holy Croffe could be the cause of mankinds salvation. Being thus affe-Hed there was offred to him a Divine Vision, which fet before his eyes the Image of the Croffe, ten by him to the Egyptian Hermits, where we

which usually was sett on the Altar of that Church: and the same Vision declared to him manifeftly that what foever things had been performed either by Angells or Holy men for the publick

under Roman Governours: VII. Book. 137

clareth.

or privat proffit of men fince the time that Christ wascrucified, were not rightly performed but by the vertue of the faving Croffe. 9 Befides theie facred Ornaments, Conffantin added much wealth to endow the holy Churthes built by him: He likewife caufed a world of Copies of the Holy Scriptures to be curiouf. ly written in parchments richly adorned, which he difperfed through feverall Churches in the Citty. He gave likewife great priviledges to Physicions , Grammarians and Profeffours of other Ares , by which means learning much flourish'd there. In a word he endeavour'd to make it equall in all refpects to old Rome, placing there a Senat with

the fame honours and authority into which many Christians were elected, as Baronius de-

#### XVIII. CHAP.

1. 2 S. Athanasius persecuted by Arians. 3. 4. 5. He is banish'd into the west : for his

6.7. Arius conven'd before Constantin. 8.9. Gc. His fearfull death. 10. Pope Iulius.

BVT the restlesse malice of the Arians defender of the Faith declared by the Nicene Council, urged them to invent and forge new acculations against him, of breaking a Chalice; of murdeting a man and using enchantments with his dead hand, of committing adultery by violence, &c. With these crimes they charged him before the Emperour importuning him that he might be condemned

and depoted. 2. Hereupon a Synod of Bishops being affembled at Tyre, Athanafius his caufe was there examined, and though in all particulars his innocence was evidently declared. ver he was condemned by them. Which manifest insustice astonish'd Constantin , as appears by a Letter of his recorded by Saint

Athanafius in his Apology. 3. Notwithstanding these impious Buhps after they had confecrated at Ierusalem a magnificent Church built by Constantin , repairing to Conftantinople there renew'd their acculations, and probably by the favour of the Emperours Son Conflanting infected with their Herefy, did to befeige Conflantins cares, that S. Athanasim could scarce gett accesse to prove his own innocence. Infomuch as by their importunity the Emperour was even inforcio to banish him into the west.

4. This certainly unjust Sentence Saine Achanalius himfelf excuses in a letter writ.

Inferiptions.

ration: Excepting some particles theref which were fent to the principall Church at Orleans, a great ornament and safeguard theretowhere they ere kep'd wish becoming honour. 16. There is extant at Rome, in the Church of the Holy Croffe which was anciently call'd alio the Church of S. Helena, an illustrious Memorial of her : For at the Bafis of her statue there is this Infcription : To our Lady Flavia Iulia Helena, the most pieus Empresse Mother of our Lord Conftantin the Great , most clement Victor and always Augustus, and Grand-mother of Conftantin and Conftant moft bleffed and flourishing Cafars : Iulius Maximia-nus Count and Senatour always most devoted to her Piety , bath made this monument. And another Inscription almost paralell is to be icen at Naples, erected anciently by the se-

nare and people there. 17. It is not to be doubted but that our!fland of Brittany was at least as much devoted to her honour and memory as any other countrevs. But all Monuments fais'd in the times of the ancient Brittains have been confumed by age, and miferable vicillitudes fucceeding. However in following ages the saxens , affoon as they became Converts to Christianity, in severall places express'd their devotion to this most Piens Empresse. For both among the Trinobantes and in the North .

and likewife in Berkshire there is a Town call'd Helenfton from a Church there dedicated to her Memory. And at Bedford an illuftrious Lady call'd Indich built a Monaftery for Religions Pirgins, which the confectated to S. Helena. One Villiam Bafing likewife is fayd to have built a church confecrated to S. Helena at Lendon.

XVII. CHAP.

1. 2. Constantins Zeale against Paganism and Herely. . erc. He is feduced by bis Sifter to favour

Arius, dre. but repents. 6. He adorns his New Citty Constantino

7. 8. Miracles by the Holy Crofe. 9. Other acts of Constantins picty.

Fter S. Helena's death Conftantin re-Aturned into the Eaft, where he ex- Emendered preis'd his zeale against Pagan Idelatry : For Philipph. is Eunapius a Pagan writer complains, Through to had, the whole world the most celebrated Temples a de Paga. were overebrown by Constantin. He made fevere Lawes against Heathenish Sacrifices, mention'd in Theodofius his Code.

2. Neither was he wanting to establish the Churches Peace and Vnity bypublishing tash. 1. rigorous Edits against Hereticks, Nevatians, rigorous Laures againg exercises, revolutions, Palentinians, Marcioniffs, Paulians, Montaniffs, Orc. forbidding all Affemblies among them, both publick and private: and withall exhorting them to return to the Communion of the Cathe them to return to the Communion of the Calmilick Church, that is they might be rendred partakers of its Santlity: and so attain to Truth.

Thus writes Eusebius, adding that hereupon many of them did acknowledge their errours, and at last joyn'd themselfver to the Chur-

3. Notwithstanding being seduced by the Craft of Eusebius Buthop of Nicomedia the Pillar of the Arian fastion, he began a persecution against s. Athanasius , then Bishop of Alexandria This Eusebiss had cunningly infinuated himfelf into the affections of Constantia the Emperours Sifter, by whom at her death he was recommended to Conffanein, in whose mind a scruple likewise was injected by certain speeches of hers, threatning a severe punishment to him after death for his feverity against so many innocents, so she called the Arians. Wherupon he commanded that Arian himself shoul return and be received at Alexandria : For which purpose he wrote threatning letters to s. Ashanafius, that he should be deposed in case he refused him. Norwithstanding being inform'd by Athanasius, that Arius did not repent of his Heresy, but was still a

4.1D.355

XVIII.CH

Esfeb. 1.4.

138 TIN.EMP. read this pallage, Conftantin upon the calum-A. D.330. nus accusation of the Eusebians removed for a time Athanalim into Gaule , that fo be might be deliver'd from their cruelty who fought all opportunities treacherously to destroy him. For thus wrote his Son Constant of blessed Memory, as appears by his lessers yes extant And the same charitable interpretation did his other Son Conflantin who succeeded him in the western Empire, make of his Fathers action : For writing to the people of Alexandria , he faith: To clude the Savage Ap.7 bcod.l.2 cruelty of the Arians, whose lawes were opened to fivallow him , Athanafius was ordered to withdraw himself: being commanded to live under my government. Thus he made his abode in this City of Triers, where nothing necessary is wanting to him. So that no just suspicion can be imputed to the Emperour, as if he wavered, or had deferted the Orthodoxe Faith. 6. This was further confirmed by a memorable accident hapning this year at confantinople. For the Emperour perceiving that Arise, though avoyded by all Catholicks, was defended as Orthodoxe by many others, commanded him to repair to his presence in that Citty: Whither being arrived , Constantin Secrat.l.i. himfelf ask'd him , whether he did approve the Decrees of the Nicen Councill ? He prefently with a chearfull counsenance answered, That he approwed them. The Emperour not content with his affirmation and subscription, urged him to confirm this by eath: in which likewise he complied. But all this was meere craft and impious fubrily. For whilf he made this Profesion and oath, he held in his busine a Paper containing his herely, and swore that from his heart he belesved as he had written Notwithflanding the Emperour being ignorant of his fallacy, beleived him Orthodoxe: and thereupon commanded Alexander then Bishop of Constantinople to receive him into Communion 7. S. Athanasius to this relation adds. That Conftantin having heard what Arise professed and swore, said thus to him, If thy Faith be true and Orthodoxe, then hast sworn well: But if it be impious, and yet thou haft thus fivorn , may God condemne thee for thy perjury. Which imprecation wanted nor an effect. for presently God miraculously shew'd the impiety of Arise , and true Faith of Conftanein , in this manner : 8. Alexander Bishop of Constantinople being Socrat.l.i. unwilling to admitt the Arch-heretick into his Communion , was threatned by Eusebius Bishop of Nicomedia that if he refused ,he would present ly cause him to be deposed. But Alexander being much more folicitous for the true Faith , then his Buhoprick , had his recourse to Gods onely asio stance , and severall dayes and nights lying profrate before his Altar in prefence of his Sacranents , pray'd in thu manner, O God , I befeech

### The Church-History of Brittany

CONSTAN TIN. EMP.

just punishment for his impiety.

9. What was the fearfull successe of these 9. what was the teatful successe of these fervent prayers, is thus related by 5. Athan 46 Strapen, and the Bushop had thus ended his Prayers, he went away full of anxious cognitations: and prefently a wenderfull and incredible thing hapned The Eufebians threaten, the good Buhop prayes. As for Arises confiding in the power of the Eufebians, in his way to the Church he ufed many vain and boafting bablings : when on a fudden he was forced to retire into a common privy to exenerate nature ; where fuddenly , as it was written of Indas, he fell on his face to the ground and burft afunder in the middle: Thus was he deprived both of life and Communion.

10. The consequents of this fearfull judgment Journes thus further profecutes , Tou being done, faith he, the Eufebian faction was fruck with a wonderfull serrour and consterna-tion: and the fame therof was spread not through the Citty only but the whole world almost. By this mean the Emperour likewise adhered fill more firmly to the Catholick Faith: affirming that the Nicene Faith was now also visibly confirmed by Divine authority; and for this reason he much reserved at the end of the Heretick Arises

11. This same year dyed the Holy Pope Marem the Successour of s. silveffer atter he had fate onely one year; in whose place succeeded Pope Islim: whose first year is accounted the last of the Emperour Confiantin : the circumstances of whose death are now to be related.

#### XIX. CHAP.

- s, 2.3 &c. Constantins pious preparation to death
- 6. whether he was baptiz'd by Eusebius the
- 7. &c. Manner of his death: And prayers for bim after.
- to, His Memory celebrated among Saints

NE of the last Acts of Constanting zeale and devotion was, the building at Conftantinople a most magnificent Temple, dedicated to the honour of all the Apolles. The fumptuousnes of its structure is particularly described by Eusebim, who adds That all thefe things the Emperour dedicated , to the c.19. end he might eternise the Memory of our

Saviours Apostles among all nations.
2. In this Temple, faith he, he placed tivelve 11, ibda 60. (Ouxas) honorary repositories, which should be as twelve Pillars for the honour and Memory of the swelve Apostles: And in the midst of them be caufed his own Tomb to be placed, enclosed on each fide by fix of them: Vifely forethinking that the Tabernacle of his dead body would decently and worthily rest there. And having long before framed in his mind this cogisation, he dedicated the Church to the Apostles, having an opinion and beleif, that their Memory would procure

XIX. Ca

under Roman Governours, VII. Book. 130

very much proffit to his foule.

2. Now wherin this proffit did confift, the fame Sutheur thus further explains: the same of unions thus tuttne explains:

It by a provident different defined the place
appartunely for the day of his death approaching
to an introdule propension of his East for freely
than then his Body after death should participate
with the opposites the same common appeliation,
that then he being dad, should also be made. partaker of the Prayers which there should be offred in honour of the Apofler. And with this mind did many of our Brittish and Saxon mind, die many or our pritten and Saxin Kingr and Nobles ereck so many magniscent Churches and Monasseries, for a remedy and redemption of their soules, as they frequently expecse in their Charters of Founda-

4. Other more immediate preparations to a happy death made by the same pious Emperour are thus related by the same Poier: The Emperour, saith he, ensyd his faculties and frength of reason in such a perfection that till the extremity of his age he continued to write Orations, to make discourses with his freinds, and to minister to his heavers advices well beeeming a good Christian. He likewise diligently published Laws, both touching Civilland Milicary affaires: for he had an understanding so dilated, that he could comprehend what soever dilated, that he could comprehensively leter was necessary or expedient for humane life. Now this one particular is worthy of eternall memory, that immediatly before his last day he recited a susome movements vivie on say nay received afor-morall oration in the place accuss once, wherein-by a continued different to the force of the immor-ration of soules, of the remards which God had prepared for those who lived proufly in this world and on the contrary of the majerable end of those who lead ungodly lives. Whach discours pronounced with gravity and constancy and 's effect some of his domesticall servants, that one f them (a Pagan Idolater ) who pretended to wifeiom being ask'd What his opinion was of the Emperours Dration , answered though with some unwillingnes, that the things foken by him feem'd to him to be true : and particularly that be could not but highly commend his discourse against a multitude of Gods. Such entertainments as those the pious Emperour had among his familiar freinds a little before his death by which he feem'd to make the way to a better life

5. Entropin relates that there appeared in heaven at that time a Comes of an unutuall biggnes, portending his death. After which he fell into fome diftemper : which encreafing forced him to make use of hort bathes in the Ciery: From whence, faith Eufebius, he Man removed to his Mothers Citty, Helenopolis m Bithynia where for a long time continuing in the Church confectated to the Holy Martyr S. Lucismus be offred his Prayers and publick vowes to

more east and eaven.

6. The fame Authour in another place pretends that Confiantin was at this time baptis'd by the Arian Bishop of Nicomedie, neer that Cirry. But the generall Tra-

dirion of the Western Church refutes him . as hath been shew'd. Therfore what was done by Conftantin , was not receiving Baptifm, but Pennance, which, the same Eusebins Id. ib. relating it, calls an imitation of saving Baptifm. For thus he writes , when the configeration of his last day came into Constan-tions mind, he indiging this an opportune time for him to be cleaned of his fins which as a mortall man , he had committed , and beleiving that by the efficacy of Divine Mysteries and an imitation of the saving laver of Bapand an initiation of the favoing layer of sap-tissm, bu foule would be purged, he, 1 say, considering these things, sell humbly on hu knees in the Church of Martyrs at Helen-polus, and there consessing his sins, he offred himself a suppliant to God for the pardon of them. And then it was that he first be-

came worthy to receive absolution by imposition

of hands and prayer.
7. In the last place touching his death, the fame Authour thus profecutes his Narration: Affoon as all holy Myflerses were perform'd , he was cleathed with Kingly robes form a, he was common near Across roces, shining brighter then light, and was layd in a bed of a most pure whiteness; for his imperial Purple he rejetted, and would never make use of it afterward. Then with a clear distinct voyce he prayd and gave thanks to God, adding words to this purpose, Now I am assured of happines, and immortall life. now I am made partaker of Divine light. Withall he with deseffatjap bewayld the flate of moferable Pagans , whom be affirm'd most unhappy in that they were deprived of such

8. And when the Censurious and other Su periour Officers were admitted, and deplored with mournfull voyces their unhappines in the loffe of facto an Emperour , withing him a longer life : To thefe be answered that now he had attain'd true life indeed 5 and that himfel only underflood his own happines; for which reason his desire was to hasten his departure to God. After this he difofed his will in which he gave honourable pensions to such Romans as inhabited the Royall Citty new built by him. As for his Empire he left it as a Patrimony to his children. Thus dyed Constantin during the

folemnity of Pentecoft,
9. As for the Vniverfall mourning, the clamours of the people, the tearing of garments and prostration of bodies on the ground practifed by the Soldiers to teftify their inconfolable forrow for fo great losse, together with the glorious folemnization of his funeralls, at which was only of all his Sons Constanting, present; all these things may be read at large in the fame Authour. This one paffage in him must not be omitted, where he writes thus, Great Id. ib. multitudes of people together with the Preists did not cease with seares and much groaning to powre forth Prayers unto God for the foule of the Emperour. wherein they performed an Office very acceptable and defired by the pious Prince

Pid. Sufeb l

FMP. A. D. 337 idibid.

CON TAN

thee to grant that if the opinion of Arim be true

I may dye before the day of diffutation come: But

if the Faith which I professe be true, Let Arim the Authour of all these calamities, Suffer

### CONSTAN. 140

# The Church-History of Brittany

Emp.

THE

imself: And lifewise God thereby there'd his singular goodness to his servant, both in that after his death his Empire descended to his own deat children, and that himself should repyle in the place, is affeited by him, wherein the Manney of the Apriller was upany celebrated.

O That the Church did not doubt of the histories and olers of this stions & ...

the happines and glory of this pious Em-persur after his death, the Martyreleges of the Greek, the Gallican and British Chur-

ches are affured reftimonies : in which on A. D. 37. the one and twentieth of May his Memory is anniverfacily folemnifed, And particularly in Brittany Temples were built and dedicated to his honour. One of which fill remaines in the Prevince of the Ordevices; or Northwales, call'd at this day by his name, which was erected by the Brittains when they Were driven by the sexens into those quarters.





EIGHTH BOOK CHVRCHHISTORY BRITTANY

LCHAP

L CHAP.

1. 2. Constantin divides the Empire among bis ibree Sans.

3. Brittany ander Conftantin the younger. 4 His kindnes to S. Athanafius. y. He is flain by bis Brothers foldiers.

HE Emperour Conftantin at his death divided the Roman Empire among his three Sons, to as that his eldest Son Constanrin emoy'd for his portion the Provinces of Gaule, Spain, Brittany and all other conquer'd countreyes on this fide the Alpes: Confinents the Second Son, being only pre-fers at his Fathers death, took possession of the Enfern Regions, together with Expr., and the youngest ion Conjians had the go-vernment of Italy and Africk.

2. Now the Gests of these and severall sucreeding Emperours we will leave to fuch Hiferians as have written of the generall affaires of the Church and Empire. For having confin'd our selves to matters which con-cern the Ecclesiafical state of Brittany, our purpose is to treat no further of such Em-

persons, then as they are necessary for Christians, or shall concern our own countrey. 3. As touching therfore the second Conwas comprised, his Raign was short, not lasting entirely four years. And all that we can record of him is , that he was constant in the Profession of the Carbelick Faith establish'd in the Great Council of Nicas: wherin he was imitated likewise by his Youngest Brother Conftans: So that by these two Emperours means all the Western Churches were person means an the watern Charless were fecured from the infection of Herefy, which miferably defaced the Eastern parts, by reason that Constanting raigning there sufficed himfelf to be perverted by Eusebing Bishop of Ni-

ter to be perverted by Enjebin Binop of Ni-cemedia and other Arian Heretick,

4. Now an illustrious proof which the younger Conflantin gave of his zeale to the Orthodax Earth, was his restoring S. Atha-nasim to his See of Alexandria atter his two years and four months banishment, during which time he abode at Treers in Germany where he was entertain'd with all honour & where news entertain a win an indicate of liberality by Conflantin. This reflictation of S. Athanafis was perform d in obsequence to the last will of his Father the late Emperson Constantin, as appears by his Sons let-ter to the Church of Alexandria recited by S. Athanasim in his second Apology: Wherin he further writes, that it was not out of disaffection, but rather a tendernes of s.

Athanasius his safety that Constantin fent him into the Feff to his fon that fo he might elude the treacherous malice of his Enemies the Arian Buhops, who left no means unat-tempted to destroy him.

EMP.

The Church-History of Brittany 142

CONSTAN EMP.

A. D. 349

5. It does not appear that this younger Gonflantin ever came into Britteny, which he governed by a Deputy , himself making his residence in Gaule. But in the fourth year of his raign he paffed over into Italy, with what defign it is uncertain, whether out of ambition to invade the portion of his Bro-ther Conflans, or for fome other intention. However he was there traiterously slain at Aquileia, by his Brethers toldiers, and as Zosimus fayes, by his order. By his death the whole Western Empire became the Dominion of Conftans : Who placed in Brittany , as his Liev tenant Verranio, one who a few years tter usurped the Title of Emperour.

II. CHAP.

Sar, 4. Innij

Mart. Ang 24 Feb

Cap grav. in

in Chron.

II. CHAP.

t 2. 3 Of S. Gudwal: His Gefts. 4 The place where he lived. s. 6. Oc. Of Mevorus 4 Prince : and his Son S. Simeen.

1. A Bour this time in Britany there flou-is in the day famous holy Bifliop call'd S. Gutwal, commemorated by feverall Martyrologes and Ecclesiastical Friters, the fumme of whose Gefts is as followeth.

2. He was born in Brittany of Noble parents : and affoon as his age rendred him capable, he was made Deacon , and afterwards a Preist. At which time he largely communicated to others those treasures of spiritual Visdom which he had been gathering from his youth. Infomuch as by his instructions many were so enlightned that they were enabled to inflame others with divine Lave. After this beeing exalted to the Supreme degree of Episcopacy, he so much the more dilated the odour of his hely conversation, Gods Spirit declaring in him the operations of divine Grace, to the great toy of all, both Clergy and people. He received by Succession from his Parenes a very ample patrimony: but despising worldly richesand having loft the taft of fading pleasures, he freely gave all his poffessions to the Church.

3. Moreover seing that his Pastorall Office obliged him to worldly cares and solicitudes, he used hu utmost diligence to disburden and unchain himselfe from it. Therfore recommending his Church to a worthy Succession, he retired himself into a certain Monastery in his own Dio-cese, where he led a persett Monasticall, or vather Angelscall life. Now this Monastery was placed neer the Sea, in a bay wheref the holy man observing a certain vaff rock or Promontory shooting forth, he retir'd himfelf thither to the end he might without interruption attend to God only: in which place he gathered to him the number of one hundred and eighty disciples. But the place being too Brait for fo great a multitude, the bleffed man having recourfe to God alone, in whose Power and goodnes he placed his only confidence, when the Sea at low Ebbe had left dry a great .!

face of the shore, he with a red which he carried in his bands made impressions in severall places of the Sand, and commanded the waves in the Name of Christ, that they should not passe those bounds. At which command pronounced by the holy man one might observe the Sea naturally raying to restrain its violence and swelling; and effettually to this very day it never presum d so transgresse the limits prescrib d unto st. Thus this holy man bid adieu to the world, to to all his freinds in it, all things which it could deprive him of, to all which vanities he was crucified, perfectly bacing his own foule and fenfuall defires. And yet contented not himfelf with this. but continually meditated her to afpire to more Sublime perfection. In order whereo , having communicated his refolution to his Disciples , he communicated his refutering on the Discover for determined utterly to quist his native country, and to passe over into formin parts. For which purpose having provided seven ships, he, accompanied with his Brethren, entred into them and began his veyage, and with a professor gale this listle army of Saines took land in a

4. Now though in the encient Monuments relating his life and Gests, the land where he aborded be not named, notwithstanding there being mention made in them of a certain Prince called Meverus who enjoy'd poffessions in that place, anciently belonging to his Anceffors: Which Meverus protefling Christianity , and for that cause receiving great vexations from the inhabitants who were infidels, he transfer'd his dwelling to a place call'd Corminia, and at this day Cormen, neer a town in Gaule called Monfiruest: we may upon the authority of Malbrane a learned French Antiquary conclude that S. Gudwal took land in the Province of Belgick Gaule inhabited by a People called Morini, among whom he preach'd the Christian Faith, and instructed many in the perfection of a more holy life. For thus we read in the ancient narration of his life:

5. Meverus as foon as he had notice that the Hely Father S. Gudwal was enered into his confines, gave great thanks to God for it : and out of his Treasury richly endowed a Church which this famous Bishop, devout Hermit and worthy Supersour of Monks founded in a strange countrey : where he gave illustrious examples of all Christian werenes to the present age, and left a fragrant odour of his fame to posterity.

6. But before the faid Church and Monafery were perfectly endowed, we find a relation of a wonderfull fact of s. Gudwal. For Meverus together with his wife being much stricken in years, had no children at all When behold about midnight S. Gudwal ap peared in a dream to the Matron , promising her that the should have a son , which himself, as another parent to him in regard of education, would call by the name of simeen. And Meverus being inform'd of this made a promise, that the faid son who was to be born, should both in his own person

A.D. 340.

under Roman Governours, VII. Book. 143 CONSTAN. CONSTAN,

EMP. A. D. 347

and with all his hereditary possessions be transcrib'd to the Monastery. The event suc-ceeded answerably to all their desires: for a fon is born to Meverme, he is called simeon, brought up in learning, and made a Monk: And then it was that the Princes possessions were confered on the Monaftery. It is very probable that this Monastery was feated in a confining part of Flanders neer Ipre, where his memory to this day is with great devotion celebrated, and where a village called Ghelwels feems to afford marks of S. Gudwal's

7. How long the Hely man liv'd there, is not express'd by the writers of his life. Yet Many. As our Martyraloge relates on the fixth of lune, that he refted in our Lord with great Santisabout the year of Christ four hundred and three : and the visions and wonders preceding his death are thus related by those who have written his life :

8. An Angel of our Lord from heaven appear'd to him with a pleasant countenance, saying, O worthy feldier of God, may the joy of our Lord always encrease in thee , and his peace contiaway: entraje in thee, and his peace conti-muly remain with thee. Be ready prepar di-pere long God will call thee one of this world, and those shold meet thy breavenly King with a palm of pristor. This cleftical Medjenger of God his with him a good face, and full his fulle with a Grand of God of the Control of the State of the Control Grand of God of the Control of the State of the Control of Control o (piritual sweetnes known only to God. A second time another Angell appear'd unto him , and time another which all the Archangel, feat to thee from our Lord, by whose command I am to acquaint thee with what shall shortly befall. Behold I declare unto thee the hour of thy departure: for after ten dayer thou shalt toyfully iffue out of thy prison of flesh, and escape out of the dungeon try prijon of ficts, and ejespe one of the aungeon of this world. With inefirmable gladnes thou shalt meet thy heavenly Ling into whose presence we will beare thee, and he will receive thee with glory, enrolling thee among the CittiZens and Courtiers of his kingdom.

9. It is faid that his Mother and fifters

were prefent and affifting at his death, being invited thirher by the fame of his miracles: And after his departure, it feems they caried his body back with them into Brittany, But afterward when the Pagan Saxons demolish'd the Christian Sepulchers in our Island , it was transported again into Flanders : for thus we read in his life:

10. The Holy man dyed the eighth day before the ides of time; and his Budy was buried in the ifle of Plet, or Plecis: where is remained many years, illustrious by many miracles: But many years, uniqueously many misacless our barbarous people afterwards invading the Coun-trey forced the Brittains to fly into forran re-gious, at which time the Brethren of the forefaid Monaflery took up the facred Body, and carried it with them over the Sea which divides Brittany from Gaule; And travelling with this fared pledge, at last they arrived at his own Mo-nastery, where they repost it. Where because it was not entertained with due honour, a certain Noble Marques call'd Arnulphus appointed by

God to be the instrument of the Safety of man; men, removed is to the Monastery of Blandinium in Gaunt , together with the precious Relicks of the famous Confessour Bertulpus, Which Translation was made on the third day before the Nones of December, when Clotharius raigned in France. On which day yearly to this time the facred Body is carried in a folemne Procession And what miracles were wrought feverall times during fuch Processions Cap-

III. CHAP.

III. CHA.

A.D. 346.

1. Constans quiets Gaule and comes into Brittany.

3. A Synod at Sardica : where Brittish Bishops come.

4. Gests of the Synod.

5. 6. Gc. Of Appeales to Rome, &c. 12.13 Gc. S. Athanasius restor d:and again banish'd.

15.16. Constant his death.

I. In the yeare three hundred forty two,
I as Paulus Diaconus writer, great communities began in the Roman Empire. For the Na.
P. Diac. Its.
used all hefitlity against the Romans. But this trouble was quickly appeared by the Emperour Constant, who coming out of Illyricum fought with and subdued them. After which he pass'd over into Brittany, which usually follow'd the motions of Gaule. This appears from Iulius Firmieus, who in a Book dedicated to the same Emperour recounts this journey per- tul. Firmic.de formed during the tempessuom season of Finier, Error profun, telling him that the Brittains at the unlook'd Kulige. 29.

for fight of him were affrighted into obedience . 2. Four yearts after this, upon occasion of great combustions especially in the Esfern Empire, the two Emperours ioyn'd to call a Council intended to be Occumenicall. For the Eastern Bishops of the faction of En febius Bishop of Nicomedia Cheif-Pillar of the Arians , had condemned S. Athanafius in two Syneds , at Tyre and Ancioch. On the contrary Julius Bifliop of Rome in a Synod of Italian Bishops received him into his Commu non, norwithstanding the intercession of the orientals, who ferit to Rome their Decree of the condemnation of s. Athanafius Wherupon a Schism between the Eastern and Western Churches being likely to break forth, to prevent it the Orthodox Emperour Constant earnestly folicited his brother Constantion ro joyn with him in calling a Generall Councill , therby to preserve inviolate the heritage of their Eathers piety , by which he had establish d the Empire, destroyed Tyrants, and re-

duced to his obedience many barbarous Nations.

a. Hercupon

beoderer, b.

The Church-History of Brittany under Roman Governours. VIII. Book. 145 CONSTAN. CONSTAX. EMP. TIUS.EMP A. D. 347 this following Canon : Gaudentius Bishop the Council of Sardica had written to the Buhops what he should doe. Their answer was. That it was 3. Hereupon a Synod was affembled the this following Canon: Caudentine Bishop faid: If you pleafs, let this ke added to this perceive which thou hast pronounced full of Santtiny: Thus when any Bishop shall be depifed by the indements of neighbouring Bishops, and shall published, declare that his intention it is oplead his A. D. 353 A.D.347. of Africa of the Communion of Donatus. And little afterward he faith; Then having taken much bester to allow Athanasius the administrayear following at Sardica in Myrium, to year collowing at sarance in instrum, to which there came out of the Vestern Empire about three hundred Bubbys; and out of the Ess once species favority size. Now among the Western Bilhops some there were who came tion of his Church, then to ha Zard a Civill warr. Sozom. 1 b.3. the Book , and confidering the Decrees of the faid Hence is came to pafe that the Emperour con-Councill . I found that S. Athanasius and other firained by mere necessity fent for Athanasins to Catholick Bishops, yea and Iulim Bushop of Rome no lesse Catholick then they, had been condemcome to him. 14. The year following therefore Athanasius return'd into the East, being recommended caufe in the Citty of Rome : after fuch an Apout of Brittany , as S. Athanasius , in whose peale of a Bishop who seems to be deposed, let not another Bushop be ordain'd in his chaire, till his ned by that Council of Sardica : hereby I was caute especially the Synod met , expressly affured that it was a Council of Arsans. to the Emperour by letters writteh in his behalf by Pope Iulius. He was at first receiv'd affirms, naming one of them, to wit, Refirm-10. Thefe Decrees touching the Superemi cause be determin'd in the judgment of the Bi tu Bishop of London, who twenty years before thop of Romenent authority of the Bishop of Rome , though with some kindnes by the Emperour Constanhad been at the Council of Nices to establish they were not presently received in the 8. Moreover to provide against tedious rime and at last permitted to return to his See the Fairb of the Con ubffantiality of the Son of 16. Can.7. East, by reason of the discession of the at Abrandria delays of causes, and incommodities of God. In which regard to treat more particutransporting witnesses to Rome with excel-Eastern Arian Buhops, yet afterwards in the Council of Constatinople in Trullo, call'd Quino-15. But his abode there was very fhort : for larly of this Syneds affairs appertains to our five charges, &cc. the Hely Syned thought fit the next year he was again expell'd by the present History, for therby will appeare the conformity of the Bristish Churches in those Sextum, they were expressly admitted. And practifes of his implacable enemies the to adjoyn another Decree in this form to adjoyn another Derree in this form: Offin Bishop faid, It is the phasher (of the Synod) that if a Bishop be accorded, and that the Bishop if that Region affembled together shall gove pudgement againgh isms, and depple him from his Degree; in each be who is deposed shall appeale, and hove recourse for the Bishop of the Roman Church, with a defire to be beard before no fliest of doubt can be made but that the Arian Bishops , whole power became in a dayes to the Faith and Discipline of the Ca-Brittish Bishop: caried back with them thefe manner boundles by the death of the Orthotholick Church. 4. For as much therfore as concerns the Atts of this 3 mod, the principall was a confirmation of Faith establish d in the Council Decrees into Brittany : by which their fubordox Emperour Conffans: Who by the confpiracy of Magneneus, Chrestins and Marcellinus , prindination to the Roman See was evidently decipall Officers of his . was flain at Helena a II. A fearth Canon was likewise there town of France neer the Pyrenean mountains, of Nices: Next the declaring the innocence whither he fled having been informed that established to restrain the frequent repair of s. Athanasim, Marcellus, Asclepas and other Orthodox Bishops persecuted and chased of Descens fent by their Buhops to the Empehim : if the faid Roman Bishop shall think it just to have the examination of the cause renew'd, Magnentius had taken on him the Imperiall Purple. There was a common report that rours Court ( ad Comitatum . ) in the regulafrom their sees by the Arian faction , toge-Conftans had receiv'd a Prediction, that he ther with the deposition and excommunilet him be pleased to write to those Bishops which ting whereof a particular honour was attriare in antighbour and confining Province, figni-fying that they should diligently examin the buted to the Bishop of Rome: for thus runs the Canon, If any such come to Rome, whath been should dye in his Grand-mother's bosom ; cation of their adversaries. Then succeeded which was fuffill'd by his murder in a town a condemnation of those Eastern Buhops Canen, if any juen come to Rome, an native co-faid, Lee them present their Pectitions to our must holy Brother and sellow-bubbp of the Roman Church, that he may first examine whether they matter, and determin the cause according to call'd by her name: which deferted the synod , and made a schiferuth and juffice. But if the Bishop who defires his cause may again be heard, shall by Petition 6. His death was defervedly much bewayld matical Assembly at Philippopolis neer Sardica, where they likewife publish'd Decrees by S. Athanafiss, not fo much for the Protenis came may again we mear a strate by Persiston move the Roman Bishop, to fend from his own prefence(clatere two) a Preift is beare and sudge the cause, it shall be in the power and liberry of counts, that he may just examine interest roly be boneft and just, and consequently afford his diligence and care that they may be carried to Court. All the Bishops faid, that this pleased them well, and that the counsell was honeft Then ction, and favours flew'd to himfelf, as for and Cenens in contradiction to the lawfull the greivous calamity which by his losse befell the Orthodox Fasth, in danger to be op-5. Then touching matters of Difeiplin establish'd in this holy syned, the most conthe Roman Bishop to doe as be pleases and thinks prefied by the Arian Emperour Constantius, Alypim Buhop fayd, If fuch men undertake the who remain'd fole Governour of the Roman most convenient. And if he shall refelve to fend fiderable was the confirming by an expresse Empire : though before he could quietly incommodities of a long voyage for the causes of pupills, widdows and such as are unjustly opprespersons, having his authority from whom they are Canen the lawfullnes of Appeales , that is, fent, to be present in judgment with other Bi-shops, this shall be left to his own pleasure. But enjoy it , two Tyrants were to be oppress'd. Petitions for Revisions of Episcopall causes fed , they will have just reason to doe so : But now The one was Fetrannio, who had formerly go from all other Churches both Eastern and vern'd Brittany and afterwards Illyricum if he think sufficient that the Bishops ( of the they repair thisher to make Requests for things Western to the See Apostolick of Rome. The which without casting an odious envy on us , and where being Prefelt he was proclaimed Emform of which Canon is as followeth : faid Provinces) put an end to the controvers which deserve reprehension, can not be granted, therfore there is no reason that such should be rerour by his foldiers : but within a few days let him dee what in his most wife counsell he 6. Qfius Buhop faid : This must likewife necefwas deposed by Constantine, who not only shall judge most expedient. Carrily be added . That it may not be lawfull for spared his life, but allow'd him in his old permitted to goe to the Court. Buhops to piffe out of their own Province into another I rovince in which there are Buhops, un-9. Thus was the matter of Appeales or age a retreat full of abundance ad pleasure.
The other was Magnentius, who took the 12. The syned being diffolved, the Emperour Revisions regulated in this holy Synod : at Conflans employ'd his utmost diligence and authority in the execution of its Decrees. leffe peradventure they be invited by their Brewhich were present no fewer then thirty thren , least they should feem to shut the dore of African Bishops, named by S. Athanafius in his Apology. So that it may feem wonder-Title of Emperour at Auftun ( Augustodunum)in France, and held it three years, till by And wheras the cheifest difficulty was con-Charity. But if it happen that in any Province a cerning the restitution of S. Athanasius to the loffe of a battell he was forced to kill Bishop have a consention against his Brother Befull how the same cause of Appeales could his see, for the Eastern factious Bishops who himfelf. shop, one of the two may call out of another Proafterward in the next age be question'd by wince a Bushp to judge the cause. But if any Bi-shop shall be judged (and condemned) is any cause, yet thinks his cause to be good: In this their fuccessours. But the true ground had made a discession from the Council, had used means to obstruct his return : Herehereof was , that the Donatists had by their upon Constans Wrote to his Brother for his IV. CHAP. fubrilty and malicious diligence abolifhed all the Copies and true Alis of the Council IV. CHAP. reflitution, adding withall by way of mena-cing, that if he should refuse to effect it, he must know for certain, that himself would come this her, cafe to the end the Councill may again be res. Constantiu his Pride : he persecutes the newed, if you please let us benour the memory of of sardica through Africk, in the place of S. Peter the Apostle, that these who have exathem substituting the Asts of the Anti-syned celebrated by a few Eastern Bishop at Faith. A false Councill at Arles. mined the cause may write to Julius Bishop of and in despight of him , restore the Banub'd Bt-2. 3. Pope Liberius his constancy. Rome, and if his sensence be that indement ought to be renewed, let is be renewed, and let Philippopolis, under the title of the synod of thops to their sees. Thus writes Socrates out of 4. 5. His fall : and rifing. Of Felix an Sardica : And their motive was . because in the Emperours letter. the Brifile of that falle Council the Arian 12. Now what effect this intercellion of the him appoint judges. But if he shall approve the cause to be such as that those things which have Bishops made mention of Donatus the Dona-tist Bishop of Carthage. This appears by com-paring severall testimonies of S. Angustin, Emperout Constans had the same Historian thus Tonffanting after this Victory would continues to relate: Affoon as the Eastern Embeen afted in it shall not be again resterated. be call'd Emperour of the whole world; perour understood these things he conceived in his what he decrees herin shall be confirmed, if fuch as where in a certain Epifile he fayes, Fortu-nins the Donarist show'd mee a certain Book, & as if he had bee exalted to a degree above mind no small greif. Whereupon assembling many Eastern Buhops he declared to them how difficult be all your pleasures. The Synod answered, This

out of which he presended to demonstrate that

7. In pursuance of which, there was added

human mortality, he assumed the impious

schotte was offred to him: and ask'd their counsell | title of his eternity: And which was yet worle

			—	TIUS, EMP.	under Koman Govern	ours. V 111. Book. 147
ONSTAN-	The Church-H	listory of Brittany Contribution				left an example worthy to be praifed and imi-
us. Emp.	146 The Church-D		-EMP	A. D.359 ·	own breaft : and thus dyed this most just and mercifull Preter for endavouring to	test an example worthy to be praisen and imi-
\	1 This shop (1	God his Father, not created, he is God his Fathers A. D	0.355		divert the calamities of a multitude of mile-	5. When the Bishops were affembled, the
. D. 355.	all this Pride & power he exteded to the op-	collegue in his Empire, and obtains an endles	'''		rable innocent persons.	Emperours letters were in the first place
	pression of the Cathelick Faith, & establishing	kingdome for infinite ages. Amen.			Table Hinocent Perions	publickly read , by which he took on
	of the Arian Herefy. For which purpose he used his utmost endeavour to pollute there-	4.3				him to prescribe Laws unto the Synod
	with the Veftern Churches alfo. For comman-					what they flould doe, and what they
	ding a Council to be affembled at Arles in		2	VI. CHAP.	VI. CHAP.	should forbeare. For , faith Saint Hilary ,
	France, he by violence extorted the suffrages	V. CHAP.	CHAP.	VI. CAAL		he severely enjoyn'd them to determin nothing
4. D. 353	of the Buhope to favour his Herefy and con-	l '			1.2.3.4. Councill of Ariminum. Wherin	which might touch the Eastern Bishops , but
	demne S. Athanafine, drawing into the fame	1. Gratian Propretor of Brittany : deprived.			were Brittish Bishops : poor but gene-	only themselves : And in case they thousand
	impiety also the Legats of Pope Liberius, who	2.3 &c. His Succeffour Martinus , a just			7744	transgresse this his order, he declared a Nulli
	newly had succeeded tulins. So that unlesse	man:Crnelty of Paul the Notary Martinus	1 63		5 6 6c. The Councill as first constant and	lity in their proceedings. He commanded them
	tiberian had expressly proteited against their	kills bimfelf.				withall that having finished their Decrees,
	Sentence, he would deservedly have incur-	Kim nimited.			Orthodox	they should fend them to Court by ten Bi-
	leed the fame fufpicion.				10. It is syrannifed over.	shops ch fen by common consent. In the In-
	2 On the contrary whilft Conffantise remai-	J. W Hilft Conflanting in the west thus A.	D. 355-			feription of which Letter it is observable that
.D. 354:	ned in France, Liberise more then once ioli-	a mineted die camming ammin			HE year of our Lord three hun-	he writes himfelt by the Name of Conftantin,
	cired him by Legges and Epiffles in the behalf	FAITH . The Propretor of Brittany was Grainan,	1 18	A. D. 359.	dred firty nine was blackned with a	not Constantine.
	of c Athenelius, complaining that the lunra-	Father of Valentinian who was afterward			publick scandall, the greatest that ever ex-	6. But notwithstanding these threats
l	ages of Rubant were mercinarily fold accor-	Emperour. He was rais'd from a vile ori-			poted the Church both to danger and	the Holy Bishops courageously performed
l	ding to the Princes inclination. He wrote	ginal to that high degree for his courage			infamy : and that was the great Council of	their Dury. For, as the same Holy Father
i .	likewife to S. Enfebrus the famous Buhop of	and vertue. He was call'd by a mock-name	1 1		Ariminum , affembled by the authority of	relates, they confirmed the Nicene Creed, for-
l	Vercelles exporting him to courage in main-	Funarius the Repe-man : because in his As	r.Fille.		the Arian Emperour Constantin , with defign	bidding any addition or diminution thereof:
	taining the Catholick Faith, and oppoing	younger age having been a feller of ropes, in	V alcei		to abolish the Faith of the Consubstantia-	Prosesting that they would never depart from
1	himfelt to the violence of advertaries.	he was of fuch strength that five soldiers mi	m.		lity of the son of God. Concerning which	the Faith which they had received from God
l	a. Whereupon Conflantim, perceiving that	could not with their ioynt forces wrest a	1 2		Councill, sulpitim Severm gives this rela-	the Father by the Prophets, and our Lord
A.D.355.	Page Liberius his defending of S. Athanafine	ropeout of his hands. This Gratian having		37 m	tion:	lesus Christ , which the Hely Spirit taught
Į.	rendred unprofitable the Sentences of his	incurr'd Conftantine his displeasure by ta-	1 1	Salp. Severe	2. Conftantius , faith he , commanded a	in the Gospells and writings of the Aposiles,
1	syneds pack'd against him, used all possible	vouring the faction of Magnentine, was de-		High lib. 2.	Council to be affembled at Ariminum a Citty	according as was delivered by Tradition of
1	endeavours to win him by promifes and	priv'd of his Office and Estate.		30	of Italy : and withall layd this injunction on	the Fathers succeeding the Apostles to the
Athanaf. 4	. I Common so his party But thele allurements	2. There fucceeded him in the Government	- 11		the Prefett Taurus , that when the Bichops	times wherein the Controversy was debated at
folisat.	proving uneffectuall, he tent for min : and	of Brittany Martinus . a Propretor who gover- ned this Island with great justice and kind-			were mett together, he should not permitt them to depart till they had all confented in one Faith:	Nicea against a Heresy which then arose. To this Desinition all the Catholick ishops in the
	Libertia being come to his picience, with				promifing him the Confulship if he effected this.	Synod unan: moufly agreed.
1	great liberty of freech to him , as S. Athanafius	nes to the Brittains. But his Governmene and life lasted not long, being interrupted upon	- 1	<b>200</b>	Sending therfore his Officers through Illyricum,	7. In which Definition it is observable,
1	relates:protesting his readines to suffer all things,	this occasion.	\		Italy, Africk, Spain and the Gaules (under	that though it was grounded on the Holy
1	rather then from being a Christian to become an	3. The Emperour Constantine being a Prince	W.		which was comprehended, Brittany, as	Scriptures , yet those Scriptures are inter-
1	Arian. At which the Emperour being highly	extremely suspicious, employed severall	ellin Lite		being governed by the same Pretect:)	preted by the fuccessive Tradition of the
1	offended, fent him into banifhment to Beres	Officers to fearch out all fuch as were guil-	.I1.	1900	they summoned and drew together out of the	Church. Whereas on the contrary the fa-
Theodoret	aCitty of Thrace. Whereto he chearfully fub-	ty of any practifes against him. Among			Vestern Empire to Ariminum more then four	ction of a few Arian Eulops separatedly
hift.1.2. <	. I mirred, and would not accept hive numerous			100 A 100 A	hundred Buhops.	framed a Decree , which according to the
1	crowns, which the Emperour fent for his maintenance. Into whose place was substi-				3. To all thefe the Emperour commanded	almost vniform practise of Herericks , was
1	tuted a certain Roman Preift called Felix, one				that allowance for provisions and ledging should	pretended to agree with the simple words
1	who though in judgment a Catholick, yet	matters : who was therfore fent into Britta-	1		be given. But that feem'd an unfeemly thing	of Scripture , interpreted by themselves.
1	condescended to communicate with the	my to bring over in chains fuch foldiers as			to our Bishops of Aquitain , Gaule and Brittany:	For thus writes Saint Achanafius : In a
1	Arians.	had intermedled in the conspiracy of Ma-			and therfore refusing the publick allowance they	Creed made by them they protested the
1	t in his evile listle	gnentime. This employment the Notary exe-			chofe rather to maintain themselves at their	Son of God to be like to the Father who begott
A.D.357-	above two years, but returned with as much		1		own cofts. Onely three Bishops which came out	him : whose generation according to the Scrip
1	infamy as he had submitted to it with glory.		- 1		of Brittany , being deftitute of subsiftence from	tures no man knows but the Father only. At
1	For wanting constancy to support the		1		their own Sees , were consent to make ufe of the	for the word Substance , it being simply fett
1	tedious delay of his baniflment, he yeilded				Emperours liberality, for they refused the	down by the Fathers , not underflood by the
1	at last to the condemnation of s. Athanafine		ŀ		contribution which the reft of the Buhops offred	people, and occasioning great scandall, in a
1	and subscrib'd likewise to a Confession of		- 1		to them , efteening it more becoming their	much as it is not expressly contained in Scrip-
1	Faith fram'd in a Synod at Sirmium , in which	the Province, Paul being extremly incensed	1		dignity and Santisty to be a charge to the publick	tures, they decreed that it should be quit-
1	though there was nothing hereticall, yet the	hereat, out of a feare least if he should	1		Treasure, then to particular persons.	aboluhed, and that for the future no mention
1	word of Consubstantiality not being express'd	I furcease his cruelty, the Emperour Would	- 1		4. Thispaffage (faith the Authour) I my	should be made of the Substance of God , because
	lin ir his fubicription was icindalous	impute it to want of zeale in him , he by his	1		felf heard related by our Buhop Gavidius and	the Holy Scriptures have never mention'd the
1	arguing an unlawfull compliance with the	labrilty ( for which he had the Sirname of )	į.		he told it by way of reprehension and diminution	Substance of the Father and the Son. But we
1	Ariani.	Catena, or a Chain, given him ) involved	1		of them. But I am quite of another opinion , and	fay that the Son is in all things like to the
1	6. But being return'd to Rome, he broke of	the Preter himfelf also in a suspicion of the			efteem those British Buhops to deserve great com-	Father , as the Holy Scriptures dee fay and
1	all commerce with the Arians, rejoyn'd him	-   fame guilt and treason. And being very ear-			mendation, first for that they had devested	seach.
1	felf to s. Athanafius his Communion , and to	nest to seise upon him and putt him in fet-			themselves of all propriety : and next that	8. The same Father adds , that when these
1	demonstrate the Orthodoxnes of his Faith, in	ters with the rest , Martinus in his own	l		they chose rather to be obliged to the Empe-	Arian Bishops , of which Valens and Vrfacine
1	in Epifile to him recorded by S. Athanafin	defence fettupon Paul with his fword , and			rours Exchequeur , then their Brethren for	were cheif, faw that they could not im-
19. Al	rimfelf, he wrote thus, Our Confession, me	wounded him, yet with to remitle a blow,			their maintenance : In both which regards they	
10 A 20	g ad   neloved Almananius, u that the word wine se	that the wound did not prove mortall:				
:pittet		whereupon he turn'd his fword upon his		,	•	T ij faid,
			۱ ۱			

under Roman Governours. VIII. Book. 145

CONSTAN. TIUS EMP.

A. D. 359

CONSTAN.	148	The	Churc	h-Hi
A. D. 359.	stand in ne	orthodox ! but	: For we have : For we have t that we mig the Truth, an	he con-
ld. ib-	entroduce N upon they she Council nounced V tius, Caius excluded fi 9. Whit Letter infthings:	speciates into the special state of the special state of the special s	ne conversations for the same of the same of the same of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a competent of the council by a	see rest of sees pro- Auxen- ticks, and hurch. ommon all these this me- the Arian
	with then and peace in cafe the word, Su wrote, It that peace	o induce the n, used this a would be r hey would bffance: the r is not, it Vrs. will follow by instant true.	rgument, The eftored to the relinquish of Catholick Bish decius and Vale the Subversion For how can	that Vnity e Church, that one ops there ons affirm, of things those men
	behave the away peace and diffuries, and fion the the Countries who seems the pove	comfelves pea ce? On the co rbances will fly particularly at y begg'd leav cit might be cety, age and or in it.	netrary more of ring up both in Rome. And it e of the Emp diffolved, co	ententions to ther Cit- n conclu- erour that enfidering f many of
	cefs'full Arian broke'f	Conflantius po his Design v Mubelest into	rceiving how so of introde the Veftern oen tyranny	Churches, come of

VI CHAP.

# The Church-History of Brittany

into the same dignity of Casar and Successions in the Empire Iulian younger Brother to Gal-lus, afterward called the Spostar, whom he ame to the Meeting, not because we ] fent with an army into Gaule, to reprelle the irruptions of the Franks and other German Nations.

2. In the fourth year of his Government 2. In the routin year of his Government troubles arifing in Brittany, he fent over Lupicinus tolcompose them. These troubles were caused by the excursions of the barbarous Nations, the Piffs and Scotts, faith Marcinus therfore strengthning his Army with auxiliary companies of the Heruli, Baravians and Messans, in the midst of Winter took fhipping at Bullsign (Bononia) in Gaule, and landed at Richberen (Rutupiz) a Sea-town on the other fide : from whence he mar-

how to proceed. 3. But he was not permitted to perform any confiderable exploit against the enemies, by reason that Iulian proclam'd Emperson by his Army was icalous of him, least if he floud be inform'd of his rebellion against Confiantins, he should practise his Army against him. Whereupon stopping all passages from Gaule into Brittany, he recalled Lupicinus and in his place fent for Generall of the British Army, Gumeharins.

4. But neither did he doe any thing worthy of memory, for notwithstanding any opposition of his the score, a people which came out of Ireland, rooted themselves so firmly in the Northern parts of this Ifle, that dayly encreasing, they in after ages establiffi'd a Kin 'om there to them felves and posterity to this day. Hereto pertains that passage of Giraldus Cambrenfis, Is must be ob-ferv'd, faith he, that when wele obtain'd the Monarchy of Ireland, the fix fins of Mured King of Vifter passing over in a considerable fleet, poj-(es'd themselves of the Northern parts of Britta ny. Thence a people descending from them called by a peculiar name, Scotts, dec inhabit that conter to thefe times. Now this Prince called Nele, the Monark of Ireland, raigned in the dayes of the Empereur Conftantint , as Buhop Fisher collects from the nameles Autheur of the Life of S. Perrick. Which if it be true, then it is probable that the irruption of the Sorrs and Pills mention'd by Marcellinus . Was the fame which Giraldus speaks of. And it is very likely that among the fix fons of Mured, the eldest was that Reuda of whom S. Beda writes, faying, In processe of time Brittany, after the Brittains and Pitts, received a third Natum of Scotts, who feated themselves in the countrey of the Pilts. These coming out of Ireland under the command of their Captain rectan smart recommand of the Capture Renda, parely by freindiship, and parely by the fiverd poficif d themselves of those feat; which they hold to this day. And from this their Ca-

prain Reuda, they are called Dalreudins.
5. This is the first time that mention is

under Roman Governours. VIII Book. 140

made of the Nation of the Scotts by any ancient Authour : Which argues that in this age they first came into Britishy. Yet, faith Camden , it was a good flace of time before they enlarged their Seats beyond the corner of which they first, took poffession. But afterwards they invaded the Pitts, and in many battells almost wholly conjumed them, about the time that the Kingdom of Northumberland, by the incursions of the Danes , and civill contentions was in a manner utterly ruind. And after that time, all the Northern part of Brittany cook the name of

VII. CHAP.

2. Brittish Bishops Orthodox : S. Hilaries Epiftle to them.

3. 4. Of Restitutes Bishop of London.

1. T Hough our ancient Historian Gildas, and after him S. Beda doe relate that Gld introd. Carbolik peace and Vnity remained in the Brit-58. L. L. C. S. tub Churches from the time of Diocletians per-fecution till the age in which the Arian impiety raged, wherby it may feem that they began to be intected not long after the Council of Arminum : Yet that this infection did not spread much in this Isle in those dayes, appears by a Letter of S. Hilary about the year of Christ three hundred fixty one to the German, Gallick and British Buhops in antwer to one fent from them to him during his tedious Exile caused by the Arian Buliop of Arles ; Saturninm; who circumvented the Empereur Conflantine by falle fuggestions against this holy Bishop, and induced him to banish him out of Gaule into Phrigia and

other Eaftern countreys. 2. In which letter he congratulats with this Island for its freedom from the poylon of Arianism, for their refusing to accept an Hererical Profession fent from the Council , of sirmium , which they moreover coura-, geously condemn'd, notwithstanding all , the practifes and threatnings of their , neighbour Saturninus to intimidate them. "Which constancy of theirs was so famous , almost all the Empire over , that their " example induced some even of the Eastern , Bishops to be afftamed of their Herefy. "Moreover in the same letter he satisfies , their enquiry touching the opposition of ,, the Avian against the Carbolick Fairb , de-" claring the principall grounds and argu-"ments on which they built their impiety: "and testifies his great ioy for that they "profes'd their Communion with him ,, though a banish'd man, which they refused , to the Arian Buhops of Gaule.

3. Among these Orthodox British Bishops to whom s. Hilary wrote, feverall Authours

A. D. 61 mention the name of the old Bifhop Reftituem, Bifhop of London, who about forty fix years before had been present at the first Council of Arles. Neither is it at all incredible that he fould be alive at this time: Since we find of the of Corduba who prefided in the Council of Nices , Sardics , and Sirmium , to have liv'd above a hundred years, though spain his countrey generally produces not ic long-liv'd persons as Brittany. To this kefirmens the Centuriators of Magdeburg from Bale attribute the Writing of Several Epifiles to S. Hilary : and Piefens reckons him among the Illuftion British Friters, affirming that he left behind him one Book of Epistle to the fame Father.

rius.Emp

VIII. CH

. It was about this time that the faid Refitures dyed: whose Successour in the Bishop rick of London was Theodowin, renound in History by his name onely, and See.

VIII. CHAP.

1.2. Of S. Kebius taught by S. Hilary. 3. 4. Made Bishop of Anglesey &c. 5. 6. Goes into Ireland : baptizes S. Albeno erc. and resurns.

A Nother illustrious proof of the parity of the Faith of the British Church was S. Kebius, firnamd Cornius, Son of salemen Duke of Cornwal : who is reported to have undertaken a journey into Gaule to s. Hilary newly return'd from Exile, to be more perfectly instructed by him in the (4tholick Faith : Which lourney Pirfess lays was occasion'd by the unhappy springing upp of the Arian Herefy in Brutany.

2. Capprave in the Lite of S. Kebim fays. that he abode severall years with s. Hilary, improving himfelr in learning and Sanctity whereto God gave testimony by conferring on him the Grace of Miracles , fo that he gave sight to the blind, cleanfed the Leprom, and bealed those who were dumb , fick of the palsey

and poffess d with Devills.

3. The same Authour, together with our other Historians Leland, Pitfaus, Spelman &c. affirm that after some years the Holy man was admonisti'd by an Angell to return into his own countrey, whereupon being colecrated a Buhen by S. Hilary , he placed his see in the Ifle of Anglesey (or Mona:) and by his holy example and found Doctrin instructed the Venedora and Monudes, northern people of Wales. It is faid likewise that being arriv'd in Brittany, he was requested to come and undertake the Principality of Cornwall : but atterly refused to accept any worldly au-

4. After these things, saith Capgrave, Kebim v.th ten of his Disciples, who were Monks, descen-ded into the meadow of King Ethelic, pitching his

VI. CHAP.

he Catholick Buhops he caused to be shut up

n prison, others he afflicted with famin and all manner of opprobrious usage, not

luffring any to depart, till he had compell'd

them to subscribe to a Form of Belief, wherin

though nothing Hereticall was express'd,

yet the true Fath was at least diffembled,

and consequently the Arian faction pre-

vail'd in power through the whole Empire.

Iulian made Cafar.

2. 3. Lupicimus Governour of Brittany recall'd Gumobarius (ucceeds bim .

4 The Scotts invade Bistiany : Now firft named.

conflantius to difburden himfelf of fome part of the cares of the Empire did in the year of Christ three hundred fifty one create Gallus the Son of his Vncle Annil alianus Cafar, & gave him to wife his fifter Conffanting, fending him into the Eaftern parts to govern there: But three years after, for his cruelty and other enormous crimes he caufed him to be emprison'd, and his head to be cut off. And the year following he assum'd

Tius.Exp. D. A. 361

Constan

CONSTAN

TILIS.EMP.

A. D. 361.

VII. CHA

Hilm.in

cellinus, which wafted with all cruelty the chin 1, 22 Northern Provinces bordring on them. Lupi- c i. ched to London , there intending to advise

TIUS.EMP. A.D.361.

#### The Church-History of Brittany 150

tens there. Whereupon the King fent to enquire who they were that durft prefume to enter into his meadow. The Meffenger returning sold him that they were Monks. Therupon the King prefently arose with all his family, intending to cast those Monks out of his countrey : but in the way he fell from his horse which dyed, and the King with all his followers were firuck with blindnes. Then did the King proftrate himself on his face before S. Rebims, devoting himself entirely to God and his servant Rebims: and immediatly by the holy mans prayer they were all healed. After this the King gave to the man of God two Churches : who having given the King his benediction retired to Menevia (afterward calld S. Davids :) from whence he failed over into Ireland, where having built a Church in a certain Island , he remained

there four years. 5. Very probable it is that this s. Kebine was the fame British Preif who baptis'd the trish S. Albem : For in the Life of that Saint Irish S. Albem : For In the Little Citalians, recorded by Bishap Piher we read this pallage; Lathania gave the Holy Child so certain Britains, who brought him upp with great cure, giving him the Name of Libem, because he was found alive under a rock, and the Grace of God was with him. After thefe things there came thither & certain Brittish Preift , fent by the See intiners a certain Brittein refly, jens by the Sea Applished, into Ireland, many years before S. Parrick, to fiw the Faith of Christ there. But the Irishmen being Fagan; would not receive him, now believe hit Delfrin, except a very few. He came then to the Inhabitants of Munfter, where he found the Holy child Albems praying in the open aire with his eyes rais a mp to heaven, that the true Faith might be reveal d to him, and faying, My defire is to know the Creatour of all things, and to believe in him who made heaven and earth and all creatures in them : For I know that the Elements were not made without a skillfull Forkman , neither could any man produce these things, when the hely child had thus prayd, the said Press who over-heard him, salused him and according to his hearts defire infruited him in all things : which having done he baptis'd him , continuing the

Same name of Albem to him. 6. Befides S. Albeus , the Ecclefiaficall Monuments of Ireland record severall other perfons converted and baptis'd by the fame Holy Brittish Preift, as Meclarus and Liaxanus persons eminent in sanfity , and illustrious for the number of their Disciples : All which moreover were exalted to Episcopall dignity before s. Patricks arrivall there. Which they esteeme no disparagement to his Apaffleship, which began in the year four hundred and

7. After some years abode in Ireland, the Holy Bishop Rebim returned to his See in Anglesey, where he dyed in the year of Grace three hundred and feaventy. The place of his buriall feems to have been among the ordevices , in Denbighsbire. For in the Story of s. Finefred written by Rebert Abbot of Shrewsbury we read that the Holy Virgin was

buried neer to the Sepulchers of Chebam and Senanus at a place call'd Gwethern (Witheria-cum) in the western part of Denbigh-shire. Which S. Chebaus, was no doubt the fame with this our S. Kebim, An illustrious Monument of whose Memory is still remaning in Anglesey, where, faith Camden, the Holy Pro-montory looking towards Ireland, Vulgarly call'd Camien, in Mond mist Holy-head, is by the Natives nam'd Caer-Gubi. from Kebine a Holy man and Disciple of S. Hilary Bishop of Poiltiers. Neither is S. Hilary himfelf forgotten there, his memory being preferved by another Promontory call'd Hilary-

#### IX. CHAP.

1. 2. dec. Of S. Patrick : the place and time of bu Birth : Hu Patents &G.

HE fame year in which S. Hylary A. D. 361. retun'd into Gaule from banishment (at which time s. Kebim repair'd to him was illustrious likewife for the Birth of the great Apofile of Ireland s. Patrick. True it is that among our Erclesiastical Historians there is great Variety as in the number of the years of his life, fo confequently in fixing the year of his Nativity. But the feries of his Life and Gests seems to be more exactly computed by Filliam of Malmibury , Adam of Domerham and John a Monk, who have written his life more accuratly then any, out of the mider all Ancient Records of Glaftenbury , and Probus death. And by their account, ascribing to s. Patricks life one hundred and eleaven years, and fixing his death in the year of our Lord four hundred feaventy two, his birth must fall on this year three hundred fixty

2. Now though some Historians, and among the rest Mathew of Vestminster, and Baronius likewise, doe affirm that he was born in Ireland, yet the greater number, and those externs also, doe acknowledge him a Brittain : neither is this denyed even by the Irish Friters themselves.

3. But there seems some difficulty in affigning the particular Province in Brittany where he was born. Bishop Viher is of opinion that the place of his Nativity was a Town call'd Kirck-patrick fituated between the Remans anciently cast up a rampire to exclu-de the barbarous Caledonians and Pills. And hereto he adds this observation, At this day (faith he ) the ancient limits of the Provinces being chang'd , fo as that the Cafile of Dunbritton does not now, as formerly , belong to the region of the Britiains, but Scotts: hence probably it has happed that some have affirm'd S. Patrick to have been a Scott.

4. This

### under Roman Governours, VIII. Book. 151

CONSTAN TIUS.EMP.

A. D. 361.

CONSTAN

Trus.Emp

IX. CHA.

trick was by birth a Brittain, yet mistakes in the particular Province. For it was not in the Northern parts of Brittany that he was born, but in the south-west coast among the Dimete dwelling in the Province call'd Penbrock-

contra in

Dimmir .er

shire as belides Staniburft a learned Irish Antiquary, it is afferted by our Learned Camden. The words of Staniburft are thefe, In the year of our Redemption three hundred fixty one a certain honourable and vertuous person call'd Calphurnius, or Calphurinus had by his equally vertuous wife , whose name was Conchessa son, who at his Bapsifor was call'd Suchar or Socher; which name afterward was by S. German Buhop changed into Magonius : and in conclusion by Pope Celestin he was named Paerick . Now Patrick was born in a territory of Brittany lying by the Sea, which anciently was named Triburnia , or Ei-

4. This conjecture of fo learned a Friter.

though it confirms our polition that s. P4-

burnia. This is a place of the Dimera in Penbrockshire, called by Peolomy the Promontory of the Oftopica, and at this day S. Davids or Menevia (Menew.) A countrey this is flony ambrele 3. and barren ( faith Giraldus Cambrenfis ) neither cloath'd with woods, nor divided with rivers, ner adern'd with meadows: but en all fides expos'd to winds and tempests. Notwithstanding this rude untruitfull place, as Camden relates, nas the retreat and dwelling of persons eminent in faultity. For Calphurnius a Brittish Preist, as we find in our Ecclesiastical Records . in a valley of this countrey call'd Rofina had by his Wife Concha the Sifter of S. Martin Bishop of Tours a Soncall'd Patrick the Apostle of Ireland: And

alfo David a most Religious Bishop removed his

Archiepiscopali See from Caer-leon ( Isca Legio-

num ) in Monmouthshire to Menew , which is the remotest corner of this Region. 5. In these testimonies we find not only the place of S. Patricks birth, but the names

of his parents also. All which though with fome variety is confirm'd by S. Beda, who writes thus: S. Patrick, who was also called Sothet, was by Nation a Brittain: There after great tribulations suffred in his youth, he became an infrument of salvation to his nation and countrey. He was begotten in Bristany by his Father Calphurnius a Deaton, who was the Son of Potitus a Preift : and his Mothers name was Concha. The place of his birth was a village call'd Bannava in the Region of Triburnia, not far distant from the Western Sea. Which village we find was unquestionably situated in the Province of Neuftria , where anciently Gyants are faid to

the first Describer of S. Patricks Gests. 6. Now wheras Calphurnius the Father of S. Patrick is faid by some to have been a Preift, or more truly by S. Beda, a Deacon: we are to understand that according to the Ec-elesiastical Laws and custom of that age, his Father after receiving holy orders protes'd continency, as s. Hilary of Politiers and S.Refirurus Bishop of London likewise did.

have dwele. Thus writes S. Beda from Probus

7. And as for S. Patricks Mother, called

Conches or Conchessa, fle was Sisier, or rather. as Bishop Vsher judges, daughter to the Sifter of the famous S. Martin Billiop of Tours, who flourish'd gloriously in this age; and who 841. according to Sulpitius Severus his computa- Sulp Severin tion was at this time in the forty fifth year vit. S. Manuof his age. He came out of Pannonia (Hun- | nic. 1. gary : ) descended from parents , faith the same Auchour , according to worldly dignity of ne mean degree. Thus much of the Birth, countrey and Parents of this glorious S. Patrick :

A. D. 161. of whose wonderfull Gefts we shall in profecution of this Hiffery have frequent occa-

X. CHAP.

X. CHAP.

1. 2. 3. 4. &c. Iulian succeeds Const intius; Becomes an Apostate and Persecutour. 7. Oc. Is flain : to whom Invian succeeds : and restores Christianity.

10. Iovian dying Valentinian is cholen Em-

onstantius in the five and twentieth year after his Father Conflantins death, and in the eleaventh after the death of his Brother Constans, dyed of a feaver at Mopfuestia in Cilicia, to whom Iulian formerly created Cafar by him , fucceeded in the Empire, which he polluted by his infa-

mous Apostacy.

2. He had from his infancy not only been bred in the Protession of Christianity, but was likewise inscrib'd in an interiour Ecclefialtical Degree of Letter : but being of an inconstant curious disposition, and unfortunatly falling into the acquaintance and freindship of certain Pagan Philesophers and Magicians, he was perverted by them : And though during Conflantius his life he dillembled his change, yet being posses'd of the Empire he publickly profes'd not only a defection from the Christian Faith, but an implacable harred of it, and refolution to employ all the power of Earth and Hell to

3. The first proof hereof he gave, as s. Gregory NaTianTen witnelles, in taking away Gree. Naz that famous Labarum, or Imperial Enfign of the Croffe , which in Constanting and Constantius his times leading their Armies had given them assured victories: in place whereof he restor'd the Images of the Heathen Gods and Devills , together with the representations of Eagles, Dragons, Wolves, Minorauri, &c. which the foldiers were commanded to

4. Moreover, faith suidat, he endeavoured to abolish all other monuments of the Holy Croffe: infomuch as he cauled to be

The Church-History of Brittany IVLIAN. I 5 2 EMP. digg'd out of the-Earth a representation of the City of Conflantinple on the top wherof Conflantin had caused the Crass to be fixed, A. D. 364. to all the world beside. to denote the felicity of that New Citry . And his custome was both in words and Writing to object to Christians, by way of ignominy, their Veneration of the Holy Croffe. For this speech of his is quoted by s. Cyrill of Alexandria, o wretched Christians, said he, you Cyrill. Alex. have left off to adore and worship those sheilds (Ancilia) which the great God Iupiter Father of Mars lett fall from heaven , to be a reall , not on mars sets jau prom neaver, to be a reall, not workell pledge of his perpetuall protection to our Citty, and which are fill kepd in it: Inflead of which you adore the wood of the Croffe, painting images of it on your forcheads and before your feeds fown in their hearts. 9. Iovian thus chosen, restored the Christian dores. Thus Iulian centures the Rice of the Ancient Church, and of all the faithfull in his time, who on all occasions express'd their Veneration of that bleffed fign and inftrument of our Redemption. 5. With the same malignity he sought to abolish all other sacred images and Statues erected in severall places to preserve the memory of past Divine benefits, as likewise the Relicks of former Saints and Martyrs Thus so Tomen relates how he caused to be , thrown down the miraculous Statue of , our saviour, which the devout woman, who had been curd by him of an iffue of blood had rais'd at Cafarea Philippi : itt the place wherof the impious Apoffar erected hisown. But immediatly fire from heaven , divided his Satue in the mid'ft , throwing of Nicea, he expressly names Brittany. Whence to the ground the upper half, which reappears that hitherto the Brittish Churches main'd till the Hifterians days all black , as were pure in their Faith, however fome par-, things strook with lightning use to be. ticular persons there might have been infe-5. The fame Authour likewife recounts how the fame Impious Emperour confulting a certain Oracle at Daphne neer Antuch, and the Devill which used to speak in it remaining mute, only being able to fignity that the Body of the holy Martyr Babylas hindred his speech : Inlian caused the Sacred body to be removed from thence into the Cury: zealous in the promoting of it. which the Christians pertorn'd with great folemnity, singing Ffalms all the way, specially those wherin Idolatry is derided, to the XI. CHAP. infinit indignation of the Emperour, who thereupon caused many of them to be tortured , but by the intercession of the Hely Brittains. Who thefe last were. Martyr their torments were miraculously 4. 5. de. Theodolius Governour of Brittany converted into pleasure. The same story is His Victories there. converted into pleature. The lattice stuff is confirm'd likewife by S. Chryfesson.
7. But a war against the Perssans interrupted his rage against Christians, who at his first 9. Theodosius recall'd. fetting forth threatned that when that Expe-N Brittany during Iulians raign the Predition was finish'd , he would destroy all who profes'd the name of Christi: A threatning very acceptable to the Pagans, but greivous to the afflicted Christians. Whilst he was bufy in the profecution of this war , Libanim a Heathen sophister , in derision of

VALENTIN

cost, lovi

ILE9:8.83.

### under Roman Governours. VIII. Book. 133 VALENTIN

A. D. 167

EMP.

A.D. 365.

VALENTIL

Ppift. & Ch

EMP.

broke their limits, omade furious incursions into the Roman Provinces. The Alamanni wasted Gaule and Rheria : The Sarmarians and Quadi made irruptions into Pannonia , and the Pitts. Saxons, Scotts and Attacotts vexed the Brittains

with incessant calamities. 2. By which appears that the Enemies of Brit-tany were multiplied. For to the Pills & Science, here is an addition of the Saxops and the Artacotti, never mention'd before in Story with relation to Brittany. As for the Saxons a Germa Nation who now first made thefelves known by their cruelty to the Brittains, within a few years they will be too well known, not by their piracies on the Seacoasts, as at this time; but by an invalion of the whole Island, to fuccefsfull to them, that they gott almost an entire possession of it, leaving only a barren mountainous corner to the fearfull Brittains.

1. But who were the Attacetti S. Hierom will tell us. What shall I fay of the immanity of other Nations? I my felfe in my youth faw in Gaule the Attacotti , a Brittish Nation who neurish'd themselves with human flesh : These men in the forrests meeting with heards of beeves sheep and swine, neglected them, and cuts off the hanches of the Paftours, or breafts of the woemen, and fed upon them, accounting these to be their principal delicacies. It seems therefore that these Attacotti were a Savage people in the Northern mountains of Scottland , living without all Law or Government, who likewife had promiseuous wives , ad common children. This rude multitude were invited by the Pills & Scotts to ioyn with them in the invasion of the Civil Brittains. . Vpon this occasion the Emperour Valenti-

sian leaving his Brother Valens to govern the Eaff, made an expedition into Gaule, where he composed the troubles raised by the Alamanns:This being done as he was in a hafty march from the Province of the Ambiani (or Amiens) toward Triers, he was flopp'd by an aftenithing message out of Brittany, which informed him how by a conspiracy of several barbarous Nations the Brittains were reduc'd to the utmost extremity: How Nectaridius Admiral (Comes) of the Sea coasts had been flain by the Enemies and Bulchobaudes the General circumvented by their ambushes. Voon which herrible reports the Emperour diffarch'd into Brittany Severus one of his chest Officers, to remedy those diforders. But shortly after recalling him , he fent levinus thither , making a suddain provision of ammunition and flore, or preparing frong armies to afish him ,according to the instant urgent ne-cessities. In conclusion fresher and more horrible rumours encreasing, he made choice of Theodosius so goe General thisher, a man famous for many martiall exploits happily atchiev'd: who being attended with courageous Legions and cohorts, made up of lufty youth, prosecuted the expedition with a noble confidence.

5 At the same time the Franks and Saxons had infested the coasts both of Ganle and Brittamand into this latter they had made an im. pression as far as London , where they drove all the countrey about. To remedy which injuries the vigilant Generall Theodofius took shipping at Boloyn in Gaule, and passing the Sea landed at Rusupia (Richborough in Kent neer Sandwish.) Which is a secure Station for ships.

Whither as Soon as his Cohorts call'd Herculity Iovij , Victores, Fidences , &cc. aborded , he marched from thence fireight to London, an ancient town, afterward call d Augusta: and dividing his Army into severall squadrons , he set on the fragling Enemies loaden with foiles : and differing them he quickly referred the prisoners, together with the cattle and other prey : Which he restor'd to the miserable natives, excepting a (mall pare bellow'd on his weary Soldiers: And so entred into the Cutty in triumph , toyfully received by the people lately plunged in extreme mifery, and in a moment recovered by his valour. There he made some flay , with an intention to attempt greater matters , yet without putting the army to halard. For by captives and fres he was inform'd that the fudden excurfions of fo many feirce nations could no other way be reprosed, but by subsilty. Hereupon to divide them he published Edicts promising impunity to all who would submitt. And those which came in he dispers d into other quarters severally, allowing them provisions: which gave an invitation to many more to submitt likewise After this he defir'd the Emperour to fend over to him as his Deputy Governour in Brittany Civilis, aman of a more then ordinarily sharp judgment in such affairs, and withall of great integrity : At likewise for his Lieutenant in martiall affaires, Dulcitin, very skillfull therin. And thus pass'd the affaires in Brittany that year. 6. Two years after he march'd with hi

army from London northward, where he putt to flight severall Nations, which formerly had the infolence to invade the Roman provinces. Thus he reftor'd to their former fecurity and plenty many Cittles and castles, which had been vex'd with many calamities. But whilft he was bufy in thefe matters, he had like to have been circumvented by the treason of one Valentinus a Pannenian, who for fome great crimes had been banish'd into Brittany. For this man being of an ambitious turbulent Spirit, had folicited many of the S oldiers to conspire with him against Theodosius : But the design being discovered, he contented himself with the execution of Valentinus and a few of his nearest associats : for he would not by tortures fearch further into the conspiracy, least by dispersing a fear among his soldiers. he should incite them to pursue the like

7. Having escap'd this danger he successfully profecuted the warr, putting ftrong garrifons nto Citties and limitany castles, and in a fhort time recover'd the Province from the Enemics, in which he placed a Governour. 7. So that now that part of Brittany which

Chryfoft. or a Gentil s.

Chrift alk'd a certain Chriftian , What the Carpenters Son was then doing? Who answerd, He is preparing a Coffin for Iulian. And the event

A, D. 361 made these words propheticall, for the Gr. 26.12. wicked Emperour received from an unknown Orat. z. in hand a wound mortall to him felf, but healthfull tulian.

8. In his place the Army chose Iovian Empereur, though he refus'd that honour, profeffing that being a Chriftian he neither would nor could govern an Army poylond with heathenish Idolatry. Whereupon all the foldiers cryed out that they also were Chrifians : those who were ancient among them having been train'd up in the piety of Confantin , and the younger imbued with the precepts of Confiantim. So that the two years raign of Iulian could not extirpate the good

9. tevan including the Church to its former fplendour. He also publish da Law by which in all Citties a certain proportion of wheat was contributed to Sacred Virgins by vow confectated to God: And another which inflitted death on any who should ravish or but attempt their Chaftity. He likewise ordain'd that all Catholick Buhons who had been formerly banish'd should return to their sees. There is extant an Epiftle of s. Athanafim in answer to one from the Empereur, who had defir'd to be inform'd by him who among the divided seles of Chri-Strans , retain'd the Orthodox Faith. Which Epifile challenges a mention in this Hifter, because among the severall Nations constantly persevering in the Faith of our Saviours Divinity, establish'd in the Council

10. This pious Emperour lived but one year: to whom fucceeded Valentinian a Prince equally orthodox : But who unhappily made parener in his Empire his Brother Valens, infected with the Arian Herely, and impiously

i. 2. 3. Picts . Scotts and Attacetti infest the

8. Brittany divided into five Provinces.

fell was Alipim, the Successiour of Gumo. harins. Where quietnes continuing, the Pills and Scotts fecurely multiplied, both in numbers and strength : Of which presently after they showd terrible proofs. For as Marcellinus relates, in the first year of Valentinians am Marel raign the barbarous Nations on all sides of the Reman Empire, as if univerfally excited by a trum-

per, broke

XI.CHAI

The Church-History of Brittany VALENT. VALENT. 154 Емр. with a profesom sourney came to Rome. Where A.D.-III. being arrived, he were to the Cheif Buhop (Pope Damasius,) to whom he declared the cause of his was under the Remans dominion was divi-A.D.372. ded into five Provinces. The first call'd Britannia prima contain'd all the fouthern parts iourney, whereupon the Holy Buhop commending between the see and the Rivers of Thames his devotion, receiv'd him with the tendernes of and Severn. The fecend call'd Britannia Sea Father, and appointed him Teachers to infirmit cunda comprehended the Silures, Dimeta him in the Disciplines of Truth and Orthodex Faith, as likewise in the wholesome sence of and Ordovices , that is, all Wales. The shird call'd Flavia Casariensis (probably from this Theodosius his Son afterward Empersur of the Flavian family) embraced all the Re-4. By this relation it appears that S. Ninian was of the Nation of the Southern Pills. gions between Thames and Humber. The fourth call'd Maxima Cafariensis reach'd from And whereas he is call'd son of & King; that Title in the liberal stile of our ancient Le-Humber to the River Tine. And lastly Theegendaries fignifies no more then a person of dofine having expell'd the Pists and Scotts
out of all the Province beyond Time as far Power and riches in his countrey. Though as Bishop Visher observes, in the ancient English Annalls there is frequent mention of Prinal. as between Dunbritton and Edinborough, call'd this fifth Province Valentia: In which the Kingdom of the Cumbri (Cumberland) face was the wintring camp of a Roman Legion, to whereto the Southern Pills belong. The Aurepresse the incursions of the Scotts. cheur of his life thus proceeds. 9. Theodofine having thus happily fettled Brittany, was two years after call'd by the Emperour to Court, where he was made Ge-5. Toung Minianus therfore with wonderfull avidity fludying Gods word, like a deligent Bee 4. D. 170. avaity findying Gods word, hike a disigns Bet composed for how me for for many fluerer und of feverall Statement of his Distant, have, semble of figurinal mischam: which being layd uppin the bises of his informs: he preferred attem for his wars internor refettion, in the time likewife role wars internor for the confidence of many other. Thus being chalf in body, produces un mind, previous for the confidence in mind, previous in complete, circumffelt both in allunt and words, his way commenced by all, and every day was a few for the self-avers and the self-avers are self-avers are self-avers are self-avers are self-avers are self-avers are self-avers and the self-avers are self-ave nerall of the Horse in lovinus his place , & by the Senat honour'd with a Statue of braffe. But the most illustrious effect of his martiall exploits was the recommending of his Son by the brightnes of them to the Empire. XII. CHAP. XII.CHA 1,2.&c.Of S Ninianus Birth and education. more favour'd by the supreme Bubop. 8. Of S. Moyles Apostle of the Saracens: 6. Now it is no wonder that this holy (aid to have been a Brittain. Young man should make choice of Rame for education, confidering what speciall care THE year after Theodosius his depar-A. D. 372. ture out of Brittany , our Ecclefiaftithe Emperour Palentinian took for the promoting of learning there, and the priviledcall Monuments commemorate S. Ninianus ges corer'd by him on strangers which came (call'd by S. Beda, S. Ninias) his iourney to Rome, to be there instructed in the true ortho. thither to perfect themselves in Studies of litetature, as appears by his Law still extant in dox Faith, which he afterward with great efficacy communicated to his own counthe Theodofian Code. And Pope Damafus liketrey. So that it is probable he attended Theewife being himfelf learned, was a great favourer therof. define in that voyage.
2. Concerning whose birth we read thus 7. Now how S. Ninianus after little more then Sapgrau. twenty years was confectated Bishop by s. Siriin his life. He was born in great Brittany , of a Princely Stockin that Region where the Western cius Successour to Pope Damafus, & fent back Ocean as it were ftretching forth its arm , and on into his own countrey to preach the Gospell each fide making two angles divides the Provin-ces of the Scots and English, as at this day they to the Pits , shall be shew'd in due place. 8. There are not wanting besides our own, are feparated. Thich countrey even to the times fomeforraign Authours also, who affirm that the famous Bishop Moyles, the Apostle of of the Saxons enjoy'd their own King, as we are the Saracens was born in Brittany : by name affured not only from the credit of History , but even the memory of some yet alive. His Father Notgerus Bifhop of Liege, & Henry Fit 7-Simon was Prince of that countrey ( Cumberland , ) by a learned Irish lefuit. Certain it is that he was Religion a Christian, and truly happy in the blefin a speciall manner commemorated, & his fing of fuch a Son. Whilft Ninian was yet a child Feffivall observ'd in the British Martyrologe refived where a fit the British maryong, compos'd by S.Beda, where we read their words: In British m the Citty Augusta (Landan) is on the seaventh of February celebrated the mehe shew'd great devotion to Churches , and wonderfull love to his affociats. He was fober in his diet , faring of his songue , diligent in reading, grave in conversation, averse from lightnes, and always carefull to subjett the flesh to the spirit. mory of S. Augulus Buhop and Martyr. Likewife of the Venerable Bishop S. Moyfes: The first of all leading a solitary life in the desart, be-3. At last by a forcible instinct of Gods holy first the Noble youth undertook a pilerimage, depping wordly riches and carnal affections. Therfore passing over Sea into Gaule, and taking his way through the Alpes he entred Italy, and came famous for many miracles. He was afterward by his illustrious merits , vertues and glorious miracles made Bishop of the Saracens, at the request of Mauvia their Queen. He preserv'd

GRATIAN. EMP-A. D. 376 c 11.Secr.1 4 .19. tuffin La c.6. x111. Сн. 11,12,c.21 A.D. 37 5-XIV.CH. A.D.176.

preferv'd the Communion of the Catholick Faith without blemuh and after he had converted to the Faith of Christ the greatest part of that Nation, he refled in peace. A larger narration of his Gests may be read in Theodores , Socrates and Ruffinss: which are omitted by reason of the uncertainty whether they pertain to our prefent Hiftory. XIII. CHAP. Fraomarius a Tribune in Brittany. Gratianus succeeds Valentinian. Mentinian the year before his death ient over into Britany a certain German King of the Bucinonantes call'd Franmarim', to exercise the Office of Tribune over the Alemanni, a powerfull fqadron of the British army. And the reason was because the little territory ( pages ) of which he was King, lying neer to Mogunpoverish'd by occasion of his Predeccsiour Macrianse his rebellion , faith Marcellines. Where we may observe how in those times the Title of King was attributed to fuch as govern'd a very small Territory. So that our Legendaries are not much to be blam'd. when they to frequently bestow that Title on petty Princes. 2. To Valentinian succeeded his Son Gratians, who nine years before had been named Augustus, or Emperour by his Father. And fix dayes after, his younger Brother Valentinian also was faluted Emperour by the Soldiers, which election Gratianus meekly approv'd. XIV. CHAP. 1.2. Gc. S. Patrick in his childhood made a Captive . His wonderfall piety , &c. s. He is freed. HE Pills , Sees and other Enemies of the Brittains , though they had been repreis'd by Theodofine the Emperour Va. lentinians Generall, yet were not so enfeebled but that they made irequent incursion. into the Roman Provinces there : And particularly in one of them they led captive with them the child of Calphurnins , Socker, call'd afterward Patrick, in the fixteenth year of his age, whom they told to a Noble man in the Northern parts of Ireland, call'd by Florilegue, Nulcue, by Capgrave Miluch, or rather as Malmsburiensis reads the name, Milchu, who employ'd the holy youth ir keeping his (wine. 2. locelinus the most exact writer of his life thus relates the matter : Ina/much , faith he, as according to Scripture, gold is tryed in the furnace, and a just man by tribulation: S. Patrick

under Roman Governours, VIII. Book. 155 GRATIAN that he might be better fitted to receive a crown A.D. 376. of glory, was first exercia'd with tentations. Fo the illustrious child entring into his fixteenth year was fratch'd away captive by Pirats which walted that countrey, and was carred by the into Ireland. There he was fold a flave to a certain Pagan Prince called Milcho whose territory lay in the Northern parts. And herein his condition was parallell to that of the Holy Patriark Joseph, who at the Same age was fold into Ecypt. And as loseph after hu humiliation was exalted to the Government of all Egypt ; fo likewife did S. Patrick after his captivity obtain a foirituall principality over Ireland. Again as lofeph by his providence noursh'd the Experians with corn during a long famine ; fo s. Patrick in processe of time fed the Iribmen ready to peruh by their Idolatry , with the faving nourubment of Christian Faith. So that on both of them affliction was brought for the advancement of their foules in piety: for affliction had the same effect on them that the flaile has on corn the furnace on Gold, the file on iron, the wine-prefie on grapes, and the Olive-preffe on Olives. Now Saint Patrick by the command of the forefaid Prince was deputed to the keeping his hoggs. 3. Six whole years the devout youth fpent in this flavery : during which time what wonderfull miracles God wrought by him, are at large recited by the fame Auchour, as likewise by Capgrave, Buhop Tiher, &c. to whom I refer the curious reader for as much as a particular account of all the Geffs of Saints would fwell enormously our preient History. And in felecting their principall actions , it feems more proffitable to recount their vertues, which may and ought to be imitated by all, then their Miracles, which exceed the power of nature, and fome times of beleif. 4. S. Patricks employmens therefore withdrawing him from the convertation of men. afforded him space enough to arrend to God, Infomuch as locelinus testifieth that a hundred times a day, and as oft in the night he addreft ! his prayers to God. And to Prayer he added Falling for the mortification of his Sences: So that with their two Fings he mounted to fuch perfection, as he enjoy'd a frequent conversation with Angells. And particularly in Caperave we read how an Angel called Viller frequently visited him , and said to him, Then doeft very well to fall : Ere long the shalt return to thy countrey. Now the Reader needs not wonder at the unufuall Name of this Angel: For as S. Gregory objetives Angels are therfore design'd by particular names , that L vangel. they may fignify their speciall vertues and operations. Therfore S. Patrick who was to conquer first his own tribulations and afterward the power of the Devill in that idelatrons Nation, was properly vifited by an Angel named Victor, or Conquerour. s. The Picty, devotion, Fasting, patience in la bours & other heavenly vertues of this holy young man at last moved the divine Goodnes miraculously to free him, as he had the Ifraelires, out of his captivity: For as Malmsburiensis

				<b>—</b>	, <u>D</u>	WILL D. I.	MAXIM
TIAN	156 The Church-Hi	itory of Brittany	GRATIAN EMP.	Maximo En P:	under Koman Govern	nours.VIII Book. 187	EMP.
. 1		1 in lead that he was fo	D. A.,79.	2	and with this exposulation, That they had	erroneous confusion of the names of Va-	A. D. 31
1-	rienfis relates, after fix years flavery S. Patrick	the Reman Empire. And indeed that he was fo	D. A.,79.	A. D. 38	Gent auxiliary forces to the Enemiet of the Ro-	leneinian the Emperour and Maximus the Ge-	
. 379.	menfis relates, after itx years navely s. I all	descended his name Flavius may probably	1 1		mans and their confederats : an injury the leffe	nerall : For it was in the dayes of Valentinian	i
, ,,,,,	venfis relates, arter tix years the sund under a cer- by the admonstrin of an Angel found under a cer- tain rurf a Summe of Gold, which he gave to his		1	300	pardenable, because Ireland alone of all other	the third, and by the conduct of another	l
nignit.	rain furf & Summe of Gold, which he gave tonis		Sect. 1.5-c,11.		pardenable , because tresand atone of an other		ŀ
n. is	Lord, and so was deliver d from captivity, and			#### F	Kingdoms had never been accempted by Roman	Maximus that the forelaid New British King-	1
					armies.	dom was creeted in Gaule, and then it was	l .
		ny. Whereto no doubt Aufonius had re-			7. The same Maximus likewise subdued	that the Martyrdom of those Virgins hapned.	l
1	fanctity of his life. The profecution of his	my. Whereto no doubt Anjohim had te-		4.7.102	l rely the parion of the Pulls: by which		Į.
			Aufon, de	Z.6m.l.4	victories having receiv'd great glory : and		
	Gests we remit to the following age.		cler. Fro bu.				i
	G1717 W = 2-11-1	him (Reucupinum Latronem) the Rutupian pyrat	1 1		being vexed at the promotion of the younger Theo-		
		him (Memoriphism Estation)	1 1		dofim to the Empire, under whose Father Maxi-	X V I. C H A P.	XVI.
		or robber. And our Gildas names him a frigg	1 1		mu hadbeen a Seldier in Brittany, as Zosimus re-		ł
		of the Brittish plantation.	1 11		I have him although not by the Emperous		Į.
_	See Cores		1 11		lases, wheras himfelf had not by the Emperour	1.2.3. &c Of the Herely of Priscillian:	•
CHA.	XV. CHAP.		1 11		been promoted to any great honour , he	examin'd before the Emp. and Priscellian	
	i .	and conduit: which gave occasion to the	1 11		began to incense the Soldiers against the		1
		and conduit: which gave occasion to the	1		Emperour : and in fine had the confidence	put to death.	ı
	I Valens the Emp. burnt.			24	C.C. de francis la puede official him	s. Bristany infected : how.	ı
	-1 1 C January of the Empire.				not to refuse the Imperial Purple offred him	). Drinany injecieu . non.	1
	2 Theodofius made pariner of the Empire.			<b>B</b>	by his foldiers. Concerning whom Orofine	l	I
	L. M. Serimous Gravermout of Billiant.	relates, now there was a terrain and the	1 1		thus writes: Maximu was a courageous and	1. TT feems that now was the time when	I
	Caries all the forces out: whence came the	Brittains call d Offavins who dying left behind	1 1	P.010[J.	just Prince, and worthy to have been Emperour,	Brittany became infected with Herely,	i
	Carses all the jarces van. Protect water	I I Jengheer Which cauled Freat dillen	- 1 1	c 34.	The same same about the same and file same	when , as Gildas faith , all manner of beafts	l
	Defination of the Island.		1 1		if he had not against his Oath and fidelity attain'd		I
	10. At fake of those who place the Mar-	June among the street driver she Deincoll	: 1		that Title. He was almost against his will procla-	fixing their venemons teeth on this poore coun-	ł
	10. Origiane of sault has been the	the person to whom they should give the Princes	. 1		med Emperour by his army in Britainy : from	trey delighting in novelties and constant to no	
	tyrdom of S. Vifula, coc. bere.				whence he paf d over into Gaule.	dostrines, infill d she deadly porfon of every kind	ı
	1 3	I shought he ea fend Emballadours to Kome to in	-1 1		Theme we pap a voer onte dance.	of Herefy into it.	ı
	1.	vite a Senatour call'd Maximian ( fo the	v I		4. The pailage of Maximus out of Brittany		
	A Boue this time the Arian Emperour	Dite & Station tail & Diantile Fan ele		A.D.18;		2. The occasion hereof was probably	i
0.3,8.	A rulene fuffred a fevere but just pu-	nam'd Maximus ) to effenfe the Lady. For th.	'd 1		cause of the destruction of this island : be-	from the fevere proceedings of Maximus in	i
,,,	nithment for his perfecution of the Protef-	Maximians Father was a Brittain , the Son	7		cause to strengthen himself against the Em-	Gaule against the Arch heretick Priscillian	l
	nithment for his periecution of the 1 total	I realismer Unchle of Configners ; but his Moth	er		cause to menginen minten against the Em-	and his companions Inflantius and Tiberia-	
	fours of the Orthodox Faith. For the Gother	was a Roman. Maximian having been acquain	s-l l		perours, he transported out of Brittany all the	and his companions injums and ristra	Vid. 80
	1 arbar with the Hunnt 2nd Alant, letter	1 "		200	forces of the kingdom, and not only the	nus, &c. This Priscillian had compos'd a "	Sir rhi
	I marcharn Nations entring in a Rollic Hanel	11 /6 / / / / / / / / / / / / / / / / /	. 1		Rems narmy which guarded it , but the	New Herely out of the impure dreggs of "	3177 11
	into Thrace, put the Eaftern Empire in great	their proposall, the rather because he was disf	4-1		flower also of the British youth , which	the ancient Gnofficks and Manichees : into "	at finen
	into Thrace, put the Experie Course for		n-		Hower and of the British youth, which	which as into a fink the filth of feverall "	1
	danger. wherupon Palens fent to Gratian for		ir.		never return'd again. This calamity our	which as into a link the fitth of feveral	1
			-cl	Gilder i	Historian Gildas thus bewayles, From that	other Herefies also did flow. With this "	1
	and . whose army . faith S. Ambrole , Wa	lany, and in the way total in the	2/	Exciden	time Brittany being defloyla of all military forces,	Herely he had infected spain, and endea- "	1
	conducted not by profane military Eagles		9 1	TOTAL LANGE	Governour between cruell yet necessary and a vast	vouring the like in Italy , he was rejected "	1
	conducted not by profine minutely and	Gold and Silver. But as foon as he was landed	in			by Pope Damasus at Rome, and by Saine "	1
	but the name and worthip of the true God				multistude of its youth, which accompanied the	Care From abanca sharolosa "	. 1
	I meaning the Hely Crolle the principan Engly	1 1/10 // 1/10	- l	1990	Tyrane in that unhappy expedition and never	Ambrofe at Milan. From thence there ore "	
	of his forces But Valent not expecting hi	S   Dentitud Litters were and here Jennes of the	9		faw their countrey again : the Island it selfe being	he descended into Gaule : the Billiops "	1
	Iing and our of envy leaft he inoul	d     dome , with an intension to comous him ; ]	ne		userly unacquainted with martial affairs, was	wherof having notice that the intection "	1
	partake the glory of the Victory which h	. I was exemptly ambitious of the Crown. But I	he		witeris which desires with the state of Grand	began to spread , petition'd Maximus to "	٠ ا
	partake the giory of the victory which .	Brittains generally favouring Maximian, Con	ia-		expord to be trodden underfoot by those sierce	began to ipicaa , pennon a marrall a se	.
					Northern transmarin Nations , the Scotts and	use his authority to prevent so mortall a "	1
	howard barrie alone with the Barbarians : C	y   nus man capetou, and the street ge man	.		the Pitts, which mifery she suffred and bewayld	difeafe. There were also two Spanish "	' I
	whom his army was discomfitted, and himse		**1		many years.	Bishops , Idacius and Ithacius , who with "	']
	being wounded with a dart among the mu	1. I grafien , nea inte Scettana , where he gaine	red		many pourse.	great zeale purfued the Hereticks : Thefe "	٠ [
	Deing wounded with a dark antong the inte		af-		9. Maximus being attended with fo great a	coming to Maximus whole abode was at "	، ا
	titude, with many of his cheif officers flying			100000	force quickly subdued Gaule and Spain	coming to Maximus whole abode was at	. 1
	into a certain house, the rude enemies n				likewife:and by a treasonable stratagem slew	Triers in Germany , vehemently accused "	
	willing to loofe time in forcing an entrance	c,   vinces. But Maximian coming upon mini,vo	er-		the Emperour Gratian at Lyons in Gaule, Which	Priscillian and Instantius, charging them	* I
	let it on fire, with which the Emperour 2	nd I came him again in a pattie: i et at last of	the	40.00	having done, his next defign was to march	with many heynous crimes. Whereupon	٠
	ter it off file, with which the Empirem a	mediation of freinds an agreement was m	ade	100000	naving done, his next delight was to march	the Emperour commanded the Prefet of	. 1
	all his company were confumed.		1		into Iraly against the Emperour Valentinian.	the Emperour commanded the Project of	. 1
	1 n his place the Emperours Gratian 2	nd between them.		100000	10. Many learn'd Historians refer to this	Gaule and Vicar of Spain to cause all who	* I .
4.D. 37	. Welengingen unwilling to leave the Fe	6. But the more lober authentick with	rers		time the Erection of the Kingdom of Ar-	I were infected with that Herely to be "	4 1
a.D. 57	assumed Theodosius ( a worthy son of that	Fa- of these times take no notice of oflavius	or		time the Election of the Kingdom of 327-	brought before a Synod assembled at	٠,
	allumed I measures ( a worth 1 to 1 or a series	nd any other King of the Brittains : and i	r is	10000	merica, or Little Brittany in Gaule, Suppos'd	The safe Bulesinfo 6	. 1
	mous Theodofius who had fettled Brittany a				to have been posseis'd by Maximus his Brit-	Bourdeaux There Inflantius a Buhop infe-	. 1
	repress'd its Enemies) into a part of the E	m- without question certain that Maximus	****	20.67	tish foldiers. And confequently they place	Cted by Priscillian , not being able to fay '	٠١.
	pire, committing to him the care of dete	en-    at this time Governour of the litaria un	der A. D. 319		here likewise the Story of the Martyrdom of	anything in his own defence, was judged "	"
	ding the Eastern Regions against the insult	ing   the Emperour. And even the Scotch Hiffer	ans a les et.	1000 E	note income the story of the marryranm of		۱ ،
		acknowledge that he fought successfully ag	ainst Ferana.		S. Vrfula and the eleaven thousand Virgins		<i>«</i>
	Goths.	acknowledge that he fought successfully age this the Scotts, slew their King Eugenius and exp one the whole Nation out of the Island: That	Il's File.		her companions, fent out of Britiany to be	2. But Pri/citian unwilling to plead his	
	3. At this time, and probably upon	this   she Scotts, flew their King Eugenius and exp	ret a Princis.		married to these New conquerours of Ar	cause before the Buhops, appeald to the	"
	occasion of the Election of Theodofius,	one   the whole Nation out of the Island : That I	heir 192.		merica. But besides the improbability that		"
	mans envy brought irreparable milery up		and	1000	morna. Dut bendes the improbability tha		
	mans envy brought irreparable initery u	The state of the s	went		Maximus would deprive himself of so grea		
	Briefany . That was Flavius Clemens Maxi	mus many others retir'd into Ireland : Some		1	forces, necessary to the prosecution of hi	Catholick Buhops Thus all parties involved	-1
	in Governour of the Island. Sigebertus fays	the   into Norway: and a few lurk d in the f	mail		vast designs . we shall hereafter demonstrat	in the caule, were brought to Triers, and	"
Sigebert	was descended of the Imperial family of Confi	an- Illands neer Brittany. They adde that the	tifh				**
		T. 11 8. T.	his	50000 A	that their two seeries belong to a later ago		6
Chron.	Ste Land of the second of the	the I also were not exempted from Marinu					
	13.   tin . upon which Title he challenged pare in	she also were not exempted from Maximu	beag   +1 :til		and that the miftake of those Friters which		
Chron.	tin , upon which Title he challenged pare in Empire And that making himfelf King of B	rit- power: but were compell'd humbly to	begg   Id ibid				"
Chron.	13.   tin . upon which Title he challenged pare in	rit- power: but were compell'd humbly to	begg   Id ibid		and that the mistake of those Friters which refers them to this time, is grounded on a		."

The Church-History of Brittany under Roman Governours. VIII. Book. 159 2. VALEEN. EMP. 118 . VALEN. ≗MP. EMP. against him in case be would not defut from his death, and the place of it, saying, At Aquileia a Citty of Italy that abominable head was cutt off, which had almost case out of the " earnestly urged Ithacias to defift from his Milan, I had certain knowledge of the miracles A. D. 386. A. D.388. acculation before a Secular Tribunal : and his injustice against the holy Buhop. wroughe &cc. This hapned two years before 2. Sulpitim Severm likewife at large declares Sulp.fere , humbly requested the Empereur to abstain Gildar de s. Augustin having been converted and ba-ptis'd by s. Ambroje, return'd from thence what great honour and respect the same ". " from fliedding the blood of those wretched throne the most illustrious heads of the world.

And thus was the blood of the innocent Em-"Herericks, faying it would be fufficient, if Maximus thewd to the Bleffed Bithop S. Martowards his own countrey Africk, and by the way at Office lost his Blessed Mother Mo-, by a fentence of Buhops they were expell'd ein of Tours; And particularly the Emperour persur Gratian expiated. After his death followd likewise that of his Son Filler, who , the Churches. This holy Buhop thus, inter-Fife did most officiously reverence him. For nica, concerning whom in his Confessions he , poling, the hearing of the cause was dehaving with great earnestnes obtain'd his thus Writes : When the day of her diffolution (aith Zofimus, had been made Cafar, or rather presence at a privat Feast prepared for him in ", fert'd: and being afterward to depart, he
, gott a promife from Maximu, that their Emperour, as Paulm Diaconm, and some ancient was at hand, she did not bufy her thoughts about a her own chamber, the would not permitt Sumptuens buriall erc. but made this her onl coynes declare. any servants to attend, but she her self with "punifilment should not extend to blood. request, that a commemoration of her should be all humility ministred to him, and with made at thy Altar, at which every day she had 4. But he being gone , the Empersur Was drawn from this mild intention by two great devotion layd up the fragments, which nor failed to attend, and from whence she knew the vale wd above all her Imperial delicacies ,, Billiops , Magnus and Rufus. Wherupon he that holy sacrifice and Victime was diftenfed . bo XVIII. CHAP. ,, committed the hearing and judging of the 3. Who this Lady was, and from what counwhich the Handwriting which was contrary to u XVIII. C. trey or family, it does not appear in ancient " caufe to his Prefett Euodine, a ftern fevere was blotted out , by which our Enemy the Devil "man. Before whom Pristillian being con-"victed of magick and many filthy doctrins Story. The fame Authour comparing her was triumphed over &c. 1, 2 &c, The Relicks of S. Gervasius &c. with the Queen of saba, and faying that fhe 3. So authentick a Testimony of the Venemiraculoufly discover'd to S. Ambrofe. also came from the ends of the earth ,, and practifes, as praying naked in a ,, meeting of women by night &c. he was ration of the Relieks of holy Marryrs perforto heare the wisedom of another sale-The miracles wrought by them : The Vemed by the ancient Church of God, approv'd ,, by him pronounc'd guilty, imprisond and men, argues her very probably to have been neration of them attefted. by unquestion'd divine Miracles, as likewife ,, and for farther punishment reierv'd to the a Brittish Lady: though we can scarce allow of Prayers for the Dead at the most holy Sa-, Empereurs judgment. Who appointed that her to have been the daughter and heyr of erifice, needs not be further confirm'd. There 1. Twill not be amisse though it per-" Prifeill:an and his affociats Felicisimus and an unheard of King of Brittany call'dollaven. fore we will omitt the transcribing a large 4. Maximus after this, not content with fo Armentius Ecclefiasticall persons should Narration of the forefaid Miracles composid because it will afford us a prospect of the loose their heads, their cause having been large a portion of the Empire as Gaule, Spain, by S. Ambrofe himfelf, and fent in an Epiftle judgment and practife of the ancient Church, and Brittany, march'd with his Army into once more heard by Patricius the Empeto his devout fifter, wherin he repeats the ms to declare the almost visible affistance which Italy. At whose approach the Emperour Valenrours treasurer. The fame punishment was racle of the blind man reftor'd to fight, and how Almighry God afforded to his fervant S. Amalfo inflicted on Latronianus and Euthrotinian fled into Illyricum, having now learne by very many had been dispossed of Devills, and by only conching with their hands the Vestment of brofe at the time when the Arian Empreffe cia, Afarinus and Aurelius a Deacon. As Infline used her fon Valentinians power to for Inflanting formerly condemn'd by the had been in following his Mathers counfels against the Saints many others were healed of diverse inpersecute him. For then it was (to use the Bishops , he was banifh'd into the Ifle of the Holy Buhap S. Ambrofe. firmities : How many hand kercheifs , faith he, words of s. Augustin directed to God in a 5. There is extant a Letter which Maximu silly (Silina ) neer Brittany, together with ivere cast, how many garments sent to be layed prayer ) that by a vision thou , O God , didit on the most holy Relicks, to the end that by touching of them they mightreceive a mediciwrote in answer to Pope Siries, who lately . Tibertanus. discover to thy Bishop Ambroje the place wherin 3. By this means that impute Herefy being had fucceeded s. Damafin : in which he prothe Bodies of thy Martyrs Protafius and Gervafius made publick , and the principall Teachers of felles the Orthodox Faith, which he learnt in Brittany: where likewise he was baptis'd, and reposed, which thou for so many years hadft preit brought fo neer Britteny, no wonder if 4. There were notwithstanding in those ferved incorrupt in thy feeret treasure, from Doctrins favouring the vile inclinations of immediatly after his baptifin was proclam'd times fome who denyed that those were whence thy intention was to bring them forth for Emperour. In the same letter he likewise gives corrupt nature, did quickly infinuate thembodies of Martyrs, that they could torment the reftraining therage of a woman , jet no ordihim account of the abominable doctrines felves into unwary minds, affected withall the Devil , or tree any one polleis'd by him. But these, faith S. Ambrofe, were the blafnary woman , being an Empresse. For when being to Novelties. For the fcandalously severe and crimes of the Priscillianists . which discovered and digg'd up , they were translated he calls Manichees, known not by uncertain iudgment, hitherto unpractis'd in the phemies of Arian Hereticks : refuted by the with due honour to the Ambrofian Church , not Church, against Priscillian and his compafuspicions, but their own publick confetconfessions of the Devills themselves who with only those who were vexed with unclean Spirits, fions in judgment. Crimes to enormous and nions, was to far from cutting off the Herefy,that loud clamours acknowledg'd their torments : and the same Devills confessing, were healed : but a is receiv'd strength from thence : for his followers which before honour'd him as a holy man, obscene, that out of modesty he could not the great benefitts proceeding from the Martyr. certain CittiZen of Milan who had been blind relate them, and therfore fent him a Coppy intercession were publickly testified by the blind many years , well known in the town, when he had afterward began to worship him as a Martyr. and other fick people cured of their infirmities. 6. Now the Emperour Theodofius folicited by Valentiniam, whose Sister Galla he had maenquir'd and was inform'd of the occasion of fo The blind mans name was Severus , by trade a great a noyfe and affembly of the people, he leap'd butcher, well known to all the Citty, who was up, and defir'd one present to guide him to the faid Church: Whither being come he obtain'd leave ried, came with an Army into the Feft. To forc'd to give over his profession, assoon as that incommodity of blindnes befell him. This man XVII. CHAP. which warr he prepared himself by earnest XVII CH with his hand kercheif to touch the Coffin of those prayer and fasting. And having understood, august it faith S. Augustin , that in the Defart of Egypt civin B. . faies he , calls for wieneffes of the miracle all his Martyrs whose death was pretions in thy fight. 2. 2. &c. Maximus and his wife honour former customers, by whom he had been Thich having done , and applying it to he eyes, there was a certain Monk , a great fervant of God 5. " 16. maintain'd in his trade : He is desirous those S. Martin. they were immediatly opened, so that he saw who had the Spirit of prophecy , Theodofius fent to him , and received a most certain message of should now testify the recovery of his fight, who formerly had jeen that he was blind, 5.6. Theodofius overcomes Maximus. clearly. The fame hereof prejently was spread abroad, and praises given to thee with great ferwour : infomuch as the mind of thy Enemy , the I. THE Emperour Maximus, for that Title
Theodofius allow'd him after the death 7. Thus arm'd he readily and quickly ob-Empresse Iustina, though it was not heald of her tain'd a Victory against Maximus, who only Spirituall blindnes , yet it was repress d from the of Gratianis, was zealous in defence of the wanted a good cause. After the discomfiture fury of perfecueing the Holy Buhop.
2. The same holy Father repeats the subof his Army, Maximus being taken prifoner was brought before Theodofius, who was in-Catholick Faith. Insomuch as he wrote an efficacious letter in behalf of s. Ambrefe Id. de Civit. stance of the same narration in severall Billiop of Milan to the Emperour Valentinian. clin'd to take pitty of him. At which his other places, in one wherof he professes Et firm. 39. who initigated by his Mother Iustina an foldiers conceiving great indignation, re-mov'd him from his presence and kill'd himself to have been an eye-witnes of these Arian, persecuted him. In which Letter

him. Our Historian Gildas mentions both

likewife, faith Theodoret, he denounc'd warre

Mirac les, faying, my felf was a witnes of the great glory of these Martyrs: for being then at

Id. Conf. ff.

XIX. CHAP.

			1				
2. VALEN.	160 The Church-H	istory of Brittany	MEGDOL	THEODOS.	under Roman Govern	ours VIII Book. 161	THEODOS.
A. D. 390.		nour to the fairitual mariage of Virgins. Calling	D. A. 392	A. D.394	1. In his place the Tyrant Eugeniss invaded the Empire of the Welt, in fliew a Christian,	aftirme to have been his Vnkle:) whereupon he diversed from his journey to that Cisty. S. Mar-	A. D.,94.
XIX. CH.	XIX. C H A P.	therfore a Synod, it appeard that Iovinians affer- tions are contrary to our dollrin, that u, to the Christian Law. Therfore lince these men teach			but indeed addicted to Heathenish supersti-	tin honourably received him: by infliration knowing that he was extraordinarily fantlified by God, and that he would be a happy inflru-	
	1. Valentinian the second . Emperous. 2. 3. &c. The Heresy of Iovinian against Virginity &c. Condemn'd by Pope Stri- tim and the H. Fathers.	centrary to what wee have learn by tradition. We the whole clerg of Rume, with the Preifft of Detector, following the Precept of the Applift, also umanimally presumed that fentence. That Perinian Auxentius Gentlin Germinator, Felix , Frantimus , Martianus , Iamarius and Ingensiya wholeve bern fund Tealast teacher of this Now, Herefy and blafthermy, be by Divine		Ruffin.l. 2. c. l 32.	fine, who, faith Ruffinus, prepared bime[eff] to the marn, null founds with bold of arms as fifting and prayer: He furtified himfelf with night-was- ching; eather in Churches then camps, and made Pracefision through all places devoted to Prayer, bring ecompanied with the Profit and people: life lay professe before the Manument of the Applies and Maryer; covered with fack, cleath, and beggd drying alfillance by a confident bup of the inter-	ment of the falvation of many.	Li. Ibid.
A. D. 519.	Feer Maximum his death Threadssum veit; ading to his Government Guile Brittany and Spain, possession the Tyran. But before he was entusted with this grant-thange, the pious Emperour Threadssum in the state of the spain in the state of the pious Emperour Threadssum in the state of the pious Emperour Threadssum in the state of the pious Emperour Threadssum in the state of the pious Emperour Threadssum in the state of the pious Emperour Threadssum in the state of the stat	sentence and one sudgment concerns a and cast one of the Church. Which sentence our hope is that your Holmes will likewise confirm.  5. Conformably hereto the Church of Milan in a Synodicall answer penn'd by s.	Ambryl. Epift. 10	.d. D. 194-	cession of Gode Saints.  3. The Generall employ d Theodossum in this warr was seislies, call'd out of Brittany for that purpose: Where he had settled the country by repressing the incursions of the Pills	esteemd him as a Prophet. Then began he wish great diligence to root up-theer ill planted uper- fittions, to disperse their long gashered wicked customee, and to demolish their impious Idola- tries. Having thus purged their minds from er-	
nid inVerb.	Acreted him in the Orthogox fairs, callienty	Ambrose, after high commendation of the Popes zeale, tells him, That the said Here-,,			and stores, whom he overcame in feverall	rours, he instructed them in all duries belonging	
user limier,	exhorting him to perfevere in it. These in- finations wanted not a good effect, the rather because his Mother infina, the great Patronesse of Arranism, was lately dead. 2. The year following broke forth a	ticks therfore fled to Milat , that they,, might find no place in which they should,, not be condemn'd. All that faw them avoy-,, ded them, as if they had been infected,,			incounters: and when he left the Island, he placed for its defence against those refilesse enemies a Roman Legion at the Northern borders.	to good Christians, and by his works and example showd them a pattern of all vertuce and piety, all which he confirm d by frequent miracles. G. He chief for his place of Epifepall residence an habitation, asterward call dwite-hern, seated	t.i.ikid.
A. D. 190.	Herefy, which in our last age taught Luther to renounce his Monafical Profession, to allow score to his carnall appetites, and to	with the plague: and that being condemn'd,, with an universall execration, they were,, thrust out of the Citty of Milan, like vaga-,,		XXI. Ca.	ххі. С нар.	neer the Sea, by which it is almost encompassed: to which there was onely one passage toward the North This place is seated, saith Camden, in	
	draw out of her Copfer a Conference Nume to his inceftous embraces. The Authour of it was Infinance formerly a Monk, but weary of his vowd autherities: who this year was publickly declared a Herrick by Pape Siretim. Whereupon most of the learned Fathers of those times carnelly worte against him, particularly S. Hierom, S. Ambrije and	Pointons of the farey, beauth and fraitfully and must convegently resist this Monster. And in another place, The Heres, lath he, was quickly extruguished, neither could it ever make such progresses as seeing the through some ancient Virinia at Rome beimp personaled by sevi-	Id. de Ha rejib.c. \$2.		1. 2. 3. &c. S. Ninian made Buhop of the Southern Pids. 6. &c. Hu Epifcopall Sec., Candida Cafa. 1. THE Holy young man S. Ninian (of Whole birth and country, 23 like- with his Yoyage to Rome to be instructed in	the Province of the Novatnes, now call'd Cadlows. By the Latin Writter it is nam'd Candida telf, from the colour of it, and by the Saxon Wite-hern or white house: Here it was that in the dayes of the younger thread-fine Nivitanus erecked his Epifopul See. And here it is that Prolomy places the Promontogy call'd by him Leucophia, which feems to have been an erroneous transcribing of Auso-soilig, or white house.	
Hicron, ront. lovin, i. t.	Stines S. thirefine thus declares them. I will briefly feet down, laith he, sow Adverfaires, opinions, and out of his obsfeine backer, a now of dark denns draw out the Serpents, neither will a juffer him cever his voemens head with this fidlings of his flortest body. Let his performan dittenest be frought to light, stand new may feet. He is read and brings them under our feet. He	musmail. No light appears state into Brittany in thole times, so precious and venerable was Frignity then, so great a Multitude of Seminaries there of Chaltity, and such frequency of abstinence and fasting. So that it seems a more powerfull Devill attended Luther and Calvin, then Isvinian.			the Carbible Fairb we have hererofore trea- ted.) this year, when in Theodylin flew the Tymn Enginese. The Morth the glorious fruits of his pious education under the Holy Pyep Dringly and spiricus. For now was be confectated girlsp, and fent back into his own country to preach the faving Truths of Crofts of Glyll to the rude nation of the Subbra Pidir. For thus we read in his Life	7. The faum of what hath been written, is thus delivered by S. Bed. I Fe southern Palls, faith he, forfaking the Event of their Idelary, received the true Easth by the preaching of mile but man, and may revered his boy Ninia, (Ninianus) who was to Nation & Britain, and had been regularly infinited in the Mylfrest of the true Easth at Reme. 3. Many years he spent in his Appollated.	5ed. hift. l. 3. c. 4.
	being nee baptied, are of the fame meets , the fact that differ nis in their works. Again he undertakes to prove that those who with a complete stath have been requirement by Bapties cannot afterward be fabruered by the Devill And in the third place he profific that three in difference, in regard of ment, between falling from meets , and the receiving of them with the last of the state of the meets of the state of the state of the meets of the state of the	XX. C H A P.  1. Valentinian murdred. 2. Eugenius a Tyrant: Slain by Theo- dossus. 3. A Roman Legion left in Brittany.		ap Copper is Rissame.	exantin Capprove:  2. The Roman Subsy (Siricine) having heard that Naturn in the Feffers part of Britany had- nat yer vicesy'd, the Fasth of Chrift, exalted S. Nomions to be pifeopal degree, and giving him him Nighthical henedation defined him to become the Applied the hefeefald Naturn.  3. That which is here called a wefter Nation  1. That which is they which S. Seda calls	office, for his death enfued nor till chirty cight years after his fifte turance. He senf-ceated hishps, ordained Presili, and divided the the whole country not cream Periodes, as the Authous of his 11st declares. There remains more to be written of him, which we will referve till the time of his death. And whereas his see was eftablished in the Province of Galloway, which may feem to imply that he	
Siric P. E ad Ecclef. Meilelan.	4. Pope Stricin likewife in his Epifile con cerning him to the Church of Milan, give	blestårde had recovered hu Empire, firm which the had been forced to fit into basishmen, with flain neer he fame Citry of Junn which had been the had been forced to fit into basishmen of flain neer he fame Citry of Junn which had been to wirnes of his Eresbert murder : and his deas bedy mat dishumened with hanging , faith is hierem. This was done by the treation o his count Arbogafter. He had defird Suprije from S. Ambrofe Jun was flain before it could	n d d of	[td. 16;d. »	swifers P.H.: finished between Camberland and the is of diaries of Calued (Dunbitton). For the workers P.H. inhabiting beyond that By acceived not the light of the Gyfelf till many yeares ifter.  4. Let us now profecute S. Ninianus his Voyage, as we find in the fame. Authour of his Life, who tells us, that the man of God in he return form the Citry of Rune, was moved with an earneil defire it wife the glavious Bubup S. Manne as Tunes (Whom Some More Calued).	was a sent: we findl in due place demon- fitrate that in those dayes that Prepince was belonging to the Iurishication of the Brit- tains, not sents.	s
- 1	) =====================================	2. I	n l		and the second second	X XXII. CHAP	. 1

						WIII Dook 16al	Honorius
NORIUS	I62 The Church-H	listory of Brittany	ONOR S	Honoreus Emp.	under Roman Govern	ours. VIII. Book. 163	-
P	10	. Some modern Friters , perhaps out of A	D. 391			four hundred.	A. D. 403
D. 395.		an avertion to Sacred Relicks doc profelle a	""	A. D. 395		5. But this calm lasted but a little space : for	
		doubt of this Narration. Yet it is certain that Pope Boniface the Eighth in an Epifle of his to		XXIII.C.	XXIII. CHAP.	troubles hapning in Italy, all the forces which defended Brittany being call'd away.	
ζ11.	XXII. CHAP.	King Edward the first writes in this manner,		AAIII.	510	this poore! fland was left miferably expos'd to	
IAP.			IP.M.		s. Honorius Emperour of the vell. 2. Gc. Pelagius the Heretick appears Gc	her barbarous enemies. Those Troubles were caused by an invasion of the Goths	
	1. &c. S. Regulus comes into the Pictish kingdom out of Greece, with the Relicks	Vnita of the Catholick Faith by the Venerable Re-	Veftmeaf. 4. D. 1301		or I. Damen Legion Call don't of Drillany	under their King Alariem, who out of Pauno-	A. D. 401.
	of S. Andrew, GC.	liche of S. Andrew the Apolite , such was the	5. /20.		6. 7. Alaricus invading Italy , is twife	nia by the Norick Alpes descended to Trent,	
	6. &c. Of the Culdei, or Coli-Dei.	great goodnes of Almighty God.  6. The forecited Hefter Boesius describing	- 11		vanquish'd.	from thence driving a Garrison of Honorius: and so peircing into Rheesa was there stop'd	
	0. 8-0,0/100 000000	the ornaments with which the pious King			3. Innocentius Pope:	by seilice, who made great preparations	
	TIT I shower of S. Ninianus Were no	Hirruffus enrich'd his New built Church,	Heff. Bot.			againsthim.	
D. 395.	1. THE Labours of 5. Ninianus were no doubt much lightned by the arrivall	faith he adorned it with munificent gifts, Patens, Copes, Chalices, Bafons, Lavers & framed of			I. In the year of Grace three hundred and ninety five the glorious Emperour Theo-	6. The following year a battell was fought between Alariem and stilies: wherin the	A, D. 402.
<i></i>		filver and gold, and lakewage with other precious		A. D. 191. Ambrof. de	les to for whole foule S. Ambrole	Gothes were vanquish'd, and might have	
	who the year following by divine Infiration came out of Achaia into the fame countrey,	furniture proper for Sacredules , placing in the		obie ,I berdafii		been utterly destroyd, had not Stilico per-	
		Jame Preifts to perform Divine fervice there. 7. These Preifts dedicated to Gods worthip			at the Holy Altar. He left his Empire between his two sens, committing the	mitted them to retire back into Pannonia: This he did to the end his ambitious deligns	
		are the fame which the Pitts call'd Culder , or	1			might more securely proceed during trou-	
	fett down by Better Better Out	Colider , that is , worshippers of God. Some of				bles, by means of which he continued in possession of the Empires forces.	1
		these came with S. Regular into Briciany , For he living in Achaia was a Father and Teacher	Buchen to		being of tender years was left under the tuition of stillee, whole daughter he maried.	7. Alaricus by pact with scilico, return'd	A.D. 403.
EE. Botto	he watched at the Sacred monument of S. Andrew , was adminished from heaven to take the	of many who were additted to true piety : And to	See. L. 4 is Function		was sailies afterward, not latisfied with this !	towards Italy with a more numerous army.	1
		thefe others from among the Picts and Brit-			to establish his own ion,	And prefuming to fubdue the Countrey, was again fought with by Stilice at Pollentia,	Vilet.in P
		tains iound themselves , leading a solitary life with such a same of their sandity , saith Bucha-			to effect which he call'd, or at least permitted barbarous Nations to enter and wast the	and once more overcome. To this Battle,	mord f 5
	as many source of one of un feet, when so the Island up decently in a vessell to carry them so the Island Albion (or Brittany) feated in the situation from	nan, that heine dead their Cells were converted			Fantire, who in conclution were the de-	the Roman Legion , which was the only de-	(landian.
		into Churches. And from hence was derived the			Amidian of it.	fence of Britany, was fent for, as Bishop Viber from Claudian the Poet well observes. But	1
		succeeding custom among the Scotts, to call Tem- ples Cells. Thu fort of Monks was anciently call d		A. p.398.	2. In the fourth year of Honorius his raign Pope Stricius dyed, to whom succeeded Ana-	fuch frequent invalions by barbarous Na-	fulati.
was.	great veneration to the Apolite's. States and	Culder and their Name and Inflitut remain a till		,.	a c man fairh e Hieram at rich haverry and	tions oblig'd the Romans to strengthen their	
170	beneficts, both earthly and heavenly through the	a later kind of Monks expell a them. But this			endlick Gliettude: Which he express d in	City with new walls and Towers, as the fame Claudian elegantly relates.	1
		last clause he writes with the spirit of a fa-	1		oppoing the Errout of Origen, which Ruffinus and his Disciple Melania now brought into	8. In these times Pope Anastasius dying:there	
4.77	3. In complyance with which admonition	Monks, butfuch Apoffers as himfelt, enemies	1		The Came Holy Pobe likewise hritre-	Succeeded him in the Apostolick See Innocen-	-
3-1-		to the Divine Sacrifice celebrated by thefe,	1		pres'd the Heresy of Pelagim, which first	time first of that name: concerning the inte- grity of whose Faith thus writes S. Hierom t	Hieron.
		out of Scottland expell'd the Endless or Reli-			appeared under him: Or which for the rela- tion which that Arch-heretick had to Britta-	Demeerias a Virgin in Africa , Because I feare	. Epift. 8.
· ibid.	arrival with that facred Treasure being spread through the Regions of the Pilts, instamed the	gious fervants of God.	1		ny from whence he came, we shall presently	(faith he) yes have been credibly inform'd, that the venemous spriggs of Heresy (he meane	er
		8. Norwithstanding, if we speak of the	i		treat more largely.  3. The year following, the same Empereur	Pelagianism) de Hill budd forth in Africa,	7
	licks of the glorians Apostle. The people therfore flowd together from all quarters, bringing gifts			4. 0. 19	Inublish'd an Edit which lacebus Goinefreams	shought my felf obliged out of a pious affection	of
		when by reason of the furious persecution	ւ) -		Conceives to have been directed to the Vicar	charity to admonish thee, firmly to hosa th	e l
				Lig. de	of Brittany. The From of Which Edict was this: As we utterly forbid the offring of Pagan Sacri-	Apostolick chair is now Successour and Son i	7.
	Wife Hirgustu (Others can the fame of these things. The Holy man Regulus receiv d him with a soline	H HE G INCHIETYCS THE GETTER , THEFE WITH	,	gens. Cod	fices : To our pleasure is that the Ornaments of	Anastasism : and take heed of entertaining an	y
	n which Presits and Monks 1400	and Religious aufterities: who therfore wer	e ·	lkel.	fices; so our pleasure is that the Ornaments of publick Forks (though representing Pagan	firange Dollrins, what ever esteem thou may have of thine own wit and skill.	<sup>y</sup> '
	l er and hydrige to God. The King [44189 Pro-	Il Call a Cottaes, and Cottupely Conness.			Superstitions) should be preserved. And to the end those who presume to demolish them, pre-		1
	Strate on the ground with great veneration kiff a the Sacred Relicks: And when all Holy Rices	1 ct a 0 -Fo semiles unhampha Partie	L April 11.		tend not any authority for fo doing, we hereby		
	and performed after the (brittian manner, of	Martyrologe celebrates among the Saints o	U		J shee if any engine Inferittion or Lan	Y III YYIV. CHAP.	XXI
	I which the King was very objections , he freely	thetwenty eighth of August where notwin	1-1		be found, such papers be taken out of their bands and brought to me. Thus Wrote the Emperous	s. 2. Of Pelagius the British Heretick.	CHA
	bestond his Royall Palace to the honour of S. An- drew, on Regulus and the Pressts who were there	death in the year of Christ three hundred an	d		to Preclame Vicer of the five Provinces : Into	A al A Il Dienes of his Direction	
	to perform Divine fervice : and not farr from	eighty.			which number Brittany was lately divided	condemn'd by severall Popes Synods &	6.
	them built another Church dedicated to the fam.		1		as hath been shewd.  4. This Island seems at this time to have	ti, Brittany infected.	-
	Apostle. 4. This is the place where in following			A. D. 4	enjoyd repose, being freed from the vio	- 12 Of Vivilantius his Herefies.	l
	ages the Scottish Arch-Buhops and Primat	r 11	l		lence of their Northern Enemies by a Roma. Legion quartered in the confines. It was	"	-1
	affablish'd their Archiepiscopall See, Which	h II			governed by a koman Generall, call'd March	, I L Ele R will be Realonable to treat	of
	place , faith Camden , the Ancients call's Regiment , or Regulushis Mount : where Viga	- N			whom Honorises fent hither. Of this peaces		he .
ž.	King of the Patts erected the principal		1	Claudia segyr.			by
	Church of his Kingdom, to this day call	de 🕽 🎼 💮 👵 💮 💮 💮 💮 earlie ear		Stillien	tellimony, in his Panegyrick inferib dto se	X ij bir	
1	S. Andrews.	XXIII. CHA	-	350	1.10	2,	

Ĕмр.

#### The Church-History of Brittany 164

HNOORING EMP.

A. D.404

birth a Britiain, for which cause S. Augustin files him Pelagim by Sirname Brito:and S. August.Epist. Profer more expressely calls him the British Serpens. And hereto confent S. Beds, Pelider Virgill and generally Modern Historians. But whether his originall came from the Reman Provinces in Brittany or the Scottish , Some

doubt may be made, confidering s. Hierom in severall places mentioning him calls him a Scott , descended from the Scottih Nation bora scott, agicended from the scotton Nationori-dering on Brittany: and ellewhere, he lays that he the most flusted of men, was stuffed with scottish pulse. Not withstanding the suchour of s. Albanne his life in Capprave affirms that he was Abbos of that famous Monastery of Bangor, where two thousand and one hundred Monks under the Discipline of one Abbot did get sheir living by the labour of their bands.

2. Certain it is that he was a Menk, for by that riele he is call'd for the most part by the Bubops in the Council of Diefolis, because he had no Beelefiaficall degree. And S. Augustin faith , After many ancient Herefies , a New one in lately rifen , not invented by any Birbops or Preifts, no nor fo much at inferiour Clarks, but by a fort of Monks, which dispute against the Grace of God. Isidor the Pelusiot adds that he Ift. Pelef.1. orace of con. made the recumber agas mad he was a wan fregling Monk, succertifiele, one who wandeed from Mendilery to Manaftery finelling our feelt, and farming on Magifrest for the read chara Sec. collecting withall that it was in his old age that he tell into this Herefy, S. Augustine testimony, in repute for his fanctiry and Christian life of no ordinary perfection. whereas before he had liv'd, according to

3. The speciall Points of his Herefy are thus fert down by Sigebertus: In Brittan, laith he, Pelagins endeavoured to defile the Church of Christ with his execrable destrines: Teaching that man may be faved by his merits without Grace: That every one is directed by his own natural ana every one is usecueur in monimations. Free will to the attaining of inflice. That infants are born without Original fin, being a unocent as Adam was before his Transfression: That they are baptifed, not to the end they thould be free from finn , but that they may by Adoption be admutted une the Kingdom of God: And though they were not baptifed, yet they should enioy an externall and happ life, though excluded from the Kingdom of God.

4. These Heresies began to appear in pu-blick about the year four hundred and four or five : and being taken notice of by Pope Innecentism , Pelagine compos'd a Letter of Purgation , which was prefented to his fucceffour Pope Zolimu. After which he went into Palefina, not daring to come to Rome to clear himself. And his Destrines being reprov'd by S. Hierom in the East, and by S. Auguffin in the West , Pelagim appeald to the judgment of a lawfull Syned: which was assembledat Dieffelis ( or Lydda ) in Paleftina , and his accusors Heres and La Tarm, two Buheps from Gaule, by reason of the sickness of one by the way, not being able to appear in the

I Syned, Pelagim gave fuch captious answers synear, reagan gave turn captions and we to the interrogations propos'd to him by the Bubbp prefent, that he efcaped a centure, and was acknowledg'd an Orthodox Catho-

5. About the same time his prime Disciple Calestim was condemned for his Herestes in a Syned at Carthage, from which he appeald to the Reman See, yet not daring to pursue his Appeale, he fled into Afia, and there by fraud obtained the degree of a Preift. After which another syned of Numidia at Milevia again condemned the fame Errours. A Copie of both which condemnations being fent to Pope Innocentim, he approved them, and excommunicated both Pelagim and Celeftim, yet with a condition, that upon their revocation of their Errours they flould be re-Stor'd to Cathelick Communion

6. Their Hereffes notwithstanding spreading abroad, the African Bubops of both Councils deputed s. Augustin by common consent to confute them: And with what diligence and efficacy he perform'd this charge, his glorious labours doe to this day admirably

7. S. Innecentis being dead his Successon Zofimm received an Appeale from the judgment given by another Council of Carthage against Celeftim, who came to Reme, and prefenting to the Pope a Discourse touching his Deltrine, which he profess'd to submitt to the see Apostolick : pretending likewise to subscribe to the Letters written by Pope Innocentime to the two African Councils, in which his Heref, by which he denied Original fin, was principally condemn'd : Hereupon Pope Zosimus favourably interpreted his Libell or Discourse, and delayd his absolution only two months, till he could receive an answer

from the Africain Bubopi. 8. Pelagua likewife using the same ares, endeavoured to surprise Pope Innocential, by a Book of his Doctrin written with fuch ambiguity of words, that his Heretical fenfes could not be discovered but by readers of a more then ordinarily sharp sight and iudg-ment. This Book was likewise presented to Pope Zosimus: To which was added a Symbol of his Faith directed to the Pope and compofed so artificially, that it hath been printed 25 2 Sermon of S. Augustins (the one hundred ninety first in number ) by changing the beginning and end of it, instead of Bearistime Pater , faying Dilettifimi Fratres. At the arrivall of which Treasifes at Rome, there was greatioy, as if the Hereticks had been converted. Of which Pope Zofimm informing the African Bishops, they again affembled at Cartage, and carefully pondering these things, they wrote back to Pope Zosimus, fignifying to him, that it was not sufficient that Celefius should in groffe subscribe to

Pope Innocentiss his letters, but that he should

also anathematize expressly the words im-

piously fett down in his own Libell. They

Honor. EMP

under Roman Governours VIII. Book, 165

likewife detected the fraud by which Pelagine A.D.404 in his Libell had vayled his heretical

9. Hereupon Celeftim being urged by Pope Zesimus to pronounce anathema against the Destrins objected to him by Paulinus a Deacon, and which himself had manifestly inferted in his own Book, privately withdrew himfelf from his tryall : thereby fhewingthat his submission to be corrected by the See Apostolick, was false and hypocriticall. Atthe fame time feverall Writings of Pelagius likewise were discovered, in which his Herefies manifeltly appeared.

10. Pope Zosimus therefore without any further delay , imitating his Predecessour Innecentime, faith & Augustin, did a fecond time with the like authority condemne their Dollrins and excommunicate their persons. Which Sentence of Condemnation was folemnly first of all in a Synod pronounced by Sixtus a Reman Preift, afterwards Pope, whom the Pelagians had efteem'd, but injustly, a principall Patron of their Herely. Which Herely having been profcrib'd by to many syneds, and more then once by the Roman See , the Emperour Honorine also publithed an Imperial Sanction , by which he not only banish'd Celeftim and Pelagim out of Rome, but ordained that whosoever should reach the fame Doctrins, being thereof convicted in judgment by whomfoever. should have the same punishment of Exile inflicted on them. Which Decree he commanded to be published through the whole Empire. These were the Alls of many years, which to avoyd interruptions are fumm'd up together.

11. Notwithstanding all this care of all Sorts of Magistrats, both Ecclesiafticall and Temporall, to extirpate this executable Heres out of the world, yet by reason it directly favourd the corruption of Nature, human Pride and fensuality, it continued in most countreys, and particularly in Brittany it made to generall a progresse that the neighbouring Churches of Gaule thought necessary to fend into this island two of their most eminent Buheps, and this two feverall times, to represse it : Which how they gloriously performed, thall thorly be thew'd in due place.

Azes.

12. At the fame time, as Pelagine infected Britteny, fo did another infamous Heretick nfect Gaule likewise. That was Vigilantius, oncerning whom s. Hierome thus writes, Gaule alone was a countrey that produced no monfters of Herefies in former times. But on a fudden there arose one Vigilantius , who may more justly be called Dormitantim, who being full of an unclean Spirit entred combat again the Spirit of Chrift, and denyed that the Sepulthers of Martyrs ought so be venerased, condemning likewife the devout Vigils celebrated before the Festivalls of Gods Saints. Which Errours of his are detested by the whole Catholick world.

He also imitating tovinian, at feasts declamed against Fasting , prefer'd riches before voluntary, poverty, and Mariage before Virginity.

XXV. CHAP.

1. 2. 3 After Marcus, and Gratianus. Constantin is proclamed Emperour in Brittany .

4 5. Oc. Geffrey Monmouths fable of bim difbroved.

7. &c. Constantins successes in Gaule

11. Gerontius rebells against bim; and is

12. Gc. Constantin overcome by Constantime : and flain : And Rome is fack'd by the Vandals.

TN the year of Grace four hundred and Lixe, Gaule was overrun by the Vandals. Sueves and Alans. Which opportunity being observ'd by the Pitts and Scots, they likewise breaking out of their limits, wasted the confining Provinces of Brittany. The Governour of the Illand at that time was Marrm, whom on a fudden the Army faluted by the Title of Emperour, imagining that under the con luck of fo sublime a name. they might better refift the Enemy. But the unconstant soldiers finding his incapacity, as fuddenly depos'd him, and in his place chole Gratianus , born in the fame Illand.

2. But within four monthes, they flew likewise Gritianus, for his insupportable cruelty. Which being divulg'd in the countreys abroad, their old Enemies out of Ireland return'd, and being attended by the Scott, Norvegians and Date, they march'd croffe the Island from fea to fea, wasting all with fire and fword.

3. In this extremity the British Army proclam'd Emperour a Soldier called Constantin. not for any merit of his courage, faith S. Beda, but only for the hope they fancied in his name: as if the present ruins could not be repair'd but by another Conflantin.

4. Concerning this mans Elettion , Gef- Galfrid Me frey of Monmouth , tollow'd by Florilegus and nument. Flo others , frames this ftory : How Wichelin (commonly call'd Guithelin ) Arch Bishop " of Landon feeing the calamity of Brittany, " and weaknes of the Romans , pass'd over " Sea into leffer Brittany (formerly call'd " Armorica ) where Aldroenus raign'd , the " fourth from Conanus, whom Maximus had " first constituted King there. To him the "Buhop made his humble petition that he " would out of commiferation to the countrey from which himfelf was defcen-

XXV.Cn.

A.D. 407

A. D.404

de Impres.

z. ceat. Peleg.

Augnft. de Geft. Pelaty

Ang. L.3. de Deccas mer.

HONUR. A.D. 411.

### The Church-History of Brittany 166

, ded underrake the Government of it. The !!

", King refused this offer as to himself, but was content that his Brother Conflancin " should accept that Title, whom he furni-

" flied with Soldiers and a Navy, & fent

them into Brittany: When prefently the Brie-

,, tainigenerally flock'd to him out of their

,, caverns and lurking places, and vnder

, his conduct marching against the Ene-, mier, obtain'd an illustrious Victory. This

, being done , they fett the Crown on his

,, head at Chiehefter, and gave him to wife a

, Noble Roman Lady, who had been brought

, be had three Sons ; the Eldeft was Confians,

whom he made a Monk at Vinchester in the

Church of S. Amphibalus : The other two

,, were Aureliu Ambresius and Vierpendra-

5. But these are sictions either invented

or credulously embraced by Geffrey of Mon-

mouth, a man whose end in writing a histo-

ry was not to propagate Truth, but to exalt

his own nation. For first, it is certain that

when Conftantin was proclam'd Empereur in

Brittany , the Arch-Buhep of London was not

wichelin , but Fastidius Friscus , who dyed about the year four hundred and twenty:

whose Successour was Voadinus; and after

him Guithelin in the year four hundred

6. Again that this Constantin was fo far

from being Brother of & King, that his ori-

ginall was base and unknown, we have the

testimony of the most ancient and authen-

tick Historians. S. Beda fayes he was chosen

(Ex infima militia) out of the lowest rank in

the Army , and this not for any merit , but

meerly a fortunat prefage of his name. The

place where he was chosen Emperour Was

Cair-Segont neer Cair-narvon , afterward

call'd Caer-custenith , perhaps from this Con-

fanting election there. Being chosen , he

directed Messengers to the Emperour Henorius to excuse himself, as being by violence compelled

by the soldiers to accept that Title: thus writeth Zesimus; which alone destroys Ges-

7. The same year Constantin pass'd over

into Ganle, where gathering an army he fubdued all the regions on this fide the

Cottian Alpes dividing Gaule from Italy:and

then , faith the fame Zofimus , he accounted

, tion of the fame Archbishop.

fifty fix.

,, up by the fame Buhop Guithelin. By her

HONOR. EMP.

Honor.

XXVI.C.

FMP.

under Roman Governours. VIII. Book. 167

barbarous Soldiers, who were aftonish'd to fee the munificent vestells with which Conflantin the Great had enrich'd them.

XXVI. CHAP.

, 2. &c. The Martyrdom of S. Melorus a young Brittish Prinie.

O V R Martyrologe the same year wherin the Vsurper Constantin was fain commemorats a more happy death, call'd a Martyrdom of a young British Prince, whose name was Melerus (or Melsorus.) Ot whom mention is made in the Monuments of Cornwall: from whence Capgrave hath ex-

tracted the following Narration. 2. In the primitive times of Christianity, the Apostles Dostrin being dispers d through all the regions of the world Brittany was likewise all the regions of the worst partitions was internst-operated from Paganism to Christianity: and of that Mation many beleving in our Lord, and in their lives conforming themselves to and in their tives conforming interflevel to the Applies precepts, thinked gloriously by many insuctes. Of which sumber we are confident-by Affaird that Bleffed Melorus was. He was descended from a Nobbe family of the Brittains: Adjuncted from a Noble Jamily of the Brittain: for his Eather, call Milliams, enjoy the Duckom of Cornwall. In the seaventh pear of both Jule 'an Adjuntly of the notities being times to emplify about the general affairs of the forming, Rinddon brother to the Duke coming

nith force upon him flew him , and invaded the 3. Now Melianou had then a young Son, a thild of feaven years old, named Melorus. Him alle after his Bathers death his Tyrannous Vncle Singht to kill, fearing least being come to mans influe, be should deprive him of the Principality. With this deliberation he brought the child with him into Cornwall : There at the fame with miss into creatural word of Subspr. Who all marrieded for the life of the child: fo that the Tyrane consensed himself with cutting off the crips has addleft for: so place whereof there was framed for the child a band of filver, and a fost of braffe. After this Melorus was edu-eated in a certain Monastery of Cornwall till he

is impocence, vertue and piety.

4. But then Rinoldus by many gifts and promisses of large possessions tempted, and obtain'd from Cerialianus, to whose care the child was committed, an affurance of his death : Which he remainten, an ajjurance of the actars in the interference in major accomplished by cutting off his bead, which he fens to Resoldus, challenging his promised according to the performance of carrying the Martyre head was a Son of Cerialtanus, who the just sudgment of God fell from the Castle wall with the head in his hands, and broke his neck.

was fourteen years old, frending his time in the reading Holy Scripture, every day growing

5. After this the Holy childs Nurse came to

the house where the Body lay : and there she A.D. 411. faw a Vision of Heavenly Angells, and lights cloriously shining. And having buried the Body in a decent place, the day following they saw it laid above ground. Three severall times they buried it, and fill the same accident arrived. By common advice therefore they laid the Sacred Body upon a Cart , to which were tred two young Bulls never wied to the Toke : Thele they permitted to goe as liberty without any leader, whither Gods Providence should direct them The Bulls then on a sudden becoming tame, carried it to a certain place, where being arrived they food fill. But the company attending the Cart, not liking the place , which they thought unfit for his buriall , employ'd their hands , arms and shoulders against the wheeles, to force them to roule forward. But they found the Cart by folemnity in the fame place. There many devous firmities , frequently with ioy obtain'd their defired remedy.

6. The Head of the Martyr was carried to th Tyrant Rinoldus, which he having touch'd, died miserably three days after. After whose death the Bishops and Clergy carred the Head, and buried it together with his Body. Several dayes after this certain Preachers, not of British blood took the Coffer wherin the Sacred Relicks repord which they caried in Procession through many places , and at last according as they were enjoyn'd , they arriv'd at Ambruburg , where they layd the Holy Relicks upon an Altar. Thus find we related the Gelts of S. Melorus in Capgrave.

Camden adds out of an ancient Book, called Eulogium, that there was erected a Moward was pillaged by a certain barbarous Tyrans burg S. Melorus and his Sacred Relicks were in a speciall manner venerated , Buhop Viher affirms , faying , The felemnity of the celebrating the Relicks of S. Melorus by the inhabitants of Ambruburg obscured in time the memory of Ambrius or Ambrofius.

divine vertue fo fixed, that by no strength or art it could be moved. After diverse attempts made to no purpose, at last giving thanks to God they buried the Sacred Body with oreas

people repairing, and imploring the Martyrs help and intercession in their afflictions and in-

7. Now Ambriburg is a well known town among the Belge ( in Wilishire ) in the Territory of Finchester : fo call'd from Ambroje the Son of Confluentinue, the late mention'd Vsurper of the Empire, concerning whom we fliall hereafter treat. M naftery of three hundred Monks , which aftercall'd Gurmundus. Moreover that at Ambris-

9. Atterward he fent his son Conftansinto A. D. att

9. Afterward ne tent his son confans into spain, who by many fuccessfull combats subdued the countrey. And whereas two Noble Brethren, Didymus and Verenianus Noble Bettiren, Diagrams and Perchannis having collected an army of Spaniarst faith-full to the Roman Empire, had feiled on the threit passages, through the Prienan moun-tains, Constant courageously broke through them. Which having done, he committed the care of defending those passages to forraign Soldiers, to the great displeasure of the spaniards, who thereupon entred into

league with the Vandals and Gothes against him. For these good successes Constans by his Father was pronounced Emperour : to whom he repaired, leaving Gerentius in his place Generall in Spain. 10. But the year following he was fent back

into Spain, attended by Juffus a famous Captain. Phereat (laith Zofimus ) Geroneius was fo offended, that he procured the barbarous Soldiers in Gaule to revels : fo that Conflantin having fent a confiderable part of hu army into Spain, and not being able to represse them, severall Provinces both in Gaule and Bristany forsok their dependence on Rome, cafting out the Reman Ma-gifrats, and governed themselves by their own will and laws. Notwithstanding the same Authour afterward infinuats, that the Em-

perour Honorius himself freed the Brittains from their dependence , writing letters to 14. iii. them wherin he exherted them to provide for 11. Gerentius not content with this , affu-

med to himself the Title of Emperour, and investing with the same purple Maximus whom he left in Spain , he with an army marched against Constantin , whom he befeiged in Arles. But an Army from Honorius under the conduct of Constantius 2 Roman approaching, Gerentius his foldiers forfook him: and the Spaniards remaining, our of contempt of him attempted to kill him:and encompassing the house into which he retired, they fett it on fire : So that Gerentius having first killd his wife, at last killd him-

felf also. This is So Tomens relation.

12. As for Constantin he was again beseiged at Arles by the Roman General Conftantime; and being inform'd that Ebodicus whom he had fent into Germany to collect aid from the Franks and Alemanni , was intercepted in his return , he devested himself of his Imperial Purple, and flying for refuge into a Church , was there confecrated a Preift. Whereupon the Soldiers in the Town,

13. The year before Confiantins unhappy death was deplorable to the whole world, by the destruction of Rome, overcome and fack'd by Alariem King of the Goths. Then not only the immense wealth of the citty for fo many years heap'd together, but the ornaments of Churches became the prey of

his possession of the Empire secure. He like-wise drew out of his Monastical solicude his Son Constans, whom he created Cafar:

8. The feat of his Empire he placed at Arles : he constituted firm guards upon the River Rhine, to hinder the excursions of the Germans: and utterly broke the forces of the Vandalls , Sueves and Alans , which had wasted all the Previnces between the river

Seine and the Rhine.

XXVII.

Zofimits.

This is testified by Orofins and Marcellinus

having pardon offred them, opened the gates. Confiantin with his Son Iulian, was ient into italy , but by the way was flain.

or.	68 The Church-His	tory of Drittany	HONOR, E M P:	F	nours. VIII. Book. 169	1-
P.	100 210		A. Desp	chofe former Enemies , like ravennous wolves	duct of Gallio a Cittizen of Ravenna, who	Α.
	- U		A. D. 411	(Lambrones lupi ) entered was excellive bun-	once more vanquisti'd the Enemies. But ha-	
.410.				1 Al Glev encountating the cheenfald in	ving done this he declar'd to them the Em-	1
		XXVIII. CHAP.	XXVIII.	the ablence of the shepheard fo they with cares and full-blown fayles envaded the Island, broke into	perours pleasure, That for the future Brietany	
V11.	XXVII. CHAP.	XXVIII. Citat.	C BAR	full-blorn fayles envaded the Island, broke into	"must rely on its own strength, and not	
A P.		a de a trada. Lan belo of the	•	The barders and land wall all shines in their way.	" expect any affiftance at all from Rome,	Id.
	1. Victorinus Governour in Brittany : Te-	s. 2. de. The Brittains begg help of the		maring down and treading underfoot the Brit-	"which at fo great a distance, and amid'st	1
	. 11. 3	Romans : a Legion is fent : and call'd	l Head	time, like ripe corn.	" fo many diffractions could not attend to	
1	2.3 Gc. Brittany poyfon'd with Pelagia-	back , Go. and the Romans take their	24	6. Hereupun the afflifted Brittains again sent Messengers after a most deplorable manner, with	" so remote a Province. He advis'd them	
- 1		laft leave of Brittany.		sent garments and their heads covered with duft,	"therfore to exercife themselves in milita- "ry affairs, to build fortifications in places	
	4. Severall Arch-Bishops of London.			to implere aide from the Romans , endeavouring	", convenient, especially towards the Sea,	
		1		like fearfull checkens to shrow'd chemfelves	, to ftrengthen their Citties with walls,&c.	
	1. A Free Conflancine death severall other Tyrants arose in France, as Maxi-	1. W Hill Britteny was thus infelled with fuggestions of Hereticks, the Scotts,	A. D. 410.	under their Mothers wings. They carnefly begg'd	"And having thus counselled and encou-	
D. 412.	1. A Free Confrancins death le constante	V V fuggestions of Hereiters, the start,		them to prevene the neter miferable ruin of their	" raged the Brittains, the Romans took their	ı
		Pilts and Norvegians, laith Florilegus, mileta- bly vex'd it with their incursions. In which	1, 29	country, and that the Roman name might not	, last leave of them : never returning more.	
			Gildas in	he residred concemptable to forraign Nations.	"Yet before they went, they once more	1
				7. This wofull Petition was address'd to	" joyn'd with the Brittains to repair the Wall,	1
				the famous Reman Generall Atius Prefett of	,, which they made far more ftrong then for-	1
9. 414.				Gesle, under whom Brittsty was also sub- jed. He therefore mov'd to pitty with so tra-	" merly, contributing thereto both publick	1
				Service recremental a to but Aug to us-	" and private charges.	1
	tains, and formidable to the Pills and Scatts, whole violences he easily repress'd as the			Water to the second sec		1
	whole violences he early repress a as the Poet Rueslim seffifies. But being too foon					1
til. Isine-						1
•						1
	came miferably and itremediably expos'd to	to the Romans. This army coming to a conflict with those barbarons Nations, fless great multi-	A. D. 41,			1
		sudes of them, and drove all the rest out of the				1
0,414.		1. Jan G. Granne the base Britiding from Derry				1
.414.						1
			r l			1
						1
	preserve the Church from the infection of Pelagranism: In whose place after two years					1
D 49					_	1
rifp.4dverf				Mr.C. Man	7 and 1 and 1	1
Hater.	alfo Imperial Edits against the same Enemies of	- In Car concerning him Secrates thus write				-
		In the raign of the Great Theodofin this Chry				1
		Sanchus was by him design'd Prefett of Ital Afterward he was constituted the Emperous		TANK A SECOND		1
		Vice-gerent in Britany : in the administration	n 1			1
						1
		who ever was the General, he toge	-			1
ele cent. 10						1
		1 Lafina chair depenture, latth Utilda	5,1 03,120 12			1
	a Brittain, a Monk of Banger and compa- nion of Pelagius: for he was by Nation a	they gene arder to the Brittains once more	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		From Inc.	i
*	Gaul. And the same Authour with the like					1
		Bodottia) to restrain the Enemies and be		The state of the s		1
		I defende to the Restfast, But the WALL DEINE man	1 1			1
	atterward going into Aprica, was there item-					1
		and framed for the most part of turfes, avail little or nothing at all. The bounds of th	is			1
D. 410.	to any there were at this time leve-					1
		the West about swo miles distance from a Mon	4-	15.		1
		I Gen call'd A hercurnio: in a place nam a m				1.
	Among whom the most celebrated was ra-	pille language Penvahel but in English Pe.	<b>7-1</b>	44 78		1
	Stiden Prifess Archbichop of London , highly	I meleun and core Estward it ended neer i	<i>n</i> r   <b>1   1   1   1</b>   1   1   1   1   1   1	* N		1
	commended by Gennadius and Trithemius as a man skillfull in Holy Scripture and a Zealous	City Aduith. Now from the Name int	ne l			1
,		Piffich tonque Penvahel , a Brittish WOI	d,	7.5	The state of the s	1
		M Camden indiciously infers that the I's	tts			١
	of indoment and elecution. Bate adds , that he	Ware a British Northern Nation , for	10   100			1
	Left behind him a Book entitled Plons Jame-	Welsh at this day Pengual lignifies the Fie	20			1
	which probably contain d an Abti-	of a Rampire ( caput valli.)				ł
	det against the contagion of that Herely. It	5. So useles was this ill-built wal	111	1 2 2 2		1
		that it was scarce finished, but the see and Pills again broke in, for accordi	ng cuistre			1
	-uenrly when it was that Feadings fuccee-	to Gildas his relation, Affion as the Leg	ion bil.			- [
	ded him in that Bishoprick.	It to Others His relation ? Cellan my the man	· · · · · · · · · · · · · · · · · · ·	<ul> <li>4.34 (4.37)</li> </ul>	Y THE	٠,



# THE **CHVRCHHISTORY**

# BRITTANY UNDER BRITTISH KINGS

II. PART.

THE

### NINTH BOOK

I. CHAP

I. CHAPTER.

1. 2. &c. Kingdoms of the Picts and Scotts established in Brittany.

HE Romans having taken their farewell of this Island, it is from that Epocha that we may reckon the institution of

two kingdoms here, the Pitts and the Scotts. For though heretofore there hath been mention made of feverall Princes and Kings of each Nation, yet they feem to have been Kings rather by election, and in the nature of Generalls for present expeditions, then as enjoying an establish'd Principality.

2. For as much as concerns the Pills, though they always had their habitation in the Northern parts of Brittany, yet they were oft forced to change and contract their

Seats: But now enjoying peace and fecu-rity by the Romans absence, they became establish'd in their ancient Tornery. Which Territory they in a few years enlarged ma-

Territory they in a kew years enlarged, ma-king an irruption through the \*Fab of fepa-ration, and policifing the micleyes of the \*ir-vince more Southerly.

3. And as tor the \*seetre, they being hi-therto as auxiliaries or the \*Pils\*, mingled among them in all their invalions, and out compell'd by the Remans to return to their habitation in Ireland and other Northern Regions: Yet now they fix'd their habitation in the Northern coafts of Brittany, under Fer-

gussia their King.

4. Of these two Nations and Kingdoms, the principall in this age was that of the pills: And if we enquire into their peculiar Seats, the Pills feem to have pollets'd the Provinces about Edinberough confining to the wall, which therefore was anciently call'd

II. Part.

Y ij

the

BRITTISH	The Church-H	littory of Drittary	K.	Br K I	ITTISH K.	under Brittish Kin		BRITTISH KK.
KK.		not be Barress by his holy exam.	D.149		D. 431.	tany infected with the Telagian Herefy.	pounded by allowing each of them a fliare	A. D. 431
				Α.		1. Being come into Brittany, afloon as he	in him. For no doubt his Legation extended	
			1		- 1	had inform'd himfelf of the state of the	to the scottish Nation in generall, both in	- 1
				農	- 1	Island, how the Civiller part formerly under	Brittany and beyond the Sea. And during	
	in the following age they turn'd their arms	5. The ancient Standard admirable deeds	P. Eap. gr.		- 1	the Roman Iurisaition was defiled by Herefy,	the flort time that he lived he attempted	
		in Capprave, relates many admirable deeds in Capprave, relates many admirable deeds perform'd by him, before he had addicted	S. Paric.		1	and the Northern Regions , now pollets'd by	the conversion of Ireland, but in vain. So	
	they by degrees diminished, and at last	himself to the discipline and instruction of	D. 415.		1	the scarre, wholly buried in the mifts of Pa-	that he was effectually the Apostle only of	
	utterly destroy'd their kingdom and name,	himfelf to the discipline and intruction of			- 1	vanifm : He gave notice hereof to Pope Ce-	the British Scotts.	
	and gave to the whole country the new	S. Germanus. One of which we will recite	1.1			ganism : He gave notice hereof to Pope Ce- leftinm, who recall'd him to Rome, to advite	7. Hereof we have a proof in the life of s.	
	and pave to the whole country				1	with him about a remedy against both these	Patrick written by the ancient Authour Pro-	
	appellation of scotland.		1 1			mischeifs.	bus: Palladius, faith he , being ordain'd Buhop	Probus in
		wonderfully he was call'd to the Apofile-	1 1			3. Vpon ferious consultation therfore, it	by Pope Celeftinus, was directed to the conversion	vit. S.Patric.
1 1			1		4. D. 43i.	was thought fit to divide these two employ-	of the Nameham 10 and fred at the conversion	1
			1	12	4. D. T)	was thought he to divide thele two employ-	of thu Northern Island of Ireland. But Almigh	1
1	** CWAD		i			ments, and to commit them to severall	ty God did not give successe to his preaching:	1
II, CHAP.	II. CHAP.		1 1			persons. Hereupon in opposition to the	Neither can any man receive any thing on earth,	1
1	3.1		- 1			legian Herefy by which the Roman Island, as S.	unles it be given him from heaven. For the fa-	1
1	1. Death of Honorius : towhom succeeds Va-		1			Profeer calls it, that is, the Provinces heretotore	vage and brutish inhabitants of this countre)	1
1 1	1. Death of Honorsia : 10 pom factions	bitants of Ireland. Affoon as he had read those				fubject to the Empire , were miferably inte-	would by no means receive his dostrin. Therfore	1
1 1	lentinian the third.	bitanti of Ireland. Algori as he marces of awarld	- 1			cted, two Holy Buhops of Gaule S. Germanus	he would not spend much time in a land not his	1
1	a die debree fold Mission by Pope Ce-	words, the same inflat he heard the voyces of aworld	- 1			and S. Lupus , were directed into Brittany ,	own : but returned to him that fent him. And	1
1	lestin into Brittany and Ireland.	ofinfantscrying to himout of their Mothers wombs	1			whose labours, with the happy successe of	having pass d the sea, he arriv'd at the confines of	1
1 1	Legith this Britishy and		ı			them, shall be presently declared. Again	the Picts, where he remain'd till his death.	1 .
1	6 7 S. Patricks Divine vocation.		1			out of an Apostolick solicitude to rescue	8. Moreover that the principall care of s.	1
1 1			- 1		1	the barbarous Northern Regions from Paga-	Palladius was exercis'd toward the British	
1 (			- 1		1	mim, the fame Palladins after he was exalted	Scotts appears in this , that his two Difciples	1
1 1	1. TN the year of Grace four hundred		1		1	to an Episcopall Degree, was by Pope Celesti-	States appears in this , that his two Disciples	
1	twenty three the Emperour Honorius		- 1		1		Servanus and Tervanus are reckon'd among	
1	dyed, in whose place succeeded Valencinian		1		١	nm, as his Legar again fent to be the Apostle	the learned Teachers of Brittany. Of which	1
1			1		1	and converter of the Scottish Nation.	the former was fent to instruct the inhabi-	1
	who had been created Celer, and immediatly		1		1	4. This double Mission is thus recorded by	tants of the Orcades, and the other to the	: 1
			locelin in vit.		Ing.aiver	s. Profer, a Holy and learned Father, li-	Pilts. Concerning Servanus the Centuriators	· t
1	the younger Theodolists.		S.Patricij.		(dax. m	ving at the same time: PopeCeleftinus, faith he,	of Magdeburg write in this manner : When	Magdebut.
					fa.	of venerable memory, upon whom our Lord had	Palladius was fent into Scotland, Servanus ad-	1 445 6 6 10
1		of our Lord the Angel of the great tomate	1		1	confer'd many gifts of his Grace for the defence	joyn'd himself to him, and together with him	f. 1430.
1	to whom our ///ands of Britishy and i	ching this affaire, and by the mean of the Angell			1	of the Catholick Church ; knowing that to the	promoted the Gospell and propagated the Dollrin	1 / 14,00
ı					1	Pelagians already condemn'd no new examina-	of it. He was afterward fent by the same Palla-	. 1
1	him they were either preferved from errour,		1		1	tion was to be allow'd, but only the remedy of	dius, after experience had of his learning and	,
ı			1		Į	Pennance, commanded that Celeftius, who im-	Sandity, to be an Apostle of the Isles of Orkney	1
1	S. Palladins was fent to the Scotts, who freed	Arusted in the Doctrin of Christian Faill and Lt	1 1		1	pudently demanded a new audience, as if his He-	and to teach the inhabitants there true Reli-	,
1	them from their barbarous Idelarry. By him	clesiastical Discipline.	1 1		1		gious Christian worship This he perform'd with	. 1
1	them from their parbatous rankery. By their	1	1		1	raf had not been discuss d, should be excluded out		
1	s. Patrick was directed an Apostolick Teacher					of the confines of Italy . For his resolution and judg-	great diligence and Zeale; and thereby obtain'	
1.	into Ireland, where he wrought the like ef-				1	ment was that the Statuts of his Predeceffours,	the Title of the First Apostle of those Islands	
1		III. CHAP.	III.CHAP		1	and former Synodall Decrees ought to be inviola-	Dempfter indeed , a Scottish Friter, attiibut	5.
i	nus and S. Lupus, two holy and learned Bishops	III. CHAP.	1 1			bly observed by himself, and that he should not	that Tiele to another call'd serfur , who	,
1	of Gaule, were employ'd to cure Brittany of	M	1 1			admit to a new retrastation these dostrins which	Sayes he, preach'd there before s. servanus	- 1
1	the neithlent intection of Pelagiani m, ipread	1. 2.3 &c. Of S. Palladius Apostle of the	1 1	- 1	1	already had deferv'd and suffred condemnation.	and was Bishop of those Isles chosen from	n i
1	shore by the impious diligence of Agricola;	1.2.3 00.0 0.1	1 1		1	3. Neither did he extend a leffe Zealom care	among the Culdees, or Colides. But most pro	)-
1	in which execrable employment he was ai-	Scotts in Brittany.	1 1		14 3.	towards Brittany, which he likewife freed from	bable it is that Serfus and Servanus were on	c
1	Good by the off times excommunicated He-	8. 9. His Disciples Servanus and Terva-	1 1			the same contagious discease of Heresy : for by his	and the fame person.	1
1	resich Celeftins, prime Disciple of Pelagini,it	ll was.	1 1		1	order (and the labours of S. Germanus and S.		· c
1	the restimony of one lingle modern Au-	10, &c. Of S. Palladim bis death.	1 1			Iupm) be excluded from that fecret retirement,	other Disciple of s. Palladius, another Scot	L. flaus de
1	al and clauding Menerous, may be taken.	11			1	divided by the Ocean from the rest of the world,	tish Historiographer thus writes, Palladius ha	reb. geft. Sce
1	3. Now the circumstances touching the	11			1	and the of the otean from the rest of the worth,	ving promoted Servanus to the degree of Bisho	
ı	execution of this three- fold Mission we in-		1		1	certain Enemics of Divine Grace, which had		2. [
1	tend confequently to declare. And though		A, D. 429		1	feifed upon that Island, which by producing the	fent him to the Orcades , to imbue that rud	
1	the Ecclesialical affairs of Ireland be not com-					Arch-hereticks Pelagim and Celeftius , had	and barbarous Nation with the Faith of (hrif	
. 1	the Ecclesiastical affairs of Freiand De Hoteoni-	Jim was a Descen of the Roman Church, a man	١.			given an original to their Herefy Moreover the	He likewise created Tervanus Arch-Bishop	9
1 .	prehended directly within our prefent De-	no doubt of great prudence, learning and	1 1			Same Holy Pope ordain'd (Palladius) 4 Buhop	the Pitts. In which places these two holy me	n l
1	fign , yet lince the great Apolite of that com-	fanctity, fince he alone was made choice of	, <b>I</b>			to the Scottish Pagan Nation: and by these means	perform'd the Office of their Mission so diligently	, [
1	fign, yet fince the great Apolle of that Coun- trey, as hath been shew'd, was a Brittain, both	though as yet in an inferiour Ecclesiastical	•		11	whilf he fludioufly endeavour'd to preferve the	by advancing piety and religion among them,	
1	I beginning and ending his dayes in prittery,	II though - 1	, 1			Reman Island Catholick, he made the barbarous	likewise by rooting out the poyson of the Pelagia	m
1			. 1			part of the Island, Christian.	herely out of the minds of many, that the or	: 1
1	excufable, if not commendable, to intert		.1			6. Now here the Ancient and Later Scotts,	worthily deferved to be call d the Apostle of the	
1	here force of his principall Gelts.	as Legar of Pope Celegram Hito dat country	:1			that is the feeth and the nearly and	Orcades , and the other of the Pitts. The fore	
1	. Lie did not begin the execution of his	Concerning the first Legation thus write	٠,١		1	that is, the Irish and the people now only	mention'd Centuriators adde, That Terva	Magdebut.
1	Apoffolicall Office till after the time that s.	Reconsus. In the four hundred twenty ninth yea	r			call'd sours, doe earnestly contend which	mention a Centuriators adde, That Terva	- Cens. S.c.10.
1		of our Lord, faith he, during the Conjulship of	F   B4190 . Mil			flould appropriat to themselves S. Palladius	nus was fent to the Picts to water our Lords vine	
1	pugne the Pelagan Herefr: For by them he	Florencius and Dionyfine . Pope Celeftin by	4	- 3		for their Apostle , with exclusion of the	yard planted among them by S. Ninianus: S	
1	pugne the Pelagian perejy: For by them he	Legation of the Deacon Palladius deliver'd Brit	·- l		1.	other. But the controversy may be com-	that he seems to have been Ninianus his Su	r-
1	was encouraged therto. Till which time, he	Tegation of the Teach	- 1		1			
1		£41	y I		_	· ·	cessou	r.I
1	1			_				

BRITTISH KK. A.D. 429.

174

this that Bleffed Saint dyed.

Gests of s. Palladiss. And no wonder, his

life not continuing much more then a year

after he was made Bishop, as S. Beda declares,

## The Church-History of Brittany

ceffour. And indeed this agrees exactly to the account formerly given touching the Gefts and death of s. Ninians Bilhop of Fite-hern ( or Candida casa) for in the year following 10. Little more is found recorded in ancient Ecclefiafical Monuments touching the

flantime the Ancient Authour of S. Germanus his life :) In which Syned a ferious confulration was had who should be fent thicker to defend the Catholick Faith. And at last by a ge-

nerall and unanimous confent , S. Germanus Bishop of Auxerre (Alt: fiederenfis) and S. Lupus

who faith that he dyed in the eighth year of the younger Theodofiss. Which eighth year is to be reckoned from the death of his Vncle the Emperour Honorius , and not of his Father Arcadem : For at that time Theodofine

was but eight years old, and under the tuition of Isagerdes King of Persia. This if Cardinal Baronsus had confidered, he would not have thought fit to correct s. Beda's Chrono-

11. Certain modern Friters by mistake conceiving this Palladiss to have been an Affatick, doe impute to him the implanting of the Eastern rites in the celebration of Eafter among the Brittains. And Trithemise likewise erroneously confounds him with Palladiss familiar freind ot John of Jerufalem, who was Bishop of Helenopolis, infected with the Errours of Origen, and a great defender of Pelagins. Whereas this Palladin was a Roman Descon , who in the time of Pope Zofimus wrote the life of s. Ishn Chryfeftom , and was a zealous opposer of Pelagins and Celefirm, against whom he composed a Book His memory is celebrated in our English Martyrelege on the twenty leaventh of lanuary.

IV.CHAP

IV. CHAP.

1, 2. Gc The Mission of S. Germanus and S. Lupus into Brittany. 4 &c. Gests of S. Germanus before his Mif.

8. oc. And of S. Lupus.

to, de Their voyage into Brittany, and

P Refently after Saint Palladise his first voyage into Briefers mation fent to Pope Celefinm, were deputed the two holy Buhops S. Germanus and S. Lupus to defend the Catholick Faith against the B.d. hift.Lt. | Enemies of Grace who had perverted many in this Island. The occasion of whose journey hither is thus described by S. Beda: The Brittains , faith he , being neither willing to receive the perverse Dollrens of those who blafphem'd the Grace of Christ, nor alfo being able by disputes to refute their subtilities who endeavoured to introduce that impion perfirafion ; arreed at last upon a discreet and happy advice, which was to demand af france in this fpirituall

warr from the Gallican Buhops. Thereupon a A.D. 419. Great Syned was affembled (not in Brittany , as Camden and Spelman suppose , but in Gaule, as appears by the relation of Con-Buhop of Trojes (Tricasina civitatu) were made choice of to gee into Brittany to confirm the Faith
of Celestiall Grace.

2. Now though in this Narration of s. Beds no mention be made of Pope Celeftins interpoling in the bulines , vet s. Profer in the passage cited in the foregoing Chapter Thews that the whole busines was managed by his orders : and more expressly in his Chronicon he faith , Pope Celeftin fene Germanus Bishof of Auxerre, in his place and with his authority (Vice fua) to drive the Pelagian Hereticks out of Brittany , and to effablish the inhabitants of that Ifland in the Catholick

2. Before we attend thefe two Holy Bishops in their journey to Britteny, the relation and obligations we have to them require a particular information concerning their perfons, qualities & former education Belides this , we shall be able to judge of the Religion and flate of the Brettish Churches in thois times by observing their actions and behaviour , who are now become the Teachers and Reformers of our Countrey. So that any indifferent Reader will be able to perceive whether that Religion which s. Auguftin the Monk taught the Saxons about a hundred and feaventy years after, was changed from that which these holy Buhops profes'd, as iome Modern Protestants pretend it was.

4. First then touching s. Germanus , he was born at Auxerre in Gaule, descended from illustrious parents. From his infancy he was 31. m.j. brought up in literature , wherin by reason of his natural capacity he so advanced himself, that he became a great ornament to his countrey. And to the end that nothing might be wanting to render him consummate in learning, after Severall years frequenting the Gallican Schooles where he was taught the liberall Sciences, he went to Rome , and there he enrich'd his mind with a perfect knowledge of the Imperial Laws. At his return he was made Governour of the Citry and Territory of Auxerre, the place of

5. But not to dilate upon the occurrents of his Life during his fecular state, we will, from the Relation of Constantin a pious and learned Preift of the fame age who wrote his life, declare by how strange a Providence he was affum'd into the Ecclefiaftscall Profession and promoted to the fublime degree of a

6 Whil'ft he was Governour of Auxerre, the Bishop of that Citty was a holy man call'd BRITTISH KK.

under Brittish Kings. IX. Book.

175

BRITTISH

Amator. This good Bishop being in the Church, and whil'ft he was preparing himself to perform bu Office , perceiving among others Germanus prefett of the Citty entring with a body and mind composed to modefly and piety , he commanded immediatly that the dores should be safe lock d. And then being accompanied with many persons of the Clergy and Nobility , he laid hold on Germanue, and devously calling on the name of our Lord , he cut off his haire , and dename of our Lura, ne cus of the name to, and develing him of his secular ornaments, he very respectfully cleathed him with a Religious habit:
which having done he said thus to him, Now, moft dear Brother , it is our duty to be diligent in preferving this honour committed to thee without flain: For affoon as I am dead, Almighty God committes to thee the Pastorall charge of

7. Amater shortly after died , in whose place Germanus succeeded, about the year of Grace four hundred and eighteen , as Buhep Piher reckons. And being Billiop, the aufterity of his life is thus delcrib'd by the same Authour : From the firft day in which he undertook the Episcopall Office to the end of his life, be never used Vine, vinegar, oyle nor so much a falt to give a favoury tast to his meat. At his Refettions be first took ashes into his mouth, and after that barley bread : and this so stender and ungratfull dies he never us'd till toward fun-fet. some-times he would passe half a week, yea sea-ven whole days without any satisfaction given to his craving flomack. His bed was hard boards covered over with asher : and to prevent pagras covera over whin asies, and to prevent any profound fleep, he would admit no pillow under his head. Why doe i fleek of fleep? When whe fleet whole nights in continuall fighing and inteffantly waterd his hard couch with his tears. He was a Zealous observer of hospitality , and whensever any poor or strangers came to him, whenlever any poor or transfer term to the mould prepare for them a plentiful feaft, whilf his own hands he would wash their feet, kissing them and sometimes bedewing them with showrs of ceares. Vithall to the end ne might cleanfe himfelf from the flains which by familiar conversation with men could not be avoyded , he built a Monaflery,

8. Next as touching his companion S. Lu-pus: he was bern at Toul a Citty of the Leuci, of a Noble family : his Fathers name was Epirochius. After whose death, he was sent to schoole, and there imbued in the fludy of Rhetorick. He was maried to Pomeniola Sifter to S. Hilarius Bishop of Arles, a Lady from her youth inflam'd with a love of Chaftity. And hence it came to passe, that after seaven years spent in mariage, by divine inspiration both of them mutually exhersed one another to a flace of Conversion. And Impus himself by a strong impulse from heaven was moved to visit the Blessed S. Honoratus sirst

into which he oft retir'd himfelf, feeding and re-freshing his mind there with the wonderfull

weetnes of celefiall contemplation. Thus qua-

lified was s. Germanus before he exercis'd

his Apostolical Office in Brutany, impos'd

on him by Pope Celeftinus.

Abbot of the famous Monastery of Lerins. To whom being come , he humbly submitted himself to his Discipline , with meck shoulders undergoing the yoak of our Lords service, and morti-fying bimself with continual watchings and sastings. After he had spent a year there, in a great servour of faith he return'd to the Citty of Mascon with an intention to fell his poffesions there and distribute the money to the poor. When Loe on a sudden be was unexpessedly snatch'd away , and compek'd to undertake the admini-Arazon of the Bishoprick of Troyes. His admirable fanctity is celebrated by the writers of those times : and particularly Sidenius Apellinaris in an Epiffle written to him after he had been forty five years Bishop, stiles him Siden Apol-Father of Fathers, Bishop of Bishops, and a fe- | hin. l.s. Epi.t. cond lacob of his age.

9. Such were the Apostolick Reformers of the ancient Briteish Churches: their humility and austerity of Life had a proper and speci-ficall vertue to oppose the Pride and sensuality of Felagian Hereticks. Such Missioners as these were indeed worthy Delegats of the Apostolick See : whose particular Gests before they came to Sea , we leave to French Eccle-

fiafical Annalists : as how S. Germanus confecrated with a Religious Veyle the holy Virgin S. Genoveufe : how he bestowd on her as a memoriall, a certain coyn cafually found, imprinted with the fign of the Creffe. But the accidents befalling them at sea must not be omitted, which are thus related by the forenam'd Conftantius.

10. Thefe two holy men , faith he , under the conduct and direction of our Lord took shipping, and were by him fafely protested and tryed in and by many dangers. At first the Ship was caried with favourable winds from the Gallick shore , till they came into the midft of the Sea, where no land could be discover'd. But presently after this the fury of a whole Legion of Deville, envying their veyage design'd for the salvation of a world of soules, assaid d them. These oppose dangers , raise stormes, darken the heavens, and make darknes more horrible by adding thereofearfull swellings of the sea and razings of the aire. The failes are no longer able to Suffain the fury of winds , nor the boat to refist mountains of waves dashing against it. So that the ship was carter forward rather by the prayers then skill or force of the mariners: And it fo fell out that the prime Pilot, the Holy Bishop Germanus was then Securely composed in fleep. That advantage the tempest took to encrease in horrour, fince he who only could refift it was in a fort absent : 30 that the ship overfer with waves was ready to fink Then at last S. Lupus and all the rest in great trouble and feare awak'd the old man, who only was able to withfland the fury of the elements. He not at all assonish'd at the danger, addresses his prayers to our Lord, and his threats to those of the Ocean , and to the raging forms he oppofes the cause of Religion which invited them to that voyage. And presently after taking a small quantity of oyle which he blessed in the Name of

BRITTISH

KK.

A. D.429

the holy Trinity, and Sprinkling it on the raging waves, immediatly quelled their fury. Then he adminished his Collegue, and encuring dall the rest: So with one breath and clameur prayers were powr'd forth to our Lord. Immediatly the Divine vertue shen'd it felf prefent, the infernall Enemies were distipated , a calm tranquillity enfued, the winds are turn'd and become favouenfied, the winas are turn a ana veceme javour-rable to their woyag, the waves serviceably drive on the ship, jo that in a short time having dispatch'd a vast space they safely arriv'd in a quiet and fecure haven.

11. This oyle made use of by S. Germanu. was not that Sacramentall orle confecrated for the spirituall comfort of the sick; but ordinary onle which we frequently read to have been used by holy men upon the like occasions, and by their benediction of it to have produc'd the like effects, in feverall exigences. Of the former fort of Sacramentall Oyle S. Iames in his Epifle ipeaks : and of this latter, S. Mark in the fixth Chapter of his Goffell , faith Baronius. Severall examples of the like may be read in so Tomen, as where s. Anthony by annointing a lame man with oyle cur'd him:and another holy Monk call'd Benjamin by the like means cured severall difeases. And Ruffinss testifies that in his presence and fight severall miracles were after the fame manner wrought by religious Hermits.

1. 2. &c. S. Germanus bis Difputation against the Pelagians , and Miracle. 10. Gc. A victory over the Scotts , by his Pravers.

V. CHAP.

Conflam. L.

V. CHA.

. These two Holy men (faith the same Constantin ) being landed , a great mulistude from severall quarters mert to receive them, of whose coming they had been informed by the predictions of wicked Spirits which were fore affrighted thereat. For thefe being by the power of Preists cast out of those whom they had possess, did openly declare the surrous need nad tempest, and the dangers which themselves had oppor d to their voyage, and how by the command and fantity of those holy men they had been vanquish'd. Afterwards thefe venerable Bishops vanguirin a. reservants sucje vantravit associations with their same, preaching and miratlessists the whole island of Britany, the greatest of all others. And being sucrpress with the multitudes of those who reserted to them, they preached Gods word not only in Churches , but in lanes and high wayes : whereby Catholicks were confirmed in their faith, and those who had been depray a were reduced to the Church. They were received as if they had been indeed Aposiles , considering the authority which

by chem. Divine Truth therefore being declared by persons so qualified, generally the whole Island submitted to their dectrin. The authours of the contrary perverse persuasion lurked in dark holes, being, as the wicked Spirits also were, vexed to see the people freed from their snares. But at last, after long study and meditation they presum'd to enter into dispute with these Apostolick men.

2. The place made choice of , as most proper, for this disputation, was ( not | H. Bort. h.f. London , as Heller Boethins imagins , but ) Scar. L. .. Verelam, then a famous Citty neer S. Albans where the Bidy of the glorious Martyr Saint Alban repos'd. Now what pais'd in that folemne conflict is thus related by Conflan-

3. The Pelagians came pempeufly attended by their flattering disciples, in glittring and costly raiment: and they rather chose to run the ba-Zard of a conflitt , then by their filence to confesses had an ill cause. Infinite numbers of people were assembled there, with their wives and children. The difutants flood on each fide, very unlike in their condition. For on one fide was placed divine authority ; on the other was placed avoine authority; on she eller, buman presumption: Here was Orthodex Fairh, there persidious Errour: Here Christ was ac-knowledg'd the authour; there, Pelagius. At the first entrance the Holy Buhop: gave free stope of disputing to the Pelagians, who vainly frent the time and tired the auditory with empty, verball discourses. But after them the Venerable verbau assesses, sun agree enem ine veneratie Buhpp powed forth the torrents of their elo-quence accompanied with Evangelical and Apostolical thunder. They mingled with their own discourses , texts of divine Scripture , and their affertions were attended with testomonies of Gods word. Thus vanity was convinced, and perfidiousnes consuted : insomuch a the Pelagians by their inhability to reply confessing their own guilt, the people flanding by as sudger, could fearce contain their hands from violence to them, and with clamours acknowledged the Victory.

4. Immediatly after this a certain person of authority , being a Tribune of the army , coming authority, ocing a triumic of the Affembly, with his wife into the midft of the Affembly, leading in his band his young daughter about ten years old, which was blind: Her he presented to the I oly Buhaps , defiring their help for her cure But they bid him first to offer her to the Adverfaries. Who being deterr'd by an ill confcience, joyn'd their entreaties with her parents prayers to the Venerable Prelats: Whereupon perceiving the expectation of the people , and their adversa. ries conviction , they address & themselves to God by a short prayer. And then S. Germanus full of the Holy Ghost invoked the Bleffed Trinity, and taking from his neck a little baxe full of Holy Relicks, in the fight of the whole multi-tude he applied it to the eyes of the young maid, which immediatly loofing their former darknes were filld with a new light from heaven. At this fo apparent miracle the parents exult , and Applier, apparent there had the monderfull miracles wrought mens minds were so clearly purged from their the people tremble. And after this day all

former impious herefy that with thirsting desires they received the doctrin of these Holy Bishops. A. D. 429 1. The truth of this narration is acknowlede'd by feverall Proteffent Friters, as Archbishop Parker, S. Henry Spellman and others : who highly exalt the learning, Sanchity and Orthodox Faith of these two Apollolick Buhops :but withall they purpofey conceale the miracle and manner how was performed : fearing to commend that in S. Germanus which they refolve to reprehend in the Holy Monk S. Augustin, calling bu devotion to Gods Saints , Superstitions, and his bringing into Brittany holy Relieke, trivial fopperses, affirming him to have been a Teacher rather of Superstition then Faith. But let us proceed in the Narration of Constantia.

6. Perverfe Herefy being thus repref d'faith he and the Authours of it confuted , fo that all mens minds were illustrated with the purity of Faith the holy Bishops repair'd to the Sepulcher of the plorious Martyr Saint Alban, with an intention to give thanks to Almighty God by his intercestion. There S. German having with him Relicks
of all the Apostles and diverse Marryts, after Praper made he commanded the Sacred Sepulcher to be opened because he would there lay up these precious Gifts: For he thought it convenient that the same Repository should contain the members of many Saines one of diverfe regions, whom Heaven had receiv'd and crownd for the equality of their merits. Having then with great reverence depos'd egripped together so many Sacred Relicks. he digg'd up from the place where the Bleffed Martyr S. Alban had shed his blood, a maffe of dry earth, which he means to take along with him, in which were yet extant marks of the Martyrs death or palenes of his Perfecutour. Thefe things being thus perform'd an innumerable multitude was that day converted to our Lord. 7. What became of this Boxe with the

new Relicks of s. Albanus in it , after s.

Germanus his death, the fame Authour will

acquaint us , faying , The holy Bubop being deal , his inheritance was afterward divided: The Emperous fuff took his portion , and after

him next the Buhops. The like contention followed about dividing his poverty, which usually befalls after the death of rich men when every one frives to get fome thing and all cannot be fatsefied. The Empresse ( Galla Placidia Mother of Valentinian ) being herre only of his Benediction had for her share bis littleBoxe of Sacred Relicks. 8. The occurrents hapning after this difputation and miracle are thus further defcribed by the fame Friter , At their return from this meeting the treacherous Enemy of mankind preparing fraces for the Holy Bishop , by 4 calual fall 8.Germanus putt his foot out of joynt. This afflittion the Devill procur'd, being ignorant that after the example of Bleffed lob , his merits would be advanced by his suffrings. Now. during the time that by this infirmity he was confirmed to abide in a certain lodging it hapned that a fire took in some houses not far off , which being covered with fram and fedges were quickly

devour'd by it, fo that the fire driven forward by wind quickly approach'd to his lodging Whereupon a great concourse of people came to the Venerable Buhop in a great fright, intending to take him in their armes, and cary him out of danger. But he reprehended them, and utterly refused to remove. having a firm Faith that no harm should hap-pen to him. The multitude then defeating of his (afety, endeavour'd all they could to flopp the progres of the flames. But Almighty God the more to shew his Power and his fervants Faith, so ordained that what soever the people endeavoured to preferve, was confum'd; and that place only where the fick person lay, was preserved. For the flames, as if afraid to touch the Holy Bishops ladging flew quite over it, though they raged violently on both fides of it: So that among the rolling flames the house wherin he las was only unrough d The multitude feing this miracle exulted , rejorcing that their labours and endeavours had been conquered by divine power.

9 Whilft he lay there, a numberleffe multitude continually attended and watch'd at the dore of this holy poor man : some seeking health for their foules , and fome for their bodies. The wonderfull versues and miracles which our Lord wrougeh by his fervant, can fcarce be related they were fo many. He being infirm himself gave firenght and health to others, Neither would he permit any one to apply any remedy to his infirmity. But on a certainnight he faw flanding before him a certain person in white garments, who stretching forth his hand seemd to raise him up from his couch, commanding him to fland firmly . After which, all his pain paff d away, and his Arength was fo reflor'd , that the day following he confidently undertook to pursue his journey.

10. After this followd a generall benefitt Idibid. to the whole British Nation procur'd by this holy Buhops merits and prayer: which the fame Authour thus relates. In the mean time the Saxons and the Picts with joyne forces made warr upon the Brittains, who therefore were drawn together into a body. But being diffrufffull of their ability to refist fuch powerful enemies, they humbly implored the aftifance of these Holy Buhops, which they chearfully promis'd, and haftning their journey to the Brittish camp, they fo encreased the courage and resolution of the Brittains as if a new Army had been joyn'd to them. Thus our Lord himself by she ministery of these his Captains formd to be General of the Army. Then was the holy time of Lent, which the presence of these Venerable Bishops caused to be observed with greater devotion : Infomuch as by their dayly preaching great multitudes flocke to receive Bapti me: for the greatest part of the army desired to be partaker of that blessed Sacrament. active to be partially of the various program against the so-lemnity of Esster, and though the place was open feilds, yet it was ordered as if it had been in a Citty Thus the Army went in Procession, moist ned with the water of Baptifm , and being inflamed with the fervour of holy Faith they conremned the guard of outward weapons; expetting more sure protettion from heaven.

II. Part.

under Brittish Kings. IX. Book. instruction: from whose liberality he received chalices, Pressly vestments, and fore of Books,

fiaftical Ministery.

170

BRITTISH

A. D. 431.

sord f.8 a 2.

the same Sergetim, or Segetim, who by S. Germanus his order had attended him in his journey to Rome, being a pious and vertuous Preift. There are mention'd in Ecclefiafticall monuments two, whole names were Auxiline and Illerninus (nam'd by fome Servinus: their names are found subscrib'd in a Synod affembled afterward by S. Patrick in Ireland. Others there were of inferiour Ecclefiaficall Orders, faith Bishop Vsber , who

torether with many other things proper for Eccle-

8. One of his principall companions was

under s. Patrick ministred to our Lord. 9 Warning of S. Patricks coming into Ireland

and Pagan Prophets there , as we read in his Life extant in Captrave. For they faid , A manwill come hicher with his wood , whole Table shall be placed on the Eastern fide of his house , and some persons standing behind, together with others from the Table will fing , and the Congregation will answer them , saying , Amen. When this man comes he well destroy our Gods . Subvere our Temples, destroy Princes which refift him , and his Dollrin shall remain and prevaile bere for

the Magicians incens'd both the Prince and all

paffe, then our Pagan kingdom shall fall. And all this was afterwards really fullfilld. 11. Hereby appears that the perce of wood which those Magicians foretold should be brought by S. Patrick, is interpreted by Probus to be a woodden Croffe : Whereas others affirm that by it is fignified a certain wonderfull staff which & Patrick before his journey received from a Holy Hermite, and which was call'd, The flaff of lefus. The strange ftory how this Staff was first receiv'd, and what wonders it afterwards wrought, I will here fett down from locelinus the Authour of s.Patricks life, yet without interpoling my

12. S. Patrick, faith he, by Divine revelation pass d over to a certain Solitary Hermit living in S. Patricij an Island of the Tyrrhen Sea , whose name was c 26.

L D. 431.

BRITTISH.

Red in their infittuts.
3. Afterwards he repair'd to the Hely Pope in Celeftinus, and humbly cafting himfelf at his feet as S. Parice earnestly be sught him to employ his care for the conversion of the Pagan Iruh Nation. Which Petition of his being very acceptable to the Holy Pope , he a while after fent for him, and changing bu name from Magenius to Patricius , as prophecying that he should be a spiritual Eather of many soules, he premoted him to the Episcopal dignity, and Gairefled him to his voyage into Ireland. Thus writes Staniburft in the Life of our Saint. Other Authours affirm that he was ordain'd Bishop by S. Amator, or by an Archbishop called Mathew : But all generally agree that he receiv'd his Mission only from Pope Celestinus.

4. And hereof s. Patrick himself is a most authentick witnes, as may appear in an Epifile which he wrote of his Legation, which psyme which he wide of his Legation, which begins thus, in the name of our Lord lefus Christ. I Patricius a poor humble servant of our Lind, in the four hundred and thireteth year of but incarnation was fent Legat by the most holy Pupe Celeftinus into Ireland, the inhabitants whereof by the Divine Grace I converted to the

Bails of Christ, &c.

5. This Episte is extant in Cargrave, and also in the fifth Tome of the Great Bibliotheque of the Fathers : Where is added this Observation of the learned Gerardus Vossius, This Epifile of the Legation of S. Patricius we found some years since among the Manuscript Collections of Marianus Victorius of pious memory Buhop of Reate, who receso'd it transcrib'd faithfully out of a most ancient Copy of Glastenbury Abbey at the time when he attended ardinal Poste fent by the Pope Legat into England. So thatche authority of it feems not fitt to be rejected. The whole tenour of this Epifle has been already produc'd in the fitth Chapter of the fecond Book of this Hiftery , upon

3. seleph of Arimathea and his disciples,
6. In the same Epistle S. Patrick also testifies that together with the Episcopal Degree 5, Celefinus bestowd on him twelve years of Indulgence. His words are , I found in Writings of a later date that S. Phaganus and Diruvianus obtain'd from the Holy Pope Eleutherius who fint them, ten years of Indulgence. And I brother Patricias received of Pope Celeftin of happy memory twelve years. Hence it is, that Florilegus faith, That S. Patrick sook his tourney to Ireland, enrich'd with forstwall treasures.

occasion of treating concerning the first foundation of the Abbey of Glastenbury by

7. He was accompanied in his Legation . faith locelinus, with ewency perfons eminent for their wisedom and hely conversation : Which were asigued to him for his affiftance by Pope Celeftinus. In his sourney he diversed to S. Germanus his

Vict in Pri Ap.Caperau

was given feverall years before by the Magicians

10. With fuch words as thefe , faith Probus,

the people to bate the Bleffed Bishop S. Patricius. For two or three years they compos'd a certain Rhythme, which according to the obscure idiome of their rude language imported thus much . A head of are and skill , with his crook-headed Staff will come : From that hower every house shall be bored through at the top. He will chant an abomination from his Table at the fore part of the house, and his whole family will answer, so be is , So be it. This in our tongue and fence means thus much , The Master of all wisedom will come with his fign of the Croffe by which the hearts of all men will feele compunition : And from the Alter of the holy Mysteries he will convert foules unto Christ : and all the Christian people will anfrer , Amen. Then their things come to

credit for the truth of it.

luftus, which he made good by his actions ; being a

space of a year, during which shore time so many wonderfull things were wrough: by chundred out likewife ALLELVIA H, which them, never to be forgotten, nor without noyse was terribly multiplied, and encreased by great veneration mention'd by us. This was S. German his first voyage into Brit-

VI. CHAP.

return once more, and make a longer aboad

Augustin and conversion of the Saxons:

Whereas that Book was written before Saint

Augustins arrivall in Britteny : and there-

fore more properly belongs to the prefent

13. The great bleffings confer'd by these Venerable Bibbeps on our Island were in

fome degree recompene'd by the prospe-

rous voyage which at their return they ac-knowledg'd from the intercession of the

Tutelary Saint of Brittany, the glorious Martyr

banes obtain'd for them a calm woyage by Sea,

fo that their proferow ship rendred them fafe to the defires of their freinds at home: From whom

they had been absent little more then the

ned Author Constantius, faying, Their own confund merits and the intercession of the Martyr S. Al-

1. 2. erc. S. Patrick a Disciple of S. Germamus : receives his Million from P. Cele-

7.8. Hu companions in his Mission. 9. 10. Irub Magicians give warning of his

Tring the time that S. Germanus re-main'd in Brittan, S. Patrick being then fixty eight years old, infeparably ad-A.D.419hered to him, from him he learnt many in-Aructions in Christian Doftein & Difciplin,& seceiv'd many examples of vertue and piety for his imitation. By him likewise he was encourag'd to undertake the Conversion of

2. For which purpose he accompanied 5. Germanu into Gaule, from whence the year following he went to Rome , being defirem , faith locelinus , to have his aftions and iourney into Ireland confirm'd by the authovity of Pope Celeftinus. He had appointed by Saint

II. Part.

Z ii

A. D.419

This order and posture of the Bristish army was come to the Enemies knowledge, who not doub-ting a Pillery against unarm'd people, with great cheasfullnes hashned to fets upon them. The Brittains in the mean time were acquainted Britians in the mean cime were ecquainted with their meets and affirm as the Scheme Eegl of our Leid Afforestion wa paft, the greater part of the Army being nemly hapsird, took to their sams and proper of themselves for a battell. S. S. Gromann himself being their Grom-off, the mean that the same of the second of the seco rall. He make choice of a band of light arm'd rau. etc man: ensice of a vana of light arm a foldiers, and takes a view of the country round about: and observing a valley compass d with mountains lying directly in the Bnemics way, he there places a new army, of a part of which himinere places a new army, of a part of which nim-felf would be Caprain. Now the ferrce Enemies approach'd, and were discover'd by such as had been placed in ambush Then on a sudden S Germanu their Leader gave order to all his foldiers that with loud clamours they should repeat the words prenounc'd by him : and immediatly while the Enemies thought to fall on prefuming that they had not been discovered, the Hely Bishops three times cryed out aloud ALLELVIAH whereupon the whole Army with one voice

11. The found alone of this facred word fuffifed to terrify the Enemies Army, which fell a trembling as if not the rocks only but heaven it felf had falln in their heads a infomuch as they all betook them felves to a general flight, vex'd that their leggs could not cary them away faft enough. They run all wayer , every where they cast away their arms flad to escape whethe their naked be-dies. Great numbers of them in their beadlang slight were Judland up by a river shrough which a little before they had march d with connaun a urice oejore iney nau march u wim con-fidence and leafure enough. Al this while the British Army without firiking a firoke mu fectateur of the vengeance which Heaven tooke on their Enemies. Afterward they gather she foyles and prey expert to them, with great de-Project and projectpus a rothern with great ac-worten acknowledging the Viltory due only to God. The Haly Bubops then striumph indeed to fee the Enemies defeated without blood-shed : they triumph for a Viltory gaind not by arms , but Fasth alone. And thus having every wayes fet-led thus rich Island in security both from their

the Eccho's from the mountains round about.

een inn reen ijiana in jecurity both from their forituud und carnall Ememiet, after fe glerienn a Villery over the Pelagians and Saxins, they pre-gared themselves for their return, to the great graif of the whole Nation. 12. This wonderfull Fiftery is beleiv dto have been obtain'd neer a town call'd Meld in Flineshire : for there is a large feild which ftill retaines the name of s. Germanu, being call'd in the Brittish language Mass-garmen. There also runs the River Alen, in which probably the Pilts and Saxons were many of them drown'd. And besides this , the place being lituated neer the Sea, lay fittly for the abord of the Enemies Navy and armies. This

Victory likewise seems to be celebrated by s. Gregory the Great, who expounding those

VI.CHAP

11. de. Of the Staff of lefin.

the trub Nation : but withall admonish'd to expect from the Apostolick see of Rome a commission and authority to execute that Abottolical Office.

BRITTISH A. D. At

The Church-History of Brittany 180

D. A. 411

VII. CHA

BRITTISH

VIII. CE

K K.

man a a holy life, great fame, and much merit. After devout falutations and good discourse, the

Same man of God gave to S. Patrick a flaff, which Jame man of con gave to 3. Patrick a flatfurbich he ferivally affirmed had been beflow'd on him immediately by the hand of our Lord Iesus him-felfurbe had appear'd so him.

jesj, www naa appear as o nim.

13. Now there were in the fame ijkand at some
dissincewhole men also who lived splittary leves:
of which some seem d very fresh and youthful,
and where were decrept old men. S. Patrick after fome conversation with them, was informed that shofe very old men were children to those who appeared so zouthfull. At which being aftenich'd, and enquiring the occasion of fo great a miracle, they thus aquainted him, saying, we from our childhood by Divine Grace have been much additted to works of Mercy, fo that our dores were always open to all travellors which demanmeere almays upen to du traveleurs in nicht is hapned ded mear or ladeing. On a certain night is hapned that a firanger having a flaff in his hand was en-tertain d by m, whom we wied with all the courtely we could. On the morning after he gave its his benediction , and faid, I am lefis Christ : My members you have hitherto oft minifered to , and this night entertain'd mee in my own perfon. After this he gave the flaff which he had in his hand to a man of God, our Father both fpiritually and carnally , commanding him to keep it, till in succeeding times a certain stranger named Pa-trick should come to visit him : and to him he trick should come to vijii rim: and to film the should give it. Having faid this, he prefently aftended into heaven. And from that day we have remaind in the fame flate of Touthfull comelines and vigour to this haver. Whereas our hildren who then were little infants, are now 16 you fee become decrepite old men, 14. Now what fortune foever fo stupendi-

ous a fory may fin'd in the minds of the Readers : certain it is that a flaff beleiv'd to have beloned to s. Partick, and nam'd the flaff of lefus, was for many ages in great veneration among the Iriffi. For thus S. Bernard in the lite of S. Malathius an Irish Bifhop written by him relates, Nigellus, faith he, feing that he must be compell'd to fly, took with him some precious ornaments of the See of Armagh, nameprecises straments of the see of Armagnasme-ly a copy of the Holy Goffells which had former-ly-been S. Patricks, and a flaff cover d with gold and adorn'd with precions fiones, which they call and autor a min precessor, in the report is, our the floff of less, because, as the report is, our Lord himself held and form'd is with his own hands. This was of high Esteem and veneration in that Nation, and well known by the people, whose reverence to it was so great, that whose-ver was seen to have it in his hands, they feelishly shew'd the same respect and veneration to him, anifhe had been their Bishop. And Giraldus Cambrenfis in his Topography of Ireland writes also thus, In the Vulgar opinion with this flaff S. Patrick cast out of the Island all venemous beasts. Of which staff the Originall is a uncertain as the vertue most certain.

VIL CHAP.

I. When S. Patrick entred Ireland. 2. 3. 4. His first Converts.

Aine Patrick feems to have entred into Ireland in the year four hundred thirty two, as Bishop Ther computes. The inhabitants of the countrey , faith Staniburft , having advice of his landing flock'd to him from all parts: For though some among them attempted to drive the Holy Bishop from their coasts, yet the greater part of the common people came py-fully to him, as if he had been of their own Nation. For in S. Patrick there were many qualities which invited them to expresse great goodwill and familiarity towards him. He was a comely personage, very civill in conversation, and though extremely grave, set without merofity.

Befides this he space the Trish language perfells,
and from his youth had inform a himselfe concerning their naturall dispositions : by which means he became presently as one of them. But God ne vecame prejently as one of them. Due took bisufelf was the principall cause of conciliating their affettions to him: by whose speciall Grace in arbors time great multitudes yellded their assent and obedience to Christian doctrines preach'd by him. s. Parrick therfore, as became a good shephear'd , with great care wasch'd over his new flock, by dayly admonitions informing the newconverted Christians in all duties of Piety , con-Dincing the Errours of the Pagans , and confounding the Magicians which oppos'd him.

2. Especiall notice is taken in Ecclefiafticall Monuments of the conversion of one Irish man, whose name was Dicon, through whose land s. Paerick passing, gaind him to our Lord, after a wonderfull manner, and from a wolf chang'd him into a Lamb. Of him Probus thus writes: Dicon coming fuddenly with weapons , intended to kill S. Patrick and his companions. But affoon as he faw the Hely Bishops face , he felt compunction in his heart. For our Lord immediatly turn'd his thoughts, infomuch as he lead him meekly to his house : There the holy Bishop rested some time, preaching to him the Eaith of Christ: So that this man first of all the Island beleived, with all his samily.

3. Notwithstanding another ancient Authour, cited by Bishop Viher, recites the con-version of one call'd sinel, as the first of all. His words are,s Patrick fent by Pope Celeftinus 17 f. 846. into Ireland , landed there at the mouth of the River Dec. But an impions Count, call'd Nathi. who formerly had relifted S. Palladins, contradi-sted S. Patrick and his Dostrin. However Sinel the son of Finchado by the preaching of S. Patrick beleived in Almighty God : and he was the first among the Irish Scatts, who was baptis'd by the Holy Bishop: Ppon whom and his feed S. Patrick bestow dhis Benedistion.

under Brittish Kings. IX. Book.

181

A. D. 432.

4. By this tellimony it appears that S. Pa- 11 and heald many thousands of their diseases. A. D. 432.

rick first landed in the Province of Lenfler : from whence he directed his journey into plfer, where having converted Dicon, he obtain'd a feild call'd sabhal, two miles di-Stant from the Citty of Down. His particular journeys, pious actions, laborious prea-ching and admirable miracles are copiously related by Ecclefiafticall Friters of Ireland, to whom the Reader is refer'd for information, fince these matters are not specially pertaining to our Hiftery.

VIII. CHAP.

1.2 3. Of S. Carantac, or Cernac a Brittain. and Disciple of S. Patrick. 2. 3. Of S. Luman, another Disciple.

Wed of a Difeiple and attendant of s. Parrick call'd Carantaem , a Brittain , concerning whom the Authour of his Life writes, That thirty years before the Birth of S. David he began to labour in preaching the Goffell 2. He was, as hath been faid, by descent

and countrey a Brutain , Son of Keredia A tapen. Prince of the Province of Cardigan (Ceretica Regionis:) This is acknowledg'd by the trich Hifterians. The fumm of his Gefts is thus extracted out of his life written by John of Tinmeurly, extant in Capgrave. A certain Prince named Keredic had many children : among which one was called Caransac, a child of a good which one was began early to doe thoje things which he thought pleafing to God, Now in thoje days the Scotts did greivenfly vexe Brittany, fo that his Father unable to fuffain the weight and traibles of Government, would have refigned the Province to Carantac. But he who loved the celeficall King far more then an earthly kingdom, fled away: and having bought of a poore man a wallst and flaff, by Gods conduct was brought to a certain pleasant place , where he reposing built an Oratory, and there frent his time in the praises of God: From his child hood he embrac'd purity and innocence. At last he pass d over into Ireland, invited by his affection to S. Patrick. Thisber being come, by common advice they determin'd to Separate themselves , and that one of

them should travel in preaching the Gospell toward the right hand, the other toward the left.

In their company, there were many Ecclefiasticall

persons accending them ; and they agreed once

every year to meet together at an appointed place.

Whither foever this holy man went, an Angel of

our Lord in the likenes of a Dove accompanied

him, who chang'd his name from Carantac into

Cernach , which was an Iruh appellation. All

along his voyage he wrought great miracles for

the confirmation of the Faith preach'd by him,

3. The wonderfull Gells of this holy man Cernach or Carantac, are to be read in Iruh Hiftorians, and how the Grace at first given to the Apostles was plentifully given to him. He was an admirable soldier and champion of Christ, a spi-ritual and devout Abbot, and a patient Teacher, not refuling to preach faving Truth to every one. During many years frent by him in that Island he brought an incredible number to wash away their fins by Pennance : and both day and night he offred innumerable Prayers to God. After he had converted much people to our Lord, who wrought very many miracles by him, he at last return'd to his own native countrey in Brittany where he rettr'd to his former Cave, accompanied by many disciples. There having built a Church he determin'd to abide. But not long after being again admonish' d by a voyce from heaven he return'd into Ireland, where in a good old age, and full of holy works he refled in seace on the feaventeenth of the Calends of June : and was buried in his own Citty , which from him was call'd Cher-

4 Hereto we will adjoyn the breif narration of the Geffs of another British Saint and compation of S. Patrick into Ireland, call' i Luman, who was Son to Golliem a Brittain, and Nephew to S. Patrick by his Sifter Tieridia. He was the Founder of the Church of Trim in Ireland: The occasion and manner whereof is thus related by Buhop Viber from focelinus and Tirachanus.

49. Pfir. in 5. S. Imman came to the ford of Truim which run: before the Castle of Fredilmed Son of Loiguer. And early in the morning Fort bern fon of Fredilmed found him preaching the Gopell of Christ : who wondring at the Doftrin taught by

bim, prefently beleiv'd, and was baptis'd in Christ by Luman at a fountain arising in the same place. With him he remain'd till his Mother, who fought after him , came to the place. She was overioy'd at the fight of the Holy man , because she also came out of Brittany , and being instru-Red by him she likewise beleiv'd and recurning to her house told her husband all things that had hapned to her felf and her fon. Fiedilmed was much joy'd at the arrivall of Luman, because hu Mother call'd Schot-noefa had been a daughter of a British Prince. Fiedilmed therefore went to him , and falused him in the Brittish language, questioning him particularly touching his descent and dollrin : Who thus answer'd him , My name if Luman , I am a Brittain, a Christian and Disciple of the Holy Bishop Patrick, who was fent by God to convert the inhabitants of this countrey to the Faith of Chrift , and baptife them : He fent mee hisher according so the will of God. Fiedilmed immediatly beleived with his whole family : and offred to him and S. Patrick his whole Territory; all this he officed together with his Son Froitchern for ever till the day of ludgment, Now Fiedilmed himself removed by habitation beyond the River Boindeo : but Luman with Foirtchern flay'd at the Ford of Truim till S. Patrick came thither , where they joyntly erested a

TTISH	The Church-H	listory of Brittany	R ITTISE K.	BRIT TISH	under Brittish Kin	gs. IX. Book. [83]	Brittis K.K.
		kindled in the Kings palace. Hereupon the	A D av		im in S. Vinwaloc, that he us dall endeavours		A. D.4
1	Church , two and twenty (or rather, twelve)					shells, and instead of blankers fand mingled	
0.432	church, two and twenty (of Armagh ( Alti-					with pebles : and two great flones be putt under	
12	mache) was founded. For the Annals of Vifter				tica e parvice in a wilton prejented bimjeit	hu head. He us'd the same garments day and	
1.	refer the beginning of that Archiepiscopali	that had prefumed to intringe that custom in				night. He never eat wheaten bread, and but a	
- 1:	Church to the year of Grace four hundred	that had prefumed to initinge that culton in	.		a golden Diadem on his head : he thus foke to	(mall proportion of bread made of barley, with	
- 1	Church to the year of Clare	his kingdom. The Magicians who were pre-	·	1 1	him : Bebold I am the fame Patrick , whom thou	which was mingled an equal measure of ashes.	
- 1	forty four.	fent faid to the King, O King, live for ever:  And know for a certain, that this fire which	·		bim : Bebela I am the jame I am to Symbol Contract	He took his refection once only in two, and some-	
- 1	_ 11	And know for a certain, that this fire which			To earneftly defireft to wifit: But to prevent fo te-	times three dayes. Hu other dyet was a mixture	
				1	I'm a common by lea and land . our Lord hath		i .
	1				The man to thee to fullful thy delire, and that	of meale and cabbage, without any fatt at all	ł
CH.	IX. CHAP.	worlds end. Moreover it will obscure all the fires			And matel enter both my light and conver ation. ]	Vpon faturdays and fundays he would add a little	l
- 1		which according to our customs we kindle, and the			a.c.t. this he foresald him that he should be a !	cheefe fold in water, and at Eafter a few small	
- 1	1. 2. Of S. Benignus, a Disciple of S.	which according to our customs we ginute, and the	"		I m Game for one in (hirital wartare.	fishes.	
- 1	1. 2. Of S. Benights , " Dojogen )	man who lighted is will be the defiruttion of thy	•	1	for which end he gave him many whole som in-	3. It washis usuall custom dayly tovisit a Church	
		Kingdom.	"		for which end he gave him many whitejour in-	about a mile diftant from his Monaftery , atter	l
- 1	3. 4. Of the Holy Fire at Easter : and the	1 ~ 8			Bruttions : Exhorting him withall to defire from	about a mile alliant from the monagery ; allen-	ı
- 1	5. 4. U 100 Hay		1		Lineagen Gone companions : and that with them	ded by a Deacon named Egbin : and there to offer	1
	Irish Magicians Prophecy.			10 1 H x 10 W	La Land december to another place, Alloon 45 this	Sacrifices to God both for the living and dead.	ŀ
- 1		1 11 11 1		11 1	Vision vanish'd , S. winwaloc went to the Cell in	And fuch was his diligence and devo-	I
7.1	. The Fore we interrupt the ftory of S.	X. CHAP.	X. CHAP.	1. 3.5	which the Father of the Monastery was atten-	tion at the Holy Altar , that he me-	1
1	" New will out of the Antiqui-	1			Which the rather of the minutes, it is mitted	rited there to receive his reward of eternall	1
	1. Before we interrupt the story of s. Patrick, we will out of the Antiquities of Glastenbury and Malmsburiensis relate				ding to Divine Meditation and contemplation.	happines: For as it follows in the same Au-	ı
	ties of Glastenbury and Manmion and Trans	1.2. Ge. Of S. Winmaloc , his Gests and			To shom afform as he had declar'd his Vision , he	nappines : rot as it tollows in the talle nu-	l
		death.		4 2 3 3 3 3	much a confull countenance faid to him , My fon,	thour , one day an Angel appeard to him and	L
- 3		- 1 off man & Filling	1 1		should be heen honour'd with a Divine visitation	faid , Reverend Father , the heavenly Citti Tens	l''
5.3		6. &c. Of his Deacon S. Ethbin.			and revelation. And without delay, as if he had	defire thee for their companion : and foon shalt	14
		₹:			received a precept from beaven , he afign'd to	thou be deliver'd from thy painful exercises.	cc .
		W Hilft s. Patrick laboured in the Gospell with so great successe, Brit-			receive a precept production, in april tomore	After this he presently call dbu Brethren toge-	1
	the G fell through severall Provinces of Ireland	TAT Hilft s. Patrick laboured in the	1 1		him eleaven Descriples, such as were most fervent	ther and faid to them , Prepare your feives to day,	46
quit.	the G fell through jeveral Fred; ) which was came to a plain call d Brey (or Breg; ) which was	Gespell with so great successe, Bris-			in Gods fervice & c.	for affeon as I have fung Maffe, and communica-	
les in	came to a plasm call a Brey (at Breg . Inde Lame	ll come was illustrated with the glory of another	1 1		4. The fame Authour adds that with thefe	for alleen as I have jung maje, and communica-	1"
cie.		great sains: who notwithstanding by reason	1 188		companions he pass'd over into a certain	ted the Body and Blood of our Lord, at the fixth	"
msbor.		of the calamities afterward happing, was	1 11	1	island, where for the space of three years they lead an Heremitical life. But the place	hower of the day our Lord will receive mee out of	"
		of the calamities afterward maphing,	1		A land on Monomicical life. But the place	this mortal body. Having therefore cele-	14
		forc'd to leave his Native countrey, and	1 1 1 1 1 1 1	3	being both expold to violent tempefts, and also	haved maffe as he flood at the Altar between	١
		paffe over into Armorica in Gaule, This was	1 1		being bern expes a fe violent tempelie, and any	ewo Monks which Suffain'd him on each fide,	4
	presently believed, and receiving the Sacra-	s Finwaler the fon of a certain Noble per-			mcommodism by reason of its barrennes , S. Vin-	and was finging with his Brethren , he ren-	1
	ment of Baptism was changed into a new man.	fon call'd Fraces coulin german to a British			wales bumbly begg'd of God that he would direct	and was jinging with an Dreinten ; he rea-	1
	ment of Baptijm Was Chang a shire with	Prince nam'd Coton, as wee read in the Galli	- 1 1		them to a more convenient habitation. Our Lora	dred his foule to God , as untouch'd by cor-	
	Wish him 5. Patrick lodged. This man had a	can Martyrelege.	Maller ax. h	1.000	beard his fervants prayers, and shewd him a place	porall ficknes , as it was free from any carnall	1
		can marryrange.	Marinishin	401 Mak 1	further remov'd in the Sea. But wanting a ship	flaines.	1
		2. Malbranc a French Antiquary affirm		1 7 2 2	The state of the season of Cod and begung dane	4. The same happy manner of his death	1
	him , and embrace him , semetimes kising his	that his Mothers name was Alba, and fir			be renewed bis Prayers to God : and having done	is likewise recorded in the Gallican Martyro-	.1
			2		this be faid to his Brethren . Be courageom and	loze ; and the day fignd by it is the third of	AL AT
	the holy man retir'd to reft, the child would	Ancient Manuscript Monuments of Montrues			firm in a ftrang Faith , and as you fee mee leade	loge; and the day ugild by it is the tilled of	Catt
	the holy man retir a to reft a the thinks much	Al. A - John faid Menouseloge gives this Characte	r   Mannier   1	1 1 1 1 1 1 1 1	this Brother by the hand, fo doe every one of you	March. Where is turther declar'd , that in the	mari
			Gallices 3	100	take bis next fellows hand, and follow me another.	times when the Normans waited France, but ja-	- [
			Mas.		Then snooking the name of our Lord, with his	cred Rody was translated ( from his Monajiery as	*
			51		The state of the state of the state of the God	Tauriacum ) to the Provinces further remova	4
			"		Pafterall Staff he firesk the Sea , upon which God	from fea, and thence carried into Flanders, and	<i>t</i> 1
		only. Therfore he earneftly begg d of his paren	13		renend once more the ancient Miracle of the Red	laid in the Blandin Monaftery at Gaunt, where	. 1
		that he might be commended to the care of	4		fa , for it opened a paffage for them : fo that ta-	lata in the Blanain Monagiery of Dawn!, where	. 1
		cereain Religious man, to be smbued by him	n l		thing one another by the hand , and himfelf	the Feaft of his Memory is celebrated on the	•
			. 1		marching in the front , they walk'd securely	I God of August , the day of his Translation	. 1
					over the dry fands , the waters on both fides	Il Norwithstanding Malbrane carnetty con	· 'T
	for ske him , saying that if he for fook him be	ments of piety. Having obtain d his request,			lever the ary james , the majors on polity juices	tends that his facred Relicks repose as Mor.	- Lac.
	would dye. He was therfore fore d to receive him	made wonderfull progres in Holines and vert	· ·		Handing like walls , and as they went they	fracil, whereshey shew likewife his Chafu	oya.
			) [ ]		fang to our Lord a Hymne of praise and josful-	firment, wherestery their takings has change	
	should be on beyr and successour in the Bishoprick	:   was but leaven years old , he became an examp	ie	1 33	ser.	ble , Albe and fiele : and there is a Church	" [
	should be his neyr and jucce gour to the bond I	of all piety and goodnes. In processe of sime havi	50	487	1 5 Concerning his aufterities, wee read	dedicated to his memory , in French call'd S	• ]
	which accordingly came to paffe.	b undertaken a Monafticall Profesion , Divi	ne l	corn, i	thus in Capgrave, From the twentieth year of	Valor.	.1
		unaerragen a menaguan rrejepton , Divi	in	3. Views	the and a lind out a minuted as well assess from the	Now though J. Finwaler dyed out o	of
,			•••	less.		Brittany , yet there were not wanting th	e l
o ni mdi			4-	4.7 45%	fire in the Church. He never exceeded moderation	monuments of his memory and Sanchity	J. 1
Patric.		-   cles almighty God wrought by him, in performi	ng		In any thing : Never was he desected with ladnes,	monuments of his memory and Sanding	"
	Goa , who at his wall jupper were the medemotion of	f which having a firm Faith , he made use only	of		ser diffilute in mirth ; never angry or turbulent ,	A town in shrepshire , call'd even in th	10
	[cerated his Body and Blood for the real inference	the Sign of the Croffe and oyle which had be	en	1.00	but kind and affable to all, Every day he repea-	Saxons time Venleck, as Malmsburienfis to	- 1
	1 markind .	The sign of the crope and offer mines and			and die Land Company of the Company	Gifics ( which feems a contraction of	of [
	The day before this great Feel of Ou	bleff d. Among which miracles the most stupe	""   ·		ted the hundred and fifty Pfalms , fomerimes		i- 1
	1 - 1 n-C Clear C Betrick ( Objetving in	e I dieus was nit rasing a young man to sije.	Harawix	1 "	Handing with his armes firetch'd forth in the		1
	Ecclesiaficall Rite still in use) kindled th	e . At the same time , faith Haraus fro	m Sarie 1		figure of a Croffe , somesimes falln on his knees		1.1
			Marij.		From the day that he began to build his habita		"1
ibi <b>a.</b>	Ecclefiaftical Rite ith in the Rithieum	v Surius the mest haly Prelat S. Patricks of	77				
celin. In	" Holy Fire, the flame whereof Inone bright	v Surius the most holy Prelat S. Patricks gl	ht l		tion he never wied any garment of wood or lin	gione Virgini, as shall in due place be decis	a-
celin. In	" Holy Fire, the flame whereof mone bright	y Surius, the most holy Prelat S. Patricks gli	701		tion , he never wied any garment of wooll or isn	giom Virgini, as man in due place de dici-	- 1
Libid. celin. în it. S. Pa- ici j.	" Hely Fire, the flame whereof intone bright	y Surius, the most holy Prelat S. Patricks glic was famous in Gods Church, who like a bris Ill farr illustrated Ireland. The report of whose a	d-		tion, he never used any garment of wooll or lin- nen, but made use only of goat-skins. Neithe	red.	- 1
celin, în s.S.Pa-	" Holy Fire, the flame whereof Inone bright	y Surius, the most holy Prelat S. Patricks glic was famous in Gods Church, who like a bris Ill farr illustrated Ireland. The report of whose a	d-		tion , he never wied any garment of wooll or isn	red.	- 1

BRITTISH A. D. 432

Mariyrolo

The Church-History of Brittany 184

mention hath been made of his attendant

and Deacen calld Egbin, or as others write it Ethbin; the memory of his sentity also

is particularly preferved in the Gallican Martyrologe, where wee read that he overlived

his Master, went over into treland, there in a Wood call'd Neeten built a Monaftery, where

with great fanchity he lived, and dyed on the nineteenth of offsher. Severall other

particulars are there related of him, which

considering he was a stranger to this island

doe not require a place in this Hiftory. Onely

one passage in which s. Finwalec is also

concern'd, shall be here produced,

BRITTISH KK.

A. D. 431.

XI.CHAP XI. CHAP.

i.S. Ninianu death.

2. 3. de. The Centuriatours testimony of

6. 7. His Miracles 8. Of Cafa Candida.

o. Alcuinm bis Epiftle touching him.

7. Ethbin by his merits and piety being Deacon, was chosen to be the dayly attendant and afiftant to the Holy Preift Vinwaloc. Now at was S. Vinwalocs custom to repair dayly to a

a little private Church separated from noyse and abode of people . about a mile distant from his abode of people. About a mile altern from in Monaftery, that he might more quietly and without diffraction offer the Divine Sacrifice for the Living and the Dead. Going thither one day, accompanied by his Deacon Ethbin, there wett him accompanied by his Deacon Ethnia, there meet no more wasted in the figure of a miserable Ledger, with a lamentable voyce begging abistance. Ethbin moved with great compassion and charity embraced and kills of the Leaper, and the same alfo at his monition did S. Vinwalec. Our Lord accepted their office of charity with great kindnes : for he loves to be therish'd in his niana his going into Ireland and dying poor members : and therfore he was pleas'd to give each of them a present reward of their

unfeign'd Charity. For flying from their embraces our Lord immediatly appear'd in a cloud in great glory and with gracious words afford them that their names were already written in the Book of Life, and that they should with his Saints be partakers of his kingdom. This most happy assurance of their future blessednes Ethbin out of a vile esteem of himfelf aferib'd to the merits of S. Vinwaloc : And he on the other fide moved with the Same Humility and charity cast the merit on

1. THE same year four hundred thirty A.D.411.

Two is mark'd with the happy death Vid fig. 1. of S. Ninianus, whose Geffshave been for- est.

merly related. This Holy man , faith the Aumerty related thus seed man, later the Au-thour of his Life, wenderfully shining with mi-racles, and silufriens for many vertues at laft approach do to the happy day in which God gra-versulfy call dhim out of this mortall life. Thus being perfett in Grace and piety , mature in age, on the fixteenth of the Calends of October , he happily mounted to heaven. His Body was buried in the Church dedicated to 3. Martin, which himself had built from the foundation. Hence may be disproved the allertion of an truh Friter , extant in Buhop Vihers Antiquities of the British Churches , concerning S. Ni-

2. The Lutheran Centuriators of Magdeburg likewise confirm what is here deliver'd of his dying in Brittany, and moreover adde fome things deferving our observation: Their words are these, Ninianus a Venedotian
was a Teacher of Christian verities of a desert more then ordinary; He to his old age did largely communicate the Talent wherewith God had entrufted him , among the Brittains , Scotts and enerupea norm, among one overtains, Sester and Southern Pilits. He was a man affiduous in the reading of Holy Scripture, merciful to orphans, widdows and poor: illustrious in miracles and function. By his pieus industry the Nasion of the

partity, by a poom unusually the transfer per fallatry, em-braced the true Faith of Christ. He dyed among the Pills in the Province of Galloway, in the pear of Grace four hundred thirty two having been the first Bubop of Candida tass. 3. Hore the Reader may observe, that this Buhopwas, by the confession of these Lusheran

Protestants, famous for his sandity and miracles, and withall one who dayly ftudied the Hely Scriptures : Yet he was very devout in giving respect and Veneration to Gods Saints, to whose honour he likewise built Churches: s. Martin dyed not above thirty years before S. Ninianus ended his life, and yet we find a Church built by S. Ninianus, and dedicated to S. Martin. Yet the fame Protestants make sharp invectives against the Roman Church

for imitating these saines magnified by themselves.

BRITTISH (

Island.

tolloweth:

under Brittish Kings. IX. Book.

4. The Example of S. Ninianus was imi-

tated by the British Church neer the fame

age, for when S. Augustin the Monk came

into Brittany to convert the Saxons, he found

faith s. Beda , in the Citty of Canterbury a

Church dedicated to the honour of s. Mar-

em, which had been anciently built in the

times when the Remans inhabited this

5. 5. Ninians before he dyed divided the

Provinces of the Pills into Parishes , he

ordained Preifts there , and confecrated

Buhops. This he did by the authority of the

Roman Buhop , from whom , as hath been rela-

6. As touching the Miracles which God

wrought by his fervant S. Ninianus , although my intention be to be sparing in

relating fuch things , yet fince the foremen-

tion'd Lutheran Friters acknowledge this

Same to have been famous for them : it may

be expedient in this place to record one , as

7. In the Region of the Piels , faith the Au-

theur of S. Ninianus life , there was a certain

Prince named Tudwal, a proud, high-spirited man, who contemning the admonitions of this

man of God, and derogating from his doctrin and

life, refisted him openly. On a certain day having

been more then ordinarily troublesome and rude

to him , God she Supreme heavenly Judge would not suffer any longer the insures offred

to bu boly Servant to paffe unrevenged , but

freet the proud man with an intelerable pain

in his head, by the violence of which those lofty tyes of his became utterly blind. So that he

winch had before impugn'd the Light of Divine Truth, deservedly lost the light of this world.

But upon beter consideration he fent a meffage

to the holy Buhop , humbly beseeching him in

imitation of our Lords benignity , to return to

him good for ill, and love for hatred. The Ve-

nerable Buhop hereupon first sharply reproved

the Prince , and then touching him , imprin-

ted on his eyes the fign of the Croffe; when im-

mediatiy his pains ceased, his blindnes was dif-

spated, afterward the Prince highly honou-red the Holy Buhop, and readily granted what-sever he ask a of him.

ted, he received his M. Sion.

185 BRITTISH.

of the Sanctity and Miracles of this Bleffed Bishop : It is directed to the Religious Preifts then living at Candida Cafa, And Patchalius

person Charles the Great, liv'd, which miracle hapned to a devout Press celebrating Masse Rathers . I. de cup. 60.

at the Saints monument, There was a certain Religious Preift , faith he , nam'd Plegils , who frequently solemnis'd Masse at the Body of S. Ninias Buhop and Confessour. Who living a ver-tuous and holy life, began frequently to beseech our Lord that he would please to shew visibly to him the nature and verity of the Body and Blood of Christ in the most Blessed Sacrament. This Prayer he made, not from want of Faith in the truth of the Mystery, but meerly out of an affe-

Hion of devotion and piery. Consequently the

Authour declares, how to his great confo-

lation our Lord appeard to him in the Sacra-

ment in the form of a young child.

Radbertus recounst a Miracle in the same age

wherin Alcuinus who attended on the Em-

XII. CH.

1.2. &c. S. Germanus his second coming into Brittany.

1. Three years after the death of s. Ni-nianus, s. Germanus Bishop of Auxerre was once more invited into Briefan, to perfect the good work which he had formerly begun , in rooting out the Pelagian Herefy there spreading it felf again. The relation we must borrow from the same Authour, the learned Press Constantius, to whom Baronius gives this Character, that he was a Paron. hie.
Writer of those times of most perfect integrity and

fincerity in all things. 1. In the mean time, favs he, a Meffage conflant in from Brittany comes, declaring that the perverfity visa s. Ger of the Pelagian Herefy by the impious diligence of a few Authours began to enlarge it felf there, Hereupon once more the prayers of all are again addreff'd to S. Germanus, that he would maintain the cause of Divine Grace, which by his diligence formerly prevayl'd. The Holy Bishop made no delay to comply with their petition:

Brength in the fervice of Christ. The Devills envy began now to languish , as the Holy mans vertues encreas'd, neither durft he fo much as temps him whom by experience he knew to be a 3. There was adjoyn'd to him for his companion Severus Bishop of Triers , a person of con-Summaresanstity, who had long preach'd the word of God to the Nations of Germania Prima. In

for his delight was to labour and even frend his

8. As touching the place of his Buriall and Epifespall See call'd Candida cafe, and by the Saxons Vit-hern , Malmsburienfis thus writes of it : Candida cafa is the name of a place in the confines of England and Scotland , where is the Sepulcher of the Bleffed Confessour Ninias ; by nation a Brittain, who there first preached the Gefiel of Christ. That name was given to the place by occasion of a Church which the holy Subsp there buils of here'n flone , which so the rade Bristains feemd a wonder. This Holy man Nimas is celebrated by Antiquity for his many

9. There is extant in Bishop Vihers Brittish Antiquities an Epifile of our Learned Countreyman Alcussus, not printed among his works, wherin he testifies the great fame

XII. CHAP.

5.7.8 He Ordains Bishops bere. Of Landaff. to, 18, He instituts the Vniversity of Oxford.

his way he pass d by Paris , where he is received with great joy and acclamations of the people, as

II. Part.

A. D. 439

the presence of so emment a Saint well de-A.D . ;35.

4. In the mean time infernal Spirits flying through the whole Island foretold the return of Saint Germanus , being forc'd to doe fo againft their wills. Infomuch as that one nam'd Elaphim , a principall perfon of the countres , withpoint , a principal person of the country ; min-out any notice given of the Holy Buhops journey came in haft-to meet them : He brought with him his Son, upon whom from the flower of his youth a lamentable infirmity had feed to For all his members were withred, and the hamm au nu memoers were witness, and one manne of his leggs so drawn together that by reason of the drynes of his thigh, he could not set his soot to ground. Elaphius was attended by almost the whole province, which affembled together, though no advice had been given them of the Holy Bishops coming. By whom, a floon as they mett together, an Episcopall Benediction was conferd on the people , and the words of Truth preach'd to them. S. Germanus perceives that the generality of the people persever'd constant in the dostrin which he had left among them and that the fault adhered to a few buf persons : which are diligently fought out, and without delay

5. As for Elaphius , he humbly kneeling kissed the Buhops hands , presenting to him his lame son whose sid condition and ne-cestry were sufficiently recommended to the Buhops charity by his youth and debility, wiehous his fathers request. So miserable a speciacle mov'd compassion in all , but effecially in the holy Bishops mind , which compassion they interpreted to be a sign of Gods clemency to cure him. Presently therefore Saint Germanus compell'd the young man to fitt down : and then handled his hamm that was contracted , and with his right hand flook'd over all the members weakned with that infirmity. Immediatly perfett health and frength attended that wholefom touch the withred members recovered their naturall suice and humidity, and the finews their office and agility to move them. Thus in the fight of all the young man was restored to hu father as if he had been new made. All the people are astonish'd at thu miracle , by which means the Catholick Faith is perfettly confirm'd in their minds. The rest of the time was frent in preaching up and down , which wanted not efficacy to convert and reform the hearers. So that by an univerfall confent the Authours of the pervere Doffrine are brought before the Holy Bushops, and then banish'd out of the Island This holy work was with fuch folidity perform'd then , that to this day the Orthodox Faith remains in those places unstaind. Thus all things being well composed, the Bleffed Buhops returned. with a voyage as prosperous as they came. This is the fummary narration of Conflantius, touching S. Germanus his fecond journey into Brittany. Which Constantine liv'd about forty years after Saint Germanus his death, and dedicated his Book to Patiens Bifhop of

6. Notwithstanding our Ecclesiastical Monuments record many more particular benefits which our Countrey receiv'd from the Holy Buhop Germans during his abode this second time in Brittany , which seems to have continued severall years, though how many, does not appeare by any Chronologifts therefore we must be excus'd if we cannot affign the particular actions of this saint to their determinate times.

7. By many deeds of the holy Buhop here. itmay be concluded that he came with Commission from the see Apostolick , Pope Sixtus then fitting in the Chair of s. Perer. For Saint Germanus leeing many Churches deprived of Paffours, by which means the people became wavering in their Faith call'd a synod ( which was an act of lurisdiftion committed to him ) and by common advice felected learned and pious men, whom he ordained Bishops , placing them in severall

8. Thus we read in the History of the Church of Landaff, How after the forefaid Bishops had rooted out the Pelagian Herefy , they confectated Buhaps in several quarters of the land. And over all the Brittains toward che right hand side ( that is, the Southern parts of Brittany) they promoted the Bleffed man Dubri-cim to be Arch-Bishop, who was an eminent Do-Clour , and was chosen both by the King Mouricus and whole Diocefe. At Landaff they conflicted an Archiepiscopall See with the faid Kings consent, where a Church was built , and dedicated to the bonour of the Prime Apostle Saint Peter. Thele are the borders of it, &cc. Now whereas Landaff is here call'd an Archiepi-Scopall See , it is an Errour either of the Authour or Transcriber . True it is that when that see was afterward transplanted to Caer-leon , an Archiepifcopall See Was eftablifhed there.

9. As touching the Holy Buhop Dubricius we shall treat more of him separatly , after an account given of s. Germanm his actions. And whereas it is faid that by the confent of King Mouricus an Episcopall See was erected at Landaff: notice is to be taken that this Mouricus was Son to Theodoric Prince of Glamorgan. thire ( Morganniæ) who, as Bishop Godwin Godvini relates, resign'd his Principality: and embra-ced a Monaficall or Eremitical life. But afterward when the Saxons invaded the Island, he was drawn out of his Cell to be leader of an Army, and courageously rushing among the enemies received a mortall wound for which meris he was eprolld in the number of

10. S. Germanus his next care after ordais ning Bishops , was to visit the Schooles , the fources of Learning : For these two are the Pillars to fultain and perpetuate Faish. Brian Twyne the Advocat of the Vniverfity of oxford affirms politively that Saine Germanus studied in that Priversity. But generally all Authours, ancient and Modern agree that he

кK.

eltablish'd good order there : yea and prohably to encourage both Teachers and Diferples, himself for some time taught among them , and gathered many Audstours. Among whom one of the principall which we find in Records was S. Ileutus, or Eleusus, of whom here after, as likewise of another whose memory is celebrated in Leffer Britsany , nam'd s Briocus. 11: Concerning S. Germanus his establi-

thing the Vniverfity of oxfor'd, we have an

illustrious testimony of our learned coun-

trey-man Afferius, who liv'd above eight hundred years fince: For treating of the Controvers between the Students of Oxford and Grimbaldus whom King Alfred had called out of France to govern that Vniverfitt, he introduces the Students thus pleading for themselves, in opposing the change that Grimbaldur would make in their Instituts, A.D. 216. They the Schollars likewife (faith he) proved by unquestionable testimonies of ancient Annals, that the Orders and inflitues of that place had been effablish'd by pious and learned men, as Gildas, Melkin, Nemrs, Kentigern and others, who all grew old in their fludies there, and adminifired all things happily in peace and concord. They sheed moreover that Saint Germanus came to Oxford and abode there half a year , approving wonderfully their faid Orders and Inftituts. This was when he travell'd through Britta ny preaching against the Heresies of the Pelagians. This Testimony is of great force in case that passage be not an Addition of a later hand to Afferus, as is much to be fufollowing age Sains Augustin the Monk fent by Saint Gregory the Great to convert the Saxons , taught them a new Religion full of Superstitions, and quite changed from that which Saint Germanin profels'd , as Prote-Sants afterm : who therefore magnify Saint Germanus for the purity of his Faith, and as much derogate from s. Augustin.

3. Touching therefore saint Germanus his Religion , particularly in the Points now most controverted, and wherein same Augustin is charged to have been faulty, we cannot more certainly, nor more ingenuoufly determine it, then by feeking information from a perion of eminent learning in Antiquity, a Protestant, or however without question no Roman Catholick, to witt , M. Seiden: Who in a Treatife by him call'd Analesta Anglo Britannica has inferted one Chapter exactly pertinent to our pretent purpote, The Tule of which Chapter is , Touching the practifes of Ecclefiafficall Discipline wherewith Germanus and Lupus Bishops imbued the Britiains. Which Enquiry he confequently fatisfies in the following Chapter, in the manner follow-

4. Germanus Bishop of Auxerre and Lupus Sellen. Ana Bishop of Troyes in Gaule came into Brittany to 1 Et. Angloreflore : briftian Religion deprav'd by the He - Bittann. La refy of Pelagim and Errours of Pagans, Their dotrines and documents taught by them, as the br.Defeript. fame ss , which al fo Giraidno Cambrenfis teffifies to have continued to his dayes, were as followeth. 1. Of every loaf of Bread jet before them, one

corner they gave to the poore. 3. They fate three together at dinner , in memory of the Bieffed Trinity. 4. If any one mett in the way a Religious Monk or Clergy-man , or any one in a Religious bubit . he would prefencly lay afide his weapons. and with a low inclination of his head demand his Benediction. S. Generally all the people doe earnestly demand Epiferpall Confirmation and Inunction with Holy Chrism , by which the Holy Gholl as conferr'd. 6. They lome times bellow the Tithe of all their Subffance , cattle and Sheep, namely either when they marry, or undertake Some long Pilgrimage, or by the Churches Order Submitt to some extraordinary Pennance for their fins. This they call the great Tithe, and two parts of it they bestow on the Church where they received Baptisme, the third they give to the Bishop of the Diocefe. 7. Beyond all other externall labosors of Mortification they are most devoted to Pilgrimages undertaken to Rome, to visit the Monuments of the Apollles, & Beyond any other Nation they expresse a devout reverence to Churches and Church-men , likewife to Relicks of Saines to portable Bells, Sacred Books and the Holy Croffe. And this devotion hath been rewarded , with greater peace they any other Churches enjoyd, 9. For entire fecurity is observed in regard of Beafts feeding not only in Church ards but much beyond them through all bounds inclosed with ditches which Bishops design for

#### XIII. CHAP.

s, 2. &c S. Germanus his Faith was Roman , the same with that of Saint Augustin the Monk. This testified by Proteffants.

6 7. Churches built to his honour by the ancient Brittains.

A Fter how long abode in Britteny certain. But the infinite obligations our N4tion has to him are unquestionable. Among which the greatest of all is his cstablishing the Carbolick Faith here to firmly that it continued inviolate many ages. Infomuch as even Protestant writers attribute to him the Title of Apostle of Brittany.

2. It will therefore be expedient that we conclude the Narrasson of his Gells with declaring what Doffrines in Religion S. Germanus himself profess'd, for the same, we may be fure , he left behind him in Brittany. This Enquiry feems necessary, because it will give light for a refolution . whether in the

established

observation of peace and indemnity. And Aa ij

XIII. CH.

3RITTISH | 188 κK. A. D. 455

The Church-History of Brittany

greater Churches , to which antiquity always

afforded greater reverence, have power to grant and enjoyn the observation of such peace and security for cattle, whils at men they goe,

and accurity for cattle, while at more tine goe, and at Even return from their passures. This peace and fecurity is observed to inviolably, that

of his Prince , and afterward feeke refuge in a

Church, he may enjoy the fruit of this Peace both

for his person and goods. And indeed from such

large immunities, far beyond the ancient Canons

( which in such cases allow safety only to a mans

life and body) occasion of great abuses have been taken: for by reason of such impunity many doe

audaciously practise hostility, and from such places of Resurge doe horribly infest the whole coun-

3. There is scarce any one of these Chri-

fian practifes but was taught by S. Augu-

fin alio:and yet Protestane Friters condemne

S Augustin for them, and absolve s. Ger-

manue, yea magnify him, and glory in an

opinion that they are conformable to his

Germans the glorious Title of Apostle of

the Brittains, who taught them no new De-

Arins of Christianity, but only confirmed them in what they had beleived before: And

the same Title they with contempt refuse to

5. Augustin, who withdrew the barbarous

Pagan Saxons from their Idolatry and Infideli-

ty, and instilled first into their minds the

true knowledge and worship of God , Faith

in the Redcemer of the world, and Venera-

tion to the Holy Croffe the Sign of our Redem-

tion. Such partiality the spirit of schiffe does

6. Our Ancestours in testimony of their

gratitude to the Venerable Buhop S. Germanm,

and the high efteem of his sanflity approved

by many Miracles, not long after his death

built Chappells and Churches to his honour.

Particularly concerning one of these

the River Liver there is a village named from Saint German, to which, during the Da-

nich tumults , the Episcopall see of that Pro-vince was transserr'd , out of feare ( it bein a

place more remote and fecure :) There a

Church had been erefted and confectated to the

pled there King Villiam the First founded a

Church in memory of S. Germanu, who hap-

pily wounded to death the many-headed Hydra

of Pelagianism , which was oft quelld , and oft

revived again. The Alber of this Monaftery

and of S. Maries at Tork were the only two Nor-

thern Albors winich had seats in Parliament.

7. Among the Silures in Northwales the

Memory of s. Germanus is much celebrated : for from him a part of Radnorshire is

naturally produce.

Dollrin and Discipline. They allow to Saint

trey about, and even the Prince himfelf.

K. Verti-GERN.

K VORTI-

A.D. 438.

CERN.

A. D. 430

called Guarthenion. For as our ancient Hiforian Nennius relates , Vortimer the Son of Portigern in Catufaction for injuries done by his Neamin my Vortigern in satisfaction for injuries cone by ms camdon in Father to Saint Germanus, dedicated that part Silarei. of the countrey to him where he had been wrongd. In memory of which it took the name of Guartheny, which in the British language signified acalumny juftly retorsed. Belides thele, many other Monuments testifying the like veneration to the fame Apostolick Bukop might be produced , but these are sufficient, And

the Brittains to him to have begun prefently XIII. CHAP.

this last Example proves this Devetion of

XIII.Cr

1. 2. 6c. Vorsigern chofen King of all Brittany : His Character , &c.

I Itherto, fince the time that the and protection of Britteny, the feverall Provinces of the Island had been governed by petty Princes independent on one another. But in the year four hundred thirty

and eight by reason of the frequent inroads of their cruell Enemies the Pilts and Scotts, by a common agreement of the feverall Provinces a Generall Capeain of the whole Nation was chosen , after the example of their Ancestors in the days of Inline Cefar , and the Kingdom established in his

after his death.

2. Which choice unhappily fell on Fortihis countrey, for he it is that by his flouthfull vices first weakned it, and afterward calling in to his aid the barbarous warlick Saxons , prostituted it to their rapines and tyranny. This Charafter we read of him in Malmsburienfis , At that time Portigern was Malmibe King of Brittany , a man word both of courage Midality and counfell : yea additted wholly to carnall pleafore, and the flave of almost all vices : particularly of avarue, pride and luxury. He, as we read in the Gefts of the Brittains , folicited and with the hope of making her a Queen de-flourd his own daughter, and of her gott a son: Who notwithstanding his incestous birth was, by a miracle of Divine Grace , a Saint ,

honour of S. Germanue Bishop of Auxerre, who excirpated the Pelagian Herefy that began to rife anew among the Brittains. In Torkshire likewise a famous Monastery was consecrated his name being s. Faustim. to him , as the fame Authour thus testifies, The River One does water Selby a town well peo-

3, His wife was a Lady equal to him in blood, but most unlike in disposition. By her he had three Sons , Vortimer , Catigern and Pascentime. Whilft fhe lived , he governed his Principality with moderation : but after her death he loofed the rains to all vices. For which having been reproved by S. Germanus, and upon his impenitence in a synod excommunicated, he revenged himself by inslicting the fore mentioned iniuries and calumnies upon the Holy Bi-

YIV.CH.

defitous to faign one Example at leaft, to be a prefident for their Muffer Luthers in-

2. But from more authentick Tellimomes it appears that Saint Dubricius Was by nation a Breesain, born in the Province of the Dimere , or Weft Wales : he was firnamed Gaining from the River which runs by the place where he was born. His F4thers name is not mentioned among Authours, his Mother was Enedila, a woman of a clear fame for her vertues: Thus write Bale , Pills , Powel and the Authour of his

life in Capgrave.

3. It is there moreover related how being child care was taken to imbue his mind with litterature. And having attained a few years more, he made such proficiency in learning, that not the ignorant only, but such also as had acquired a good degree in knowledge, repaired to him to encrease their skill: among whom were Saint Theliaus, Saint Sampson, Saint Aidanus and others. In the soile of his Na-

under Brittish Kings. IX. Book.

shop. But in the end was feverely punish'd by fire from heaven.

4. Before his Election to the Priverfall

Government of Brittany , he was Prince of

the Danmenin, or as others write, Conful of

the Gevifes inhabitants of the South western

parts about Cornwall , or South-Wales. Which

Principality it feems he had governed well

enough, to be esteemd not unworthy to be

preferr'd above his formerly fellow Princes:

though indeed that age, the men of which

Gildas calls (atramentum atatu ) the inke of

their age, afforded it feems fo little choice,

that a Prince not absolutly vicious defer-

ved reputation. However this unworthy

King is recorded a restorer of the Citty of

oxford. We will awhile fuspend a relation

of the Gests of this unhappy King, to the end we may interpose some affairs touching

the Churches of Brittany at this time oc-

XIV. CHAP.

. 2. erc S. Dubricius ordained Buhop

of Landaff by S. Germanus : The place of bu Birth, &c.

A Mong the actions beneficiall to

the election and confectation of Saint Du-

briess to the Bishoprick of Landaff was de-fervedly reck and. This Dubriess ( fay the

Centuriatours of Magdeburg ) firnamed

Gainim Vagienjis , from the place where he

was born , was peradventure the Son of a Monk

by Euclida a Novie Virgin, and grew afterward famous among the English. Thus write

they without all authority from antiquity,

180 K VORTE

A.D. -38.

uvity neer the River Vaga ( from whence he was called Vagiensis ) he chose a fitt feat for his own and his Difeiples fludies , and there he frent many years in the charitable emplayment of communicating his learning to others. Afterward having by command of an Angel built a Church there , he preached and taught the people wholesom Christian Doffrin. Moreover by imposing his hands he often cured many infirmities, insomuch as those which came to him sad and unsound, returned joyfull and in health. And therefore he was qualified fitt to be advanced by S. Germanus to

the Degree of a Buhop.

4. The period of his life is uncertain. Yet certain it is that he lived to a very old age : for many years after this he was transterr'dby Aurelius Ambrofius then raigning to the Arch-Buhoprick of Cair-Leon in the Province of Monmouth. So that he will once more occurre in our History. As for his Difciples Saint Theliaus , Saint lieutus. &c. eminent Saints and Dollours , which therefore could not likewife escape the calumnious pens of the Lutheran Centuristors, we shall treat of them in the follow-

5. But here we must not omitt what learned French writer, Andrew Saussay in his French Martyrologe relates of another famous Disciple of Saint Germanus named Saint Briocus a Brittain , who was afterward Buhop in Armerica or leffer Brietany , lo illustrious for his Sanctity, that the see of his Behaprick is to this day from his name called S. Brien , a fuffragan Bilhoprick to

6. Saint Briccus , faith he , was by coun- | Sauffin Mar trey an Engluhman ( he should have faid a syndog Galli Brittain ) of the Province of Corticia, defcen- can., o. April. ded of a Noble Stock. Hewas by Saint Germanus of Auxerse preaching the Orthodoxe Fatto there brought out of Brittany into Gaule , and here by him instructed happily in the Difcipline of Piery. After he had enriched his mind with faving Doffrins , he returned into his Native country, and there informed his parents in the true Faith, which he likewife preached with great juccesse in the countrey about. After this being desirous to employ our Lords Talent yet more coprousty , he came over into Armorica: where having shed the beams of Evangelical Light on the minds of his kiniman Conanns Count of Triguier ( Trecorensem ) he afterward cleanfed him with the Laver of Baptism. Then assembling severall devout persons assiring to the persection of a Religious life, he built a Monastery , and there by the liberality of the faid Count he layd the foundations of an Episcopall See, and being confectated Bishop by the Archbishop of Tours , Metropolitan of that countrey, he with an admirable fplendour of vertue ad piety governed the faid Diocese the space of thirty years. Afterwara making a journey to Angiers to furnish himfelf with Ecclefiafticall ornaments , he there

breathea

Samden in

td.in Brigant.

The Church-History of Brittany under Brittish Kings. IX. Book. BRITTISH K K. K.VORTI-100 KK. red a passage for the devout Visitants , of the Cambrensis, that the Brittains instructed by is affirm'd by our Fisforsans , and that Gla-A. D. 439 breathed forth bu postelfe foule. From thence but Body was carried back, and with great hu-neur buried in the Church which himfelf had A.D.443 S.Germanus accounted Pilgrimages, especial Chappell confectated by our Lord himfelf A. D. 439. fenbury was the place chosen by him, in which afterward also he repos'd himself. to the honour of his most Bleffed Mother. ly to Rome, among the works of Piety. And many motives s. Bachiarius might have to there happily ending his dayes. And herein he imitated the holy practife of former 6. At his return from Rome S. Patrick brought built, where frequent miracles were wrought at his Relicks: Thus as he gave his name to the with him some Relicks of the Holy Apostles absent himself from his countrey, besides Saint Peter and Saint Paul, and likewise of that mention'd by Gennadius : For it could Saints , as Saint Fugatius and Damianus, who Monastery . Town and Mother-Church of that not but much afflict his foule to be a spectaafter labouring in their Apostolical Office. saint Stephen the Bleffed Deacon and Martyr: Diocefe , fo he likewife afforded continual protogether with a linnen cleath, on which was tour of the enormous vices raigning there: retir'd from worldly conversation, and spent their last days in conversation with frinkled of the Blood of our Saviour lefu-Chrift, and probably he had a forefight of the mifetellion to them. 7. Certain Iruh Hifforians would chalries which would thortly betall it. which holy Relicks were referved there behind God alone. lenge S. Bricess to their countrey, as having the Alear of Saint Patrick. This is the nar-3. Concerning this Pilgrimage, the fore- Pits vbi fup. 4. What were the speciall exercises of been born in the Territory of Cork. But his cited Authour Pits thus Writes ; Bachiarius ration of the Authour of 3. Patricks life in s. Patrick in his retirement , is related by having been a Disciple of saint Germanus, feeing his countrey afflisted with dayly calamiancient Writers , , viz. attending to Prayer, Capgrave. who had nothing to doe with Ireland, 7. That which is here deliver'd particuties, out of compagion to it, and with an incen-Falting and purity of Life : instituting rules proves him a Brittain. And whereas Bishop tion to implore divine asistance, undertook very for a Monesticall Profession in Glastenbury. larly concerning the Relieks of S. Stephen Viber conjectures that the Master of saint tedious and laborious Pilgrimages. But there the Martyr feems confirmed by what Barowhere he found Religious men the succej-Brische might have been another Saine Gerwanted not detractours and calumniatours in fours of s. tofeph of Arimathea and of s. Funim out of Ancient Friters reports, how manus Buhop of Paris, who lived in the folthose times, who therefore charged him with gatius and S. Diruvianus : Thele S. Parrick this same year Eudocia wife of the Emperour lowing age : His living with Conanus and levity, inconstancy and vanity, if not worfe. Theodofins brought from Ierufalem the faid reduced from an Eremiticall, to a Canobitirelation of kinted to him demonstrate him Thereupon he was obliged to cleare himfalf by which himself had received from his glo-Relicks, which were layd up in the Church both a Brittain , and more ancient then the writing an Apology, in which he seriously pro-tested that he undertook and perform'd those of S. Laurence the Martyr, and there piously vounger S. Germanus. rious Vnckle S. Martin of Tours, who long venerated by devout Christians. 8. Incelinus who expressly affirms that it travells meerly for the love of God, the falvafince had cloathed him with the Monaftical tion of his foule, and comfort of his afflicted counwas in S. Patricks return from Rome that he habit. Which Habit, faith Incelin, was a White vilited Brittany , further declares that during his abode in this his Native countrey , he fountrey. And because it was impossible for him to Cowle of the naturall colour of the wooll. XV. CHAP. purge himself to all hu detractours, he wrote his Defence to S. Leo the first Pope of that name, XV. CH. over his other garments , by which was deded many Monasteries, filling them with Reli-gious men, who willingly submitted themselves noted purity and innocence. And this fa-1. 2. &c. S. Patrick comes out of Ireland fhion was imitated by the Irih Monks , as the common Father of all Christians, as may be collected from Gennadius . Honorius and Canlikewise the Monks of Brittany , before Saint to the observation of that form of a Religious life which was prescribed by him: That he foresold into Brittany : thence goes to Rome , &c Augustins coming , who to distinguish 4 &c. At his return he retires to Gla-4. There is moreover extant in the Great Bibliotheque of the Fathers a learned and elehimself from them , affum'd a Black (owle. with the tongue and Spirit of Prophecy many Stenbury : His Chart : Relicks of Saint unfortunate and many profeerous things which in future times should befall Brittany: And morewhence the New Monks his Successours were gant Epifle written on this occasion by the Steven des ufually ftiled ( Nigra Monachi ) Black Monks over that he forefaw and foretold the Santity lames. Bachiarius. He had heard that a cettain 5: In Glaftenbury it was where S. Parrick The Ipilo Press by the Devils suggestion had violated wrote that famous Chare, the whole tenour | woom of of S. David then enclored tu his Mothers womb IN the year of Grace four hundred whereof hath been already produced in the Panish a confectated Virgin, for which he was cast (who was born in the year of Christ four-Ichirty nine , Saint Patrick having with out of the Church, without any hope of being restor'd. The Holyman was deeply fecond Bok of this History, upon occasion hundred fixty two; whereby is confirm'd wonderfull advantage laboured in our Lords vineyeard in Ireland the space of eight of declaring the foundation of that most what in the Antiquities of Glastenbury is afafflicted both for the enormity of the Crime famous Monaftery. In which Chare the Holy ferred concerning S. Patricks long abode in years, returned into Brittany, where, faith and extreme tigour of the punishment. Whereupon he wrote an Epistle replenish'd Bishop particularly describes theiste then cal-Brittany after his converting Ireland. Malmsburgenfis , he abode thirty years in the Ifle Avallonia, or Glastenbury, leading a most led Infwittin where was an ancient Chappell ... both with Divine learning and compassioconfectated to the honour of the mell bleffed " holy life. Norwithstanding whether at that nate Charity. This Epiftle he gave to a Presft Pirgin : And how there he found twelve " time he visited Glassenbury, is uncertain Probably the motive of his leaving Ireland Hermites , Successours of the Disciples of s. | XVI. CH. XVI. CHAP. call'd Januarius, whom he humbly entreats; and strongly evinces for the Restitution of Phaganus and Diruvianus, by whom he was | " might be to take a journey to Rome, and the Offender, flewing that in the most fruitelected their Head. There also he declares 1.2 Of Bachiarius Disciple to S. Patrick: there give an account of his Apostleship: full feild of Gods Church there grew herbes his happy invention of a Friting compoor this is affirm'd by feverall Authours . as His Pilgrimage: His Epiftle to an incemedecinall to every wound Then addresfed by the forefaid Apoffelical men Phaga-Capgrave , Bishop Vsher , &cc. fluous Preift , &c. nus and Diruvianus, in which was contain'd " fing his speech to the guilty Press, he power-2. tecelinus adds that before his voyage fully exhorts him to Pennance, in an inclos'd that they had receiv'd from Pope Eleutherius ten years of Indulgence: and that by a revehe fixed his Episcopall chair in the Citty of V.5 T.C.17. Mong the British Disciples of Saint Monaffery , there to expiate his crime by Armagh, resolving in his mind that the same A Patrick the memory of Saint Bachiafasting, tack-cloath and prayer, and to begg lation from our Lord they had built a Church | " local n inPa should be the Prime Metropolis and Mistreffe of the whole Island. And to the end that this to the honour of s. Michael the Archangel: " whom fome affirm to be the fame the Intercession of Gods Saints in his behalf And fearing least he should accumulate with Saint Maccaus, Or Molthaus, is celebra-How likewife by a Vision it was fignified to " design might have an effect irrevocable, he dehis fin by joyning Marrage to his incest, he him that he was to honour the fame Bleffed | ted. He was , faith Pits , by Nation a Brittain, termin'd to repair to the See Apostolick, and and Disciple of Saint Patrick : He addicted himterrifies him with thewing the abominable Archangell in the same place : for a testimo- " thence obtain authentick Priviledges to ratify excesse of marying one who was espons'd & ny of the certainty of which Vision his left " felf to the fludy of litterature at Caer-leon. He thu his purpose. An Angel from our Lord confecrated to our Lord, when fire took the arm withered, and was not restored till he " was an excellent Poet, and sk:llful Mathematician: approv'd his intention of undertaking that ourhad acquainted the rest of his Brethren with " Veyle of her Religious Profession. By which ney , &c. Whereupon having ordain'd Bishops for his younger years he ensurely employed in such Fulle may be icen as in a Merrour , the State Preife , and other Ecclefiafticall Minifters , what he had feen. This Chart S. Patrick left " fludies. Gennadius in his Catalogue gives him of the Ecclesiafticall Disciplin of those times, the Charafter of a man excellently versed in with two devout Irish Monks , Arnulphus & " whom he placed in opportune residences , he ogmar, his companions, which resolved to " the inviolabienes of their Religious Vows and cave them his benediction, and took leave of Christian Philosophy. Adding withall, that celibacy of Pressts : So that we may cafily remain attending on the faid Chappell. In " for conserving his integrity and Chastity he forfook his countrey , and undersook a long Pilgriiudge what censure the Prime Apostle of Reconclusion, the Holy Bishop relates how he " 3 That in his way either to , or from conferr'd an Indulgence of a hundred dayes " formation, Luther with his Catherine Bor, would Rime, he retir'd into a Monaftery , to enjoy then have incurr'd. 2. We were inform'd above from Girardus on those who by cutting down wood clea- " for fome time the peace of contemplation,

K.VCRTI

IOI

5. Besides

MAD 44. The Church-Hittory of Brittany  2 The Church-Hittory of Brittany  3 Medic this pife, the limite a lands— we were many other trought which the second control of the									
be described pally the fatter at the fatter from a filled sections of a significant with the fatter from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled section from a fill section from a filled	W Venry 1	The Church-Hift	ory of Brittany	. Vorti	K.	Verti-	under Brittish Kin	gs. 1A. BOOK. 193	K.Vorti-
be described pally the fatter at the fatter from a filled sections of a significant with the fatter from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled sections of a significant from a filled section from a fill section from a filled		92 The Church-Line			馨  -		enotedrew him out of his folitude : Which 1.	Synod touching Ecclefiafticall affaires , and they	A.D. 450
A.D. 4.5. "A probability with the secretary with th	GBRIV		Due alia refreshment lasted but awhile, I	1. D. 450	₿ D	. A. 4)**	hough we cannot precisely determine	fate neer the fountain. Then behold two daugh-	
town contempts of the content of stageting was first the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage of the content of the stage	1 D 46	5. Belides this Epifile , the lame & Batma-	ecause their Piety and recourse to Divine	"   1	羅	- 1	what it was , yet no doubt it is involved in		1
reckend up by the he first to a very old good and the first to the product of the first to the hold of the first to the first the hold of the first the ho	1.2.440.1	wrote many other Treatile, which		1	器	1	ome one or more of the Canons and De-		1
stary. He has dead that year four hundred and form of the che that most him who has he will be the that most him who has he will be the that will him who has he had the price of the content of the price of the che that he had the price of the che that he had the price of the che that he had the price of the che that he had the price of the che that he had the price of the che that he had the price of the che that he had the price of the che that he price of the che that he had the price of	1 1			d.ibid.		1	crees of a syned which upon his return into		1
Synthem the form with him whom the property of	1					- 1	that Island he assembled.		I
days the de the extension of the comment of the proposed than approach of the proposed that appr	1					1	3. Which Decrees for many ages con-		1
my like control of the	1			1 1		1	ceal'd, and by negligence expos'd to ruit		1
strike in the special or special speci	1			1.1		- 1	and mothes, have been of late days by the		Synad.Hib to
mother families of the control of th	1			11		1	industry of s. Henry Spelman rescued and re-		Inferiptio.
and the form the hundred minty never.  XVII. CHAP.  XVII. CHAP.  XVII. CHAP.  (a. 2 dec. The Britisha Intentible dec. mand difficuses: in the mand of finences: in the finences of the	1	prolonged much longer, the the fear				1	ftor'd to light, though in feverall places		- 1
XVII. CHAP.  XVII. CHAP.  XVII. CHAP.  XVII. CHAP.  XVII. CHAP.  3. 2. 4. 17 Me chain the Praddulph their in-  difference in value.  4. 1. White fame the Praddulph their in-  difference in value.  4. 2. White fame the Praddulph their in-  difference in value.  4. 2. White fame the Praddulph their in-  difference in v	1	Grace five hundred thirty nve.				1	defac'd. Wee will not here trouble the		. 1
TOTALE.  A NYII. CHAP.  A. S. The British lamentable demand of fiscenses in water.  A. S. Or. The British lamentable demand of fiscenses in water.  A. S. Or. The gall is the Seases; in their definal time the individual of the seases in their definal time.  A. S. Or. The gall is the Seases; in their definal time the Their of their time the Find of their time the Find of their time the Their definal time.  A. S. Or. The gall is the Seases; in their definal time the Their definal time the individual time time the individual time time the individual time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time the individual time time time time time time the individual time time time time time time time time	1	11					Reader with the entire Transcript of them :	are negligent then blame things past for Salomon	
NVIII. CHAP.  A PAGE.	1					1	fince those who are more curious may	Jays, It is better to reprove, then be angry. The te-	
WILLOW  1. A. of the finitum luminable de mand of fiction in the manticle de mand of fiction in the most home the manticle de mand of fiction in the most home to me are expired and the most home the most home the most home to me are expired and the most home the most home the most home to me are expired and the most home the most home the most home to me are expired and the most home the mos	1			. 11			have recourse to the laid S. Henry Spelmans	nour of our Definition is here under written, and	
bishoust the nettered to the greath time to make the netter that the probable to the mand of flexers is value.  d. c. they all in the Secure, in their definition.  d. the three or hard of the secure is value.  d. the three or hard to the secure is value.  d. the three or hard to the secure is value.  d. the three or hard to the secure is value.  d. the three or hard to the secure is value.  d. the three or hard to the secure is value.  A better.  I I think the time the make the secure is value.  The three is the three or hard to the secure is the secure is the secure in the secure is the secure in the secure value.  The secure is the secure value.  A better is the secure value.  A better is the secure value.  The probable will be the secure of the secure will be the secure of the secure.  The probable will be the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secure will be the secure of the secu	YVII CR.	XVII. CHAP.	upon them Enemies far more Savage and			conta pag.	first volume of Brittish and English Councils:	Degins thus, if any captive, &cc. Or thele two	1
mand filectors: It wise.  6. Or. They call in the Sacran; a litting of the country of the street of the file of the street of th	7.17.10	l ·							1
this continue to produce the product of the form of th	1	1. The Principe lamentable de-		1 1		1		has been made before.	A - 17 fer :
served. Gove They add in the Saxess, to their definition of the Saxess, to their definition of the Saxess, to their definition of the Saxess, the same defin	1	1. 2. Oc. 1 ne Diminis					light to discover the Ecclejiafrican Discipline	6. Another Holy Essentiand Disciple of S. Pa-	Primerd.
lane them. And recovered formany, strends, defined and varied and growing and growing of the control Armine growing and compared and the control of the cont	1	mand of fuccours : In vain.		1 1			of thole times.	trick challenges once more a commemora-	
definition.  1. To these times the rendsh by their in authors and namerous Armiet grid would speed to the desired by the first distinct of the content of th	1	6. oc They call in the Saxons , to the				ł	4. It is there ordain a , That if any Eccle-		ľ
Laste.  1. N these times the Fundal by their in Itations and numerous Arming getic voiding pet if which game Integrate in the state of the period of the control of the period in the signal of the period in the signal times, and the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period and the state of the period in the signal was the first period with lawred, the extreme within the moth number and period in the signal was the state of the state of the period in the signal was the state of the state	1 .	destruction.		1 11		Syand.H.bern	fiafficall person from the Dore-keeper to the Presst,		1 1
A.D.446.  1. White times the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and the paddably theiring and theiring and the paddably theiring and theiring and theiring and theiring and the paddably theiring and theiri	1	1 11		1 11		ca. 6.	shall not for decency wear a lunick, and have		1 1
Authors and numerous Armies getically operated by the 2018 of the company of the community of the 2018 of the company of the 2018 of the community of the 2018 of the community of the 2018 of the community of the 2018 of th	1	- N. J. C. simes the Wandels by their in-		Paul.Disc.		i	hu hair cutt after the Roman manner: or shall		1 1
optimity brigh offered by the filt of the content o	A.D.445.	1. IN these times the value Armies grei-				1	permitt his wife to goe abroad unvayl a , shau be		1 1
opportunity being observed by the 1stl & start, they likewise lookes that limited by waited the Provinces of Internal Ministry Programment of the Control of Ministry Programment of Ministry Programm	1			A.Meal.		14 cm 9	Jeparatea from the Communion. Ngain , That a	came to jaiute them Now the Kingana's Patrick	1 1
served by the wife broke their limites, and ministry writted the Provinces of the Provinces	1						Menk and conjectated Virgin shall not abide in		1 1
mitarbly with able the Provinces of National Section of the Community with had been callycle to the general. It is the had been callycle to the general that a spin of Perigeral Control of the Strain Land Contro	1						the jame traging, nor travel in the jame tha-	109 to jee them also was great. There the Holy	1 1
mich had been diplect on the genome. This happed in the eight year of Perigeral 7 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the control of the Partie 1 and the City and chard for the country, the control of the Partie 1 and the City and chard for the country, the control of the Partie 1 and the City and chard for the country, the control of the Partie 1 and the City and chard for the City and chard for City and chard for the country, and the control of the Partie 1 and the City and chard for City and chard for the City and chard for City and chard for the City and chard for City and chard for the City and chard for City and chard for the City and chard for City and chard fo	1		cience to fuffer all corporal labours and incomme	1 1	- 1	1.cm.10.	riet. That if a mong shau neglect the Divine		1 1
hapmed in the eighth year of the trains of the Batter and the standard persons the standard p	1						There is also some of the services	Engue and C Describe and ained about the find	1 1
the stand from the continued the content of the con	1	the stand in the cignth year of Vortigerns	7. But before we particularly relate the	1 1		i.ca. 11.11.	municated. That the Atms of Extonmun-	arican Il San of all stumber should for any	1
their invalion with fuch extreme violence, and verted weally refilled by the Barteaus formed with luxury, that after much blood. The d <sub>i</sub> and horrible waiting of the countery, their only refuge was to the Reman, whom with the most humble and pallionare Przycers they folicited to afford them faccour.  3. Their flort, but lamentable application of the Reman, whom with the most humble and pallionare Przycers they folicited to afford them faccour.  3. Their flort, but lamentable application of the Reman is the series of the series o	1					16.14.15.	Carea perjons, or Payans snau not be receive at 1 that	placed in the City and their of S. Allows	1 1
their invalion with fuch extreme violence, and verted weally refilled by the Barteaus formed with luxury, that after much blood. The d <sub>i</sub> and horrible waiting of the countery, their only refuge was to the Reman, whom with the most humble and pallionare Przycers they folicited to afford them faccour.  3. Their flort, but lamentable application of the Reman, whom with the most humble and pallionare Przycers they folicited to afford them faccour.  3. Their flort, but lamentable application of the Reman is the series of the series o			and State in this //and , tolle mor	` <b>.</b> .					1 1
in and were to weakly related by the strike by the dispatch is that to be dispatch is that the formed with known, whom with the moth humble and pallionate Payers extenty folkited to allord time and the first of the dispatch is the contexture of this distance.  3. Their filters, but lamentable spifeld the filters of the dispatch of the filters of the dispatch of the filters of the dispatch of the filters. The filters of the filters of the dispatch of the filters of the filters of the dispatch of the filters of the filters of the dispatch of the filters of the dispatch of the filters of the filters of the dispatch of the filters o	1.0.440						Semicarion, or conjuncting south agers, be small		
formed with luxury, that after much blooder Mind, and horrible waltinged the countrey, their only refuge was to the Amman, whom with the mobile walting of the countrey, their only refuge was to the Amman, whom with the mobile made patient of the motion of the state	1		time, and relating to Ecclepatical analts	2)			perferm remance for each crime, the space of		
fined, and horrible waitings, the country, their only retige was to the Remain, whom with the modifiumle flory.  it is the modifiumle and palionate Prayers of the modified of Englander, and the Reng of Montger, and the Reng of Reng of Montger, and the Reng of Reng of Montger, and the Reng of Re	1						a year : Jena be that is guilty of freating, ball	Richard Reserved harring forces the Estel of Charle	100,000
their only refuge was to the Roman, whom with the modificate particle of all today.  Their flort, but Immentable Epsification of the Roman form of the Roman	1		may not interrupt the contexture of the	"			hand only . But wishell he much be shired as		
with the mothumble and palmotted taye ests they folicited to aithor them factour.  3. Their fibor , but Lamentable puffle directed to Emission General of the Agmas for- ces is thus recorded by Gildas 17. Estim third time confide: The grants if the Initiation our backryons metherian Enteries these trove me to the Statch See heater un backryons on the Interior in the form that the confidence of the treatment of the Call a Spoul. The Detected of the Agmin with the few flad no remedy.  4. But these lecters avaid nothing: for the agman with much ador being caree able to fecure the heart or their lecters avaid nothing: for the agman with much ador being caree able to fecure the heart or their lecters avaid nothing: for the agman with much ador being caree able to fecure the heart or their lecters, could not defend the remore bounds. So that the britisin wanting arms, and much not be fined to treat the heart or their lecters, to their enemies, with the sending wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not feel electes availed nothing; for the agman with much adore being cately to their entering wanting arms, and much not defend the remore bounds. So that the britisin wanting arms, and much not feel electes and the applied the part of the state of the part of the state and the part of the state of the part not a state of the part of the state and the part of the state of the part that	1		difmall story.	1 1		l I		liming of standan and the Ving of Standan	1 1
ers they folicited to anisot attent tool.  3. Their floor t, but lamentable Epifled directed to Limme central of the Lamen forces is thus recorded by a filed at The Limit for time Conful: the greans of the Buttann.  But land in the Conful: the greans of the Buttann.  But land in the Conful the greans of the Buttann.  But land in the Conful the greans of the Buttann.  But land in the Conful the greans of the Buttann.  But land in the Conful the greans of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  But land in the Conful the grean of the Buttann.  Calls Symbl. The Decrees of it.  So of S. Albem , Ge. Diffiples of S. Albem , Ge. Diffiples of S. Albem , Ge. Diffiples of S. Albem , Ge. Diffiples of S. Patrick.  So of S. Albem , Ge. Diffiples of S. Albem , Ge. Diffiples of S. Albem , Ge. Diffiples of S. Patrick and the anisotropy in the Buttann of the Image in the Buttann.  The first of land many of the min the great of the Buttann.  The first of the Mut many of the min the Buttann in the Buttann.  The first of the Mut many of the Buttann in the Butta	1			. 1		13, car. 16.	toisite man be some Great in a Claff be aball	mad Farmer bearing of the Hals Rechange comme	1 1
3. Their filters against Cornel of the Rama location of the Rama locatio	1					2	ha machamata 1 850 That if an an Grand	mich grace in meet him beging an arm off de	'l 1
directed to Method the thought from the confident the greater of the Greater of t	1		CILLD			10,000,17		Gen en beleine and he hanciled. He condusted	, [ ]
Ges is thus recorded by Gilas. I Active Bids in city Bids	1		XVIII. CHAP.	XVIII.C			red till the be consumed and further best dal		
Bida in cip  Bida in cip  Bida in cip  Calla Symod: The Deteres of it.  See bester we have to the state the  See bester we have to me are explicit disher to be  Been with the fiverday divorad: and it a royal  before find no remedy.  4. But intellecters availed nothing: for the Roman with much above being: stated  able to fecure the heart of their Empire, could not defend the remote bounds. So that the Britishin wanting arms, and much  more wanting hearts, became dayly a prey to their commits. With him ledded for their stability of the stability	1			,		11			
Surfarem enemies drive me to the fact the state the state of the state			1. 2. Crc. S. Patrick returns into Ireland	.		<b>[</b> ]	Pennance . After which they are failed day a		
See besters whete two we are expelled disher to be fleen with the fiverday divorad: and it a rough behaving faint on thing; for the fleen with the fiverday divorad: and it a rough behaving flow neared.  4. But the electress awald nothing; for the fleen with much adoc being tentered below the flow of the confected bounds. So, the fleen with much adoc being tentered below to flow the fleen with much adoc being tentered below to flow the fleen with much adoc being tentered below to flow the fleen that of the fleen the flow of the flower flower that the Britishan wanting arms, and much more wanting hearts, became dayly a prey to their cements. With his calcularity antirely on their cements. With his calcularity antirely of the supplements, which was extrements with the flower that the fleen that the fleen that the fleen the flower flower that the fleen	Bida L.F. C.		C. H Samod . The Decrees of the	1 1	100	. can 24.	line in the Gone have an even That if any		
Between these two search experts at early a could find mean the strength for the growth of the strength for	1	a I	6 of S Albems . Crc. Disciples	<i>•f</i> 1 1		11 1			
hain with the sweet, award a work of the confectated S. Benigmus Archive this he confectated S. Benigmus Archive the Romans with much adoe being scarce able to secure the heart of twist Emptre, could not defend the remote bounds. So that the Britains wanting arms, and much time the best of the confectate and the stream wanting arms, and much time the best of the confectate and the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and much time the stream wanting arms, and stream this stream time the stream of the stream wanting arms, and stream the stream of the stream of the stream wanting arms, and stream this stream time to stream time the stream wanting arms, and stream this stream time to the stream of the stream into the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream this stream time to the stream time the stream time the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms, and stream the stream wanting arms,	1 .		C. Remiek						
both ne remain water find an exemple of the Remain with much adoe being verse able to fector the Remain with much adoe being verse able to fector the the Atmagh: His tested.  **Justice letters availed not defend the remote bounds. So that the Britishin watning arms, and much more wanting hearts, became dayly a prey to their commence. **Pist his tested and the fector repoile of a Manafer, but the conficion, that when the fector repoile of a Manafer, was any dometh more terrible, which was extress any of famine (faith). **Seals which first part for the removal quite the office of the first part for the removal quite the form the family of famine (faith). **Seals which first part for the removal quite the family of famine (faith) and family the mountain of the family of famine (faith) and family the mountain of the family of family the family of famine (faith) and family the mountain of the family of family the family of family family the day family family the day family family the day family family the day family family the day family family the day family family the day family family the day family family the day family family the day faith Malmibunes for the day family family the day family family the day family family the day family family the day family family family the day family family the day family family the day family fami	1	flain with the fiverd or drownd and to avoyd	S. Patrick.	1 1		ii.cas.18.	That if a Classiamen he arcommunicated he		
4. But the electress availed nothing is tot the Romans with much above being recurred able to focure the heart of unit Emptre, could not defend the remote bounds. So that the Britains watting arms, and much more wanting hearts, became dayly a per least to their centents. Fit is the claimity antities to their centents. Fit is the claimity antities was synd much more terrible, which was extrements. Fit is the claimity antities was synd much more terrible, which was extrements and the fit of the country of the cou	1		7. Convertion of K. English Successions	است				hishen of Armarh. And then quite develling	.
the Ramans with much adoe being icacce able to fector the heat or their Empty, could not defend the remote bounds. So that the British wanting arms, and much more wanting heatts, became dayly a prey to their commence. Fish this claiming souther to their commence, Fish this claiming souther to their commence, Fish this claiming souther to their commence, Fish this claiming souther to the fector repoil of a Manafler, but the fector repoil of a Manafler, to the fector repoil of a Manafler, was upper more from the fector repoil of a Manafler, with the safely and the fector repoil of a Manafler, but the fector repoil of a Manafler, with this condition, that when the fector repoil of a Manafler, wit was with this condition, that when the fector repoil of a Manaf	1	Rur rivefe letters availd nothing : for	1 9. Gr. S. Benignus bu Succession	~ }				himfelf of all folicitude for others he return	2
able to fecure the heart of their suppressions of the suppressions of	1	1-La paragra with much adoe being teater	Armagh: His retreat.	1			Sume to offer on conference will be be ab Glaid	ned into Britten to his much defired foli	. 1
could not defend the remote bounds. So that the Britains wanting arms, and much more wanting hearts, became dayly a prey to their commits. With this classing santing many and much more terrible, which was extreened to their commits. With this condition, that when low the fecture tepole of a Manglery, as synd much more terrible, which was extreened to their commits. Only a few being being necessity of famme (daint). Stated which first condition, that when lower many of famme (daint). Stated which first condition, that when lower many of famme (daint). Stated which first condition, that when lower many of famme (daint). Stated which first condition, that when lower many of famme (daint) as fared with the fection of the first and the fare is no mention made of this or any other liftlish such in a fare is no mention of teclines, and Probust the first is no mention of the first and providing a fare for the first was with this condition, that when lower the state is no mention of the first and providing a fare for the first was with this condition, that when lower the state is no mention of the first parties, and the first was with this condition, that when lower the state is no mention of the first parties, and the first was with this condition, that when love the state is no mention of the first parties, and the first was with this condition, that when love the state is no mention of the first parties, and the first was with this condition, that when love the state is no mention of the first parties, and the first was with this condition, that when lower the state is no mention of the first parties, and the first was with this condition, that when lower the state is the state of the first was with this condition, that when lower the state is the state of the state of the first was with this condition, that when lower the state of the state is the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the state of the st	1	1 1	11	1		i ca. 10	That a Buhan may not ordain in another Buhan		
that the Brittains wanting arms, and much more wanting hearts, because dayly a prefer to their enemies. It is the clasmic passing the properties of their enemies. With this calculation of the clasmic passing the properties of their enemies. With this condition, that when loves the properties was properties as which was extree the properties of their new render thempletus flaver to their sewage enemies: Only a few being by the properties of the control of the properties of the	- 1	11 por defend the remote bounds. So	- sine Beerick shough for his part	ri- A.D. 450.		<b>3</b>	Direct michael to and and		1
more wanting hearts, became dividing a first feature profes of a Manafery, to their centrelies. With this clamity ansite the clamity assisted from the feature profess of the control of t	1					ib, cas, 33.	Sundays he may offer Sacrifice That a chief		e
to their enemies. With the elements whether the their was the third was the their was the third was the their was the third was	١	I am manging hearts . Decame dayly a proy	Cular conforation ne made Menafter	7,1	1 3				
was synd much more terrible, which that extre- many of fame to eastly mind for any mind of fame (Gaith S. Stead) which first a many of them so reader themselves lawre to their swape enemist: 0 any of the most extended to the care, should intervene, he would quite the their swape enemist: 0 any of the middle intervene, he would quite the their swape enemist: 0 any of the middle intervene, he would quite the their swape enemist: 0 any of the middle intervene, he would quite the their swape enemist: 0 any of the middle intervene, he would quite the their swape enemist: 0 any of the middle intervene, he would quite the their swape enemist to the middle intervene, he would applie to his the fame that the middle intervene, he would applie to the fame that the middle intervene, he would applie the the fame that the middle intervene, he would applie to the fame that the middle intervene, he would applie the the fame that the middle intervene the more than the properties and the fame that the middle intervene the more than the middle intervene the subject and the fame that the middle intervene the more than the middle intervene the more than the middle intervene the subject and the fame of this or any other this form any Mathan, except only in ageneral expection of Incelling and probable the many of them so reader themselves the more than the probable the subject to the middle intervene, he would applie the the fame of this or any other this first and probable the fame of this or any other this first and probable the fame that the middle may Author. Event in a most perfect quel of Manafield Profision. This he did, faith Mathan the min to care, flowed the control of Merce of Margher, came to the this first and probable the fame of this or any other this middle and probable the fame of this or any other this middle and probable the fame that the middle may be the fame that the middle may be the demanded of S. Partick who the fame of this or any other than any Author. Even the the fame of this or any other than any Author.	1 0	sheir onemics. With the calamity and ther					Letter tellimonial hand Garade	Browings thirthing after folitude and willing	. 1
mis of famme (aith S. Beds) which fore a many of famme (aith S. Peds) which fore the many of famme (aith S. Peds) which fore the mightest flave to the strip form many of famme (aith S. Peds) who fam fore the might form many of famme (aith S. Peds) who fam fore the might fore the might form for the might fore the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might form for the might	1		yet it was with this condition, and white	oi		<b>E</b>	C. There is no mention made of this or any		
many of them to render themselves juster to their stanger enemies: 0 and a few being to their stanger enemies: 0 and a few being to their stanger enemies: 0 and a few being to the originates to fee and form more than the state of the middle	1	C famine ( (aith S. Beds ) Which forc'd				§	other Irish sweed in any Justices except only		
their savage enemies: 0 dis 4 few being 8) they millioned to feet and they millioned to feet and they millioned to feet and they millioned to feet and from heaven, retter dints inaccefible mountain the exacts from heaven, retter dints inaccefible mountain the exacts from heaven, retter dints inaccefible mountain the exacts from heaven from the district and the	sea.s.s.c.i	of chem to render themicives liaves to	Goat Charen , requiring in present to	he	9	Prob. in v	In a general expension of realisms and purhas	a most perfect Rule of Monastical Profession	. 1
the miferies taught the necessary the necessary the necessary that the second of the s	- 1	where samage enemies : Only 4 few being by			3	S. Patre.	who wrote s Parrick life extens among s	This he did , faith Malmsburgensis by the ad	Malmibur.
from heaven, retird into inaccefible mountains  Or caves from whence they took the courtes of ferr  (inter with goad facefile to fire upon these Ene-  mess, buff only in heaping flyiles, which they  recovered from them, and drove them back into  heaven, retird into into into into interesting and providing a supply to his  in attending and providing a supply supply and many clerets came  in attending and providing a supply supply and many clerets came  in attending and providing a supply supply and many clerets came  in attending and providing a supply supply and many clerets came  in attending and providing a supply supply supply and many clerets came  in attending and providing supply supply supply supply supply sup	ı	I. Camiferior raught the wiledome to feer aid					Beds works. And in him was find this only	monition of an Angel And being come th	Ansiq. Glaff
time with gale facelly to fix a span there they seek interesting span the mental training and many clere's came in the span three mental forms of the span three mental forms of the span three spans of the spans of	1	Combaccion verir d'into inaccelsible mountains	exchange it for that of marriage to	his	4		paffage, The most holy Richan S. Parish earsther	ther he demanded of S. Patrick what place	e l
times surb good facetiff to feet upon their Entermines of the control of the cont	1	series from whence they took the courage often	in attending and	1		菱	With three other Bubone and many Claube came		,
mees, buss only in heaping spyles, which they recovered from them, and drove them back into districtes in the new Jounded Church of speed of the spe	1	as wish good liarcelle to lett woon their Ene-	necessities it in the coule occurred . fo	me		25	to a fountiain call'd Dehach which flow form the	wirh God alone divided from human focier	v. l
recover'd from them, and drove them back into	1	LuGards in heaping footles, which they	2. And tolke fact counded Church				fide of Crochon toward the Patt there and labour	to The Answer given him by S. Patrick w	
beir own quarters.  II. Part.  Bb encourac'd	1	recover'd from them, and drove them back into	diloraers in the new rotate ren years q	uiet				,, , , , , , , , , , , , , , , , ,	- 1
repole	1	heir own quarters.	I freiana maphen, white			<b>E</b> _	I I. Part.	Bb encourage	ď
	1		re	poic!	- <b>F</b>				

GERN.

Adam Do

ld.ibid.

#### The Church-History of Brittany 194

encourag'd him to perfift in his prefent pur-A. D. 460. pole, is thus recorded by Adam of Domerham: Benignus, faith he, discovered to S. Patrick Antiquit. Glafton.lean.

nam: nenignus, tairn nesaljeoverus e Scattic the motives of his journey: who exherted him to purfue happil) his well begun purpofe, fajing, Gee, my beleved Brother; taking only your flaff with you. And when you shall be arrived at the place you. And when you insue to arrive an interpact appointed by God for your repose, wherefacter having fix d your fiff in the ground, you shall fee it flowing had grow green, thus both of them you must make your abode. Thus both of them being comforted in our Lord with mutual difcourfes, Saint Benignus being accompanied only with a youth nam'd Pincius, begun his journey through wooddy and marish places. But affion as be irea arrived in an Island where he saw a solihe was arred a in an Illana where no law a just-tary place, which he ised d fits for his habita-tion, he prefently fix d bus flaff in the ground, which without delay wonderfully grew green, and brought forth fresh leaves. There therefore

Saint Benignus refelv'd to abide to his death in the service of God alone. And to this day the ame Tree, the wirner and fign of his Sandity, remains flourishing with green bought, neer the Oracory of the bleffed man, Sec. 11. The fame Autheur further proceeds to declare how by another miracle God te-

Stiffed that the Holy mans watchings, fasting and prayers with other aufterityes were acceptable to him. Although, faith he, that feliceptable to mim. Action on justine parties place feparated from world; conversation was very opportune and proper for attending to God and Divine things: Let one incommodity it had, that there was no water neer : So that young Pincine was compelled every day to fetch water almost shree miles off whence it came to paste that parely through wearines , but principally through Suggestions of malignant spirits he grew disheartned, which the Holy man perceiving oftimes endeavoured to comfert and encourage him Atlast taking compagien of his labours, he profitating himself on the ground, humbly and heartily befought our Lord to open for his fervant a fpring of water, which might fufficiently supply his necefiries. Afrer which admonish'd by an Angelical vision he gave his flaff to young Pincius, commanding him to goe to a certain place full of reeds, and there firsking the ground with his flaff, he should we thout doubt find water, so earnefly defir'd by them. The child obeyd , went to the place, and in the name of the Bleffed Trinity he fronk the ground three times, making three holes in it with the end of the flaff: which he had no fooner done', but immediatly a fountain gush'd forth : from whence to this day a brook , and that no finall one, is supplied, which is both good for fishing, and healthfull likewife for many in-

it in Capgrave : who calls the Island in which S. Benignus liv'd, by the name of Ferramere 22. Bishop Viher in confirmation of this relation made by our British Historians, touching S. Benignus his coming into Brittany, collects likewise from ancient Irish Friters that the same Holy Bishop four years before

firmities : The fame Narration is likewise to

be found in John the Mont, and the fumm of

his death relinquish'd his Archiepsscopall See of Armagh, and tetired himself. So that he is A. D. 46; to be suppos'd to have ended his life about the year of christ four hundred fifty five. Six-hundred and thirty years after, his Sacied Body was translated to Glastenbury, by the direction and care of Thurstin then Abbett The ceremonies and folemnity of which Translation are to be read in the Antiquires of that famous Monaftery.

#### IXIX. CHAP.

1. 2. GE. Many Irish Saints in Cornwall 4 5. 6c. Of S. Piran : and S. Cadocus 1. THE Example of s. Patrick and S. Be-

nignes was imitated by many other

Irish Saints, which to enjoy a perfect vacancy from worldly affaires retired into Britismy to confecrate themselves to God in a life of Austerity and Contemplation. And in Brittany the Province whither they most frequently betook themselves was Cornwall Informuch as Camden had just ground to say, camdenia That she people of Cornwal have always born fuch Danners a veneration to the Irish Saints , which rettr'd thicher that almost all the towns in that Province have been consecrated to their memory. There is S. Buriens , dedicated to an Irish Religious WO. man of that name: to the Church whereof King Ethelften in the year nine hundred thirtyfix gave the Priviledge of santhuary. There is the town of s. lies, so call'd from s. lie a woman of fingular fanctity , which came thirher from Ireland There is S. Colomb, named not from S. Columbar", as fome Hiftovians erroneously imagin , but from an Irish S.Colomba , as the fame Autheur affures us. There is S. Merven, S. Erben, S. Eval, S. Venn, S. Eneder and many other places , all which took their names from Irish Saints.

2. But one speciall trish saint is there venerated to whom in a more particular manner a place is here due. That is S. Piran, call'd by the trish, S.Kiaran. Concerning whom B. Piber out of an ancient Authour thus writes, pfi in that he hearing that in Rome Christian Reli- mird. it. gion was most truly taught and faithfully practi- 1,718. Sed, for sock treland and travelled thither. Where being arrived he was instructed in Christian Faith and baptifed. And there he remaind twenty years, reading Divine Scriptures, many books of which he gathered rogether, and learning Ecclefiafticall Rules with all diligence. He addes further, that at Rome he was ordaind Bishop, and fent into Ireland thirty years befores. Patrick

for which reason some trish writers call him ( Sanftorum Primogenitum ) the firft-born of all their sainer. But it is scarce credibile that four Bishops ( as they pretend ) flould have been fent into that Island before the days of s. Patrick, who yet is acknowledged the Prime and only Apostle of that Countrey under Brittish Kings. IX. Book.

LR.N Country , and in the Roman Martyrologe D. 453is faid to be the first which preached Christ in decoul. Kem 7. Matt.

VORTI-

K.Vorti.

XIX.Ca

3. More probably the Authour of S. Pirans life in Capp ave affirms that he was one of the first twelve Buhops consecrated by S. Patrick to propagate the Easth which he first preached there.

And after that by his labours the Gossell had nade g d progresse, by S. Patricks example S. P.ran and many others inflam'd with the Divine

Love, forfook all wordly things, and lead an Eremiticall life, among whom was S. Bredan, &c. 4. But omitting others, let us fee what the fame Authour writes concerning the Mo-

tives inducing S. Piran to retire himself in his old age into Brittany : S. Piran , faith he. calling sogether bis Descriples and the rest of the people thus floke to them , My Brethren and beloved children , It is the Divine Will that 1 should forfake Ireland and goe into Cornwall in Brittany, there to expell the end of my dayes. I cannot refift the will of God &cc. Having thus difiours'd unto them , he failed into Cornwall, where he built a manfion for himfelf ; and many mirecles God was pleased to work by him among the people. At last infirmity of body having feised on him of which he languish'd, calling his Bre-

thren together, and copiously instructing them in things which concern the Kingdom of God , he commanded his grave to be made ready , which being done he went down into it on the third of being asse ne wene aswe nine it on the time of the None of May, and there rendred up his faile to God, which wish great glory was recess d into bosoun. His facred Body repofes in Cornwall toward the Northern (Severn) fea, fifteen miles from Petrock-Stow ( Paditow ) five and twenty

from Moufehole.

mains in the same place, which Camden ir hisperambulation thus declares; A more fpaciom region hence runs East ward she coast wheref winds nor thward : where nothing occurs in the way , which has any note of antiquity , but only a chappelldedicated to S. Piran , seated in a sandy place : who was a Holy man which came from Ireland, and if wee may believe the Legend, fedd ten Irish Kings and their armies with his three cowes, rais'd to life dead piggs and dead men: and in that place devested himself of his mor-

5. The Memory of this holy man yet re-

6 Wee might adjoyn here the Gefts of other Hely men, who began to be known about this time , as s. Cadocas , firnamed Sophias, Abbot and Martyr: likewife S. Gildas, not the Hifferian, though he also liv'd at the same times, and S. David Bishop of Menevia, who was born in the year of Grace four hundred fixty two. But because their principall actions were perform'd many years after in the following Age, wee will refer

2. Gc Proofs that the flory of S. Vrjula belongs to this time : And Diffroofs of all others presentions.

D'Vring the raign of the infamous A. D. 453. minds of the Brittains effeminated with vice yeilded allmost without resistance to the tyranny of their neighbours , and call'd in for more barbarous enemies from a remore countrey to be Tyranis of their own : God rais'd another Brittish army to blott out the fliame and cowardice of the former : an army of Virgins conducted by a Royal and Saintly Virgin , the glorious s. Vrfula. For that to this time their Martyrdom is to be referd, and not to any former age, many circumstances in their story . which cannot fuit with former times , doe demonstrate ftrongly.

2. For those Aushours which affign this story shron. colo are manifestly disproved, because the name Abb. in Cate the year of Grace two hundred thirty eight of Hunns, who were their murderers, was lep. Epifcop. not in those days known in Italy or Germany: besides they mention a certain Pope named Cyriacus, of whom there is no memory in the rank of Roman Bishops, faith Baronius. Adde to this that no reason can be alledged why fuch numbers flould then either fly, or be lent out of their countrey,

3. Other Friters therefore more probably affirm that s. Vefula and her companions fuffred when the Tyrane Mayimu in the year of Christ three hundred eighty three lead with him into Gaule a great army of Brittish foldiers, which he feated in Armorica : to whom these virgins are suppos'd to be deitin'd for wives. This opinion is iustified by Bareniw from Galfridm and Polyder Firgil , to whose authority may be added that of the Breviary of Sarum in the Leffons of that Feaft. 4. But the short time of Maximus his raign

after his passing ouer into Gaule, and his continual employment in warr, could not permitt him to attend to the fettling Colonies of inhabitants in Armorica, whither himfelf never went : for as Zofimus writes, he pre- Zofimus. 1. fently march'd to the banks of the Rhene. Paul Amilia Moreover the French Historians refer the ere-Cting a Principality of Brittains in Armerica to a much later date, when Merovess was King of the Francks, which was in the year of Grace tour hundred forty eight. Likewise Dienotus Prince of Cornwal, who was Father to S. Vrfula, is acknowledg'd by our best Hifersans to have liv'd long after the Emperour Gratianus histime, who was flain by Maximus; fo that S. Vrfula could not be alive , much

XX. CHAP.

K Vorre

A. D. 435

XX. Сы.

195

Virgil. 1. 3. ie. Trith m. Hift. Franc. Marc. Vife

S Benigno.

II. Part.

them thither.

K. VORTE GERN.

par. 16.

n Vit. S.PT

panegyr. de

Sidon. Paneg.

The Church-History of Brittany

K, Verti-GERN.

A. D. 451

K. Vosti

SERN.

105 lelle mariageable in those dayes. Neither A.D. 453 is there any mention among Hifterians of

Hunns fo early infesting Germany, or exerciling Piracy on the River Rhene or the

S. Those Hifterians therefore have best orderd their calculations who affign the Martyrdome of these glorious Firgins to the pre-fent Age when Attils King of the Hunns, truly firnam'd Gods Scourge, Walted Italy and the Veftern Regions. To demonstrate which, if we consult the Vriters of those times, we Shall find that the Armies of Attila confifting of a mixture of many barbarous Nations, to the number of feaven hundred thousand soldiers, overran and destroy'd a great part of Germany and Gaule, and this both by Sea and land. For this we have the don. Apoll Teffimenies of Friters either then alive , or within few years after : Thus Sidenim Apellinaris elegantly describes in verse this hor-Gr. g. Turon. hift Franc 1 2. rible invalio of Gaule by wast armies of those barbarous Nations, in a Panegyrick to Avitm, choien Emperour in Gaule, written by him. And Gregery Buhop of Tours relates their wa-fling of Germany, the burning of the City of Mer 7, their maffacting of Preists before the ho'y Alters , &c. And in the life of s. Lupis we read how that holy Bishop was lead away captive by Attila from the Citty of Troyes to the Rhene.

6. Now wheras in the Gefts of thefe Hely Virgin Martyrs frequent mention is made of the Tyrant Maximm: for which cause principally Bareniss and other Friters doe affign their Martyrdem to the time when Maximus who flew the Empereur Gratianus, went out of Brittany into Gaule attended with a numerous Brittish Army : We fhall in the Reman Story find another Tyrant Maximus also. descended from the stock of the other Mazimus flain by the first Theodofius, as Procopius relates : which younger Maximus in these times invaded the Empire after the death of Valentinian : and of whom Sidenian makes mention at the same time that he describes the wasting of Aremorica , whither these Hely Virgins intended their voyage. And moreover the fame Authour in the fame Panegyrick mentions the Piracy exercis'd by thele barbarous people on the British Sea, where he again repeats the name of the fame Maximu, who appointed Aview his Generall to relift them. All these circumstances, and occurrents meeting at this time strongly argue that now it was that & Fringe and her holy Companions fo gloriously began and finish'd their voyage.

7. This will yet more clearly appear if we confider the present state of Brittany. For now Versigern having call'd in the Saxons to aid him against the Pilts , Hengistu and his Brother Horfa at first arriving with small but warlick Troops , ferv'd the Brittains fuccessfully against their Enemies: But afterward despissing their freinds for their vices and

cowardlines , they fent for more numerous forces , and together with them Hengiffus caus'd his beautifull daughter Remena to be brought: with whose allurements the foolish King Portigers being enfnared, demanded her for his wife , and bought her of her Father with the price of the whole Province of Kent. After which the Saxons making peace with the Pille and Scotts , turn'd their arms onely against their Benefastours. At first they began complaints about pay and want of provisions, theatning unless they might be fatisfied, to lay the whole Island wast. Which threats they presently after with all inhumanity executed, and in a dire manner took revenge of all the crimes committed by the Bristains against God and his Religion, which they profesfed.

8. During these troubles and miseries tragically described by Huntingdon , a world of L. Brittams of both fexes for fook their countrey, upon which a malediction from God did so visibly lye, and fled into strange Reperpetuali flavery under the Saxons. And be-fore him Gilder affirms the fame, faying expreffly, That very many past d over Sea into for raign countreys with greiven howling and la-mentation, and in their veyage by Sea they mentation, and in their veyage by Sea they inynely with mournful voyces repeated thefe fad words of the Pfalmif, Thus haft, 6 Lord, given use up as sheep to be devimed, and haft differfed as among the Nations. This feems to be a description most proper to the condition of the weaker fexe: Which no doubt by the provident care of their parents and freinds was in the first place secured from the violence of their barbarous Enemies. And those words, Thou haft defperfed us among the Nations , doe most fittly fuit to these Vir-

dispers'd among all the Nations of Chri-XXI. CHAP.

gin-Martyre, whose sacred Relicks have been

2 &c. S. Visula and her Companions Brittains : met Irub-Scotts . as a late Au thour dreames.

a. 1. &c. Their Number, and cause of their voyage, &c.

HAving thus fetled the time of the vout companions, we will now proceed to a Narration touching the countrey out of which they issued, their Names, as many as are recorded, and other particulars relating to their voyage.

1. There is to generall a confent of Ecclefiafticall Friters constantly affirming S. Vrfila and her companions to have been without all controversy Brittains, that a late Irish Authour , calling himfelf Candidus Eblanim, who upon the authority only of Petru de

under Brittish Kings. IX. Book.

197

A. D. 453.

Natalibus, challenges her for an Iruh woman, has therby exposed to the world his difingenuous ignorance only, without hope of gaining beleif from any. He fancies that they were ient over sea to the new British inhabitants of Armerica , presently after the Elder Maximus his expedition. But how could Ireland at that time afford fuch an Army of Christian Virgins , When S. Patrick had not verentred it as an Apoftolick Mifioner, but only a child caried thither Captive by Pyrats ? 3. But perhaps , faith he , they were truk

Scotts newly feated in the Northern parts of Brittany: among whom S. Daria the Mother

of s. Vrfula according to the Gallican Marry relege is faid to have lived. Indeed it is possible that to avoyd the violence and fury of the Saxens now wasting Briefany , S. Daria might at this time feek refuge among the Irinh-Scotts : But that the inhabitants of Armerica, call'd by Sidenius Apollinaru, Brittains feared along the River of Loire , neglecting their neighbours and kinted, the Brittains on the other fide of the Sea, should fend fo far as Scelland to their old and never reconcil'd Enemies , for wives, or that a countrey founferled fhould be able to spare so greata multitude or Firgins, this is rather a fick mans dream, then the affertion of a fober man. 4. In the next place touching the num-

ber and quality of the Firgins companions

of s. Prfuia, the constant opinion is that they were eleaven thousand. This is the number extant in the ancient Prayers of the Church, fo we read in the Book call'd Horruim anima, fram'd according to the old cufrom of the Reman Church : and thus we read in the Howers of the Bleffed Virgin according to the use of Sarum. The Church of Colen ligenife (faith Hermannus Heien ) the faithfull in vi. S. Pr. Guardian of the Relicks of S. Prfula and her companiens , bath without any contradition accustopaniem; guarn witnesse any constantistin accessioned to praise God, and celebrate their memory with these fullwring Antiphons, The jubilation of Divine praise doth continually found in the Quire of the Saints , where the God of Gods is glorified in Sion, Alleluia. Among whom eleaven shoufand Firgins which follow the Lamb without for, doe joyfully praise him with celeficall Hymns for ever Allelma These by Divine ordinance coming from the Weft, have here shed their blood for she name of Christ, because by no perfecusion they could be withdrawn from his Confeffion. Let m therefore with all creatures bleffe the

" this place with fo pretions a Martyrdom.

5. The cause of the departure of such multitudes of Virgins, accompanied, no doubt, by many more of both fexes, is thus declared by Trithemiss : though he miltake in affifree mid Li. gning the time of the Elder Maximus. His words are thefe: The number of foldiers which under their Captain Conanus went out of Brittany into Armerica was thirty thousand fighting men, and a hundred thousand plebeians to till

Lord of heaven who has adorn'd and dignified

the ground : All thefe by the command of Maximustere transpersed out of Brittany into Arme rica(then scarce inhabited.) Of those, many were unmarried ; and shofe which had wives . left them at home. Now Conanus and those with him being Christians would by no means take to wives the daughters of Idolatrous Pagans. Neither indeed would they have married Gaulish women though they had been Christians , fo great an aversion they had from them At that time there was in Brittany on the other fide of the Sea opposit to Armorica, a certain Prince named Dionatus . who succeeded his Brother Caradoc in that Principality: to whom likewife the Emperour Maximm at his departure had committed the care of the whole Island, as being a very prudent man. He had a daughter named Priula, the most beautifull among all the Virgins of Brittany , and withau very devout to our Lord. Conanus therefore the ninch Prince of Armorica , who passionatly leved this Lady , by his Messengers and letters to Dionatus Prince of Cornwal, begg'a earnefily of him to fend her to be his wife, and with her a certain number of Virgins signified in his letters , to be married to his foldiers . according to their qualities , that is, Noble Pirgins for persons of quality, and plebeians for inferiour soldiers. Dianatus therefore desirous to comply with the defires of Conanus, gathered out of all the Provinces of Brittany eleaven thousand maids of Noble blood: and of an inferiour rank three-(core shouland women , partly maid: and partly fuch as had been married. All thefe he made to be affembled at London, and from all the coafts of Brittany commanded ships to be brought, fuffi cient to transport fo great multitudes. Thus writes Trichemin

6. Viverde will inform us how this female Army was ordered , and diftributed into ranks under their Leaders, reciting likewife the names of the principall Ladies: for thus he writes , Of the cleaven thousand Firgins the Queen and Captain General was S. Vriula . daughter of Dionesma King of the Brittains, and efous'd to Conanus Prince of Armorica, or leffer Brittany. All these Virgins, together with in-numerable more attending them, were crowned with Martyrdom at Colon, orc. Now over the whole Army there were joyn'd to 3 Priula four other Firgins having a generall command, whole names were , Pinnofa , Cordula , Eleutheria and Florencia. Vnder thefe she appointed eleaven others, each of which was to govern a thou fand and the names of those eleaven we will in the next Cha prer fett down besides those of particular Virgins.

Most of those names, and many other belides are to be found in the Martyrologes of Canifius, and of England: as likewife in the Offices of a world of particular Churches, which celebrate their memory as shall be shew'd hereafter, And it must be ascrib'd to a miraculous Providence, or Revelation that they have not utterly perished. And thus having premis'd these generall observations tou-ching this blessed Army of saines, we will now profecute their Voyage.

XXII.

XXI, Ca.

vers'd in Ecclefiasticall Antiquities , does

render the truth of their story in grosse un-

4. The particular Narration of which shall

here be nakedly fet down according to the

confent of molt of our Friters. For as for

the pretended Revelations of s. EliZabeth,

wherin we are rold of an unheard of Pope

Cyriacus , of lames a Patriark of Antiech , of

Seaven Buhops and eleaven Kings, all theie

Bristains, and accompanying S. Vrfula in her voyage, as likewise of their wandring and

(porting three years upon the sea, &c. Thefe

questionable.

under Brittish Kings, IX. Book.

vast a multitude of tender maids not one

fingle person was found which either out of hope or fear yeilded to the wills of the

barbarous foldiers. They all willingly offer

their necks and breafts to the enemies

(words , which with unheard of cruelty are

employ'd to exterminate from the earth fo

many immaculate foules : not one of which

by a miraculous care of Almighty God fuf-

10. Onely one there was among them, which though the did not yeild to the bar-

barous Enemies, yet out of a naturall fear of

eath, fought by hiding her felf to delay it.

Her name was Cordula. Yet flie the next

norning came to the place where her com-

panions bodies lay mailacred, and condem-

ning her former cowardlines, willingly of-

tred her felf to her perfecutours , proteffing

publickly her Faith and chaffing : And thus

though the came late to receive her Crown

with her companions, yet her courage

feem'd now greater, in that flee expos'd her felf fingle to the fury of an innumerable

multitude of favage enemies. Her memory

is thus particularly celebrated in the Roman

Martyrelege, on the day following the Martyrelem of S. Vrfula and the rest: At Colen on

the tenth of the Calends of November is folem-

nild the memory of S. Cerdula : who being one

of the companions of S. Vrfula , after the had in a

fight to fee their cruell maffacre hid her felf:

afterwards repensing, she voluntarily came furth out of her hiding place, and last of them all

11. Such a Sacrifice as this had never before, nor hath been fince offred to Almighty God

by his Church. We read of a S. Agnes, a S.Ca-

therine a S. Lucid and a few other miraculous

Examples of courage and chaftity in tender

Virgins: but they were fingle persons, nei-

power of his Grace in some particular favou-

rits of his, to exalt the Faith and confound

Pubeleivers. There have likewise been recor-

dedillustrious Examples of multitudes of men

which have freely without refistance suffred

Martyrdom, as the Thebean Legion, &c. But

fuch courage in men, especially soldiers

who dayly look death in the face, is not to

be esteemed very extraordinary. Whereas

here we find a far more numerous Army,

confifting of young, timerous, tender Pir-

ins, to whom ordinarily the fight of an

Enemies look is insupportable, offring

themselves freely to innumerable swords:

Among them all not one fingle foule is

found which veilds to their flatteries or fury:

and but one which delays her fuffring the

space onely of a single night, after which,

the as it were animated with the united spi-

rits of all her Companions, next day folicites

the united fury of innumerable Enemies

against her felf alone, and gloriously trium-

phing over the rage of men and Hell too, is

ioyfully receiv'd among her bleffed Copanions.

receso'd the crown of Martyrdom.

fred any violation in their bodies.

K.Vorti-

GERN.

199 K.VORTI

A. D. 442\*

YXIII.CH

XXIII. CHAP.

2. 3. Go The Names of thefe Holy Vir gins: Their Sacred Relicks differfed all the world over . Names of Churches where they are Venerated.

THE fame of this Tragedy in which was displayed the extremity of favage cruelty in men, and miraculous courage in Virgini, was no fooner spread abroad in the world . but that all countreys and Churches became fuitours to be enrich'd with a portion of their facred Reliefr, which have been forcad through Germany , Gaule , Italy , Britrany yea Afis , Africk , and of late India it felt : So exactly was fullfill'd the Canticle of S. Vefula and her Afficiats mention'd by Gildas, Thow, O God, haft ziven us as sheep to be denoured, and haft differft us among the Nations.

2. Not above ten years after this glorious Marryrdom , that is , about the year of Grace four hundred fixty three ( faith Hermannus Fleien one of the Canons of Colen ) Solinus nam'd by others Aquilinus, Arch. Bishop of that City (as we find in our ancient Records ) out of reverence to the Memory of these boly Firgins , enclosed with walls the facred place of their Martyrdom, in which was erected a Church confectated to their cheif Captain S. Prfula, which remains to this day: by the accessed of which place the City
of Colen was so much culared. He also took out
of the ground, as carefully as he could, their facred bones , which he reverently again buried in chests heren out of flone,

1. Neither did Brittany long delay to te-

stify her veneration to these her blessed countrey women. A witnes whereof is a well known Town call'd Maidenhead. For thus writes Camden : The Thames , faith he, winds back to a little town formerly call d Southlington, but afterward Maidenhead, from the Superflitions reverence there given to the head of I know not what holy Virgin, one of the eleaven thou fand Brittish Martyre , which under the conduct of S. Vrfula returning from Rome into their countrey, were martyrd by Attila, call d the Scourge of God, near Colen in Germany. Thus he cenfures the piety of a world of devout Emperours , Kings , Princes , Buthops and Dollours of Gods Church in all ages.

4. A volume might be written if we should acap up all testimonies which a world of Churches have given of their veneration to thefe Holy Martyre. Therefore we will only here fett down a catalogue of such of their Names as have escaped oblivion: And thereto adjoyn the Churches where many of them are venerated, in regard their Hely Relieks repote there.

5. S. Vrjula

death too long. Infomuch as among fo

and bodies to their celestiall Bridegrome,

and willingly to follow him who now calls

them to receive eternall crowns of glory.

She tells them that in this conflict, though

their enemies be never fo many, ftrong and

cruell, yet that themselves were unconque-

rable, unlesse they would willingly yeild

9. With this Exhertation the minds of

these holy Virgins become so full of courage

that they think their Executioners delay their

up the victory, &cc.

### The Church-History of Brittany

200

5, 5, Printa for orders take divided that innocent. Army into certain squadrons. First then flie gave a generall authority over all under her to thele Virgins, 5, Cerdula, 5, Electronia, 3, Flarentia and 5, Pinnofa, Next fire aflign'd the care & inspection of a theu-fand to each of these following, S. Eenedsta, 8. Benigna, S. Carpophora, S. Celindes, S. Clementia, S. Columba, S. Lata, S. Lucia, S. Odilia, S. Sapientia and S. Sybylla. After which these particular Virgins names are recorded : Saint Agnes, S. Antonina, S. Areaphila, S. Babcaria, 3. Baldina, S. Candida, S. Caraduméa, S. Chriflina, S. Columbina, S. Corona, S Cunera, Saint Deedata , S. Flora , S. Florina , S. Florentina, Deudata, S. Flora, S. Flortena, S. Flortena, S. Grida, S. Hinerata, S. Hinnria, S. Highia, S. Languida, S. Margaria, S. Languida, S. Margaria, S. Chiva, S. Paubhata, S. Panfrice, S. Pavia, S. Paulina, S. Paviana, S. Paviana, S. Paviana, S. Sambaria, S.

S. Valeria. 6. The Body of s. Prfula her felf is still preserved at Colen: but her Head was translareserve at Leten: Dut ner Meda was tranila-ted to Paris: where the illustrious Colledge of Sorbon acknowledges her their Patronesse. At S. Denge in France there is a commemoration S. Deny in France there is a commemoration of Pamépédis, Seconda, Sembarian, Flavina and Faleria & Companions of S. Prijala, whose relieky repose there. At Huy in Germany is celebrated the Transfarm of S. Oddia, famous for frequent mistacks. In Flanders the Monaftery of Marcian posselles some part of the Body of S. Cordula. The Monastery of Good Hopebelonging to the Premonstratenses enjoy the Relicks of S. Terensia, S. Marguarita, S. Baldina , S. Samburia and S. Margaria, translated thither when Remalda was Arch-Buhop red thither when Asmadam was Arten-sung of Colen. The Monattery of S. Martin in Terms glories in the Bodies of S. Hannata & Florina, and some part of the Relicky of S. Vifula. The Monattery of S. Amandin Pabula preferves the Bodses of three of these Virgins, whose names are unknown. Ar Andain in Arduenna repose the Bodies of Andain in Arduensa repose the Bodies of 5. Grata 5. Hossia and 5. Aresphila. A Haspi-ted in Tenny possellers. Languada. At Astras the Budges of 5. Beats and 5. Sandla are think to repose in the eatherdard Carrebe. Four of these Haly Firgins are celebrated at the Monastery of s. Bertin in S. Aumar. At the Church of s. Salvins the Relicks of s. Pavin and s. Caradumea are venerated. The Norbertins at Picoine possesses and Picoine possesses and S. Pharamina, S. Babcaria S. Margarita, another S.

Margarita, S. Benedista, S. Cordula, S. Sambaria, S. Deedata , S. Panpheta and S. Christina The Canons of Tungres venerate the Heads of S. Pinnafa and S. Oliva. The Nunnes of Mays venerate the Reliets of S. Paulina, S. Florenvenerate the Retient of 3. Paulina, 3. Floren-tina and eight other Holy Virgins compa-nions of S. Priula. In the town of Rhenen in the Discese of Freecht is celebrated the me-mory of S. Cunera: which holy Virgin in our Martyrologe is faid to have been withdrawn from the flaughter by a certain noble Matron, from the flaughter by a certain noble Marrin, in whose house the was awhile conceal dibut being different flaughter taken from the rest, and conveyed to his house: Where his Lady conceiving a furious jealous, against her, with the help of her Mand murdred her, and hid her body in the stable: into which the Lords horses at his return would by no means enter : And hereby was discovered his Ledies crime. The by was ducovered his Ladies crime. The Number of Saine Belian honour the Body of S. Honeria, translated thither above three

hundred years fince.

7. In Spain likewise at Pobletum in Catalonia ress the Body of S. Columbina: And at Dertofa are venerated the Relicks of S. Can-Derissa are venerated the selling to S. Can-dida. Moreover as Mendo a tellifies, in all the Religious Houses of the Issuer through all Portugal some parts of the Bodies of these Virgin-Maryre are reverently repos d: and the Feef of S. Vr fuls and her companions is after a particular manner folemnis'd over all that Kingdome. Lastly a Father of the all that Kingdome. Lattly a Father of the fame Seriety named F. Gome?, caried with kim into the Eaft Indies a Sacred Head of one of these Pargins: by whose intercession the thip and pattengers were freed from an otherwise unavoydable danger.

8. We will conclude this Narration with a passage of the learned Thomas Bolius who treating of the Martyrdom of S. Vrfula and her companions, writes thus, How great a measure of Christian fortitude hath been implanted in the hearts of the women of that Nor-thern Island since the time that S. Eleutherius Buhop of Rome sent into Brittany S. Fugatima and S. Damianus Romans; may be evidently feen from this one example : For from all antijeen from tins one example: For from an ani-quity of the Church through the whole world cannot be produced an Example equalling the vertue and courage of these Holy Virgin-Mar-

K. Vorti-! GERN.

A.D. 455.

**CHVRCHHISTORY** 

### BRITTANY UNDER BRITTISH KINGS

TENTH BOOK

1.2. &c. Of the Saxons. Angli and lutes. 6 7. Their naturall disposition : and em-8, 9. Their Religion, Deitles, &c. 10, 11. Their Chaftity.

I. CHAPTER.

HE Narration of the Gefts and glorious Marrydom of S.
Vifula and the eleven thouiand Brittish Virgins hath obli-

ged us to transgresse a little the order of time in this Hiffery. For by that occasion we have inferred some particular occurrents touching the actions and cruelry of the sazons in Britrany, whereas their first entrance into it, and the occasion thereof hath not yet been declared : Which therefore now are to be related in their order.

2. But in preparation hereto, enquiry is to be made who these saxons were , whence they came , and with what Afforiats , how they were qualified both in regard of their naturall disposition, and also their Civil po-

lies and Religion. In consequence whereto we will consider the present miserable con-dition of Brittany, and the speciall crimes generally raigning in it, which according to nerally raigning in it, which according to the judgment of prudent men then alive, provoked Almighty God to root out the in-habitants, and in their room to place a strange, barbarous and inhuman people.

3. There came into Brittany (faith S. Beda) 3. Incre came into Britany (Lauth S. Beda)
great numbers of three the most robustions and
couragions Nations of Germany, to war, the Sacours, English (Angli) and lutes. At the first
the Saxons were most numerous, For though in following ages Brittany took the name of England (Anglia) from the Angli, fo that the appellation of saxons was quite oblite-rated: Yet after their first invasion and posfession of the Island, it receiv'd a new name from the Saxons, and to diftinguish it from its originall countrey of saxony, it was call'd(Transmarina Saxonia) Saxony by send sea, sa appears in the Epistles of S. Bonifacius the Apostle of Germany, and else where.

4. The Saxons were a Nation derived from the sace a powerfull people in Afia, Ethiron. Li, which diffurthening themselves by fending our colonies abroad, a great part of them

Bed. L. j.c.15

K VORTI-GERN. A.D. 4 18

Id. thid.

#### The Church-History of Brittany 202

feitled themselves on the Coasts of Germany neward the Northern Sea, from the Rhene as far

as the Citty Donia , non call'd Denmarc , faith

Ethelwerd an ancient and Princely Friter,

Grand-child to Ethelinif a sawn King in the year nine hundred and fifty. So that their Territory comprehended anciently, befides

the now Dutchy of Saxony, the countrey of

Holfaria, and fome other adjoyning Pro-

4. The Angli, faith the fame Author came out of a Region call d Anglia, firmared

between the Saxons and the Intes (Giotos:)Their

GERN.

K.Vort A. D.44

K.VORTI-

A.D. 448

GERN.

ny, Gaule, &cc.

Capitall Citty in the Saxon tongue is call'd Sle-fwic, and by the Danes, Hatthy. Therefor: Bristany in now call d England, from these Conque-rours : and from thence came their first Captains 8. Concerning their Religion, Adam Bremensis thus describes it: In a Temple of Hengift and Horfa. So that the ancient precife feat of these our Progeniteurs the Angli is a small Province in Denmark at this time also call'd Angel. 5. The luces ( call'd by Ethelwerd Giere) whence foever they receiv'd their appellation, were anciently feated on the Northern coast of the CimbrianCherfine m, called by the Danes to this day Insland, They were

probably derived from the Gueri, placed by Prolony in Scandia, and their feat is still call'd Gorhland. Yet these are not to beefteem'd the fame Goths or Geres which with their victories anciently measured all Europe for their habitation was neer the Euxin Sea beyond the River Ifter or Danubius, as the Reman Heflerians doe unanimoufly affirm. Now in what speciall Provinces of Briefeny these Ince scated themselves, it does not by any marks appear: for we doe not find any mention of any Principality of the Tuter in this ifland, as we doe of the saxans and Angli: So that perhaps they were mingled up and down, as accessaries to the other two. Though in the opinion of some they were Intes which policifed themselves of the Kingdom of the south sexons and the Isle of

6. As touching the disposition of these three Nations , which are all comprehended under the Title of Saxons, especially by Extern Friters , we have already declared from Zofimus and others , that they were esteemed Zonnus and others, that they were encemed the most valiant, of the most rebustions bedies and most agile, of all the Germans; cerrible for their fudden and violent incursions, or. Therefore Firichindm the Monk treating of them

faith , That the Franks wondred to fee fuch men of tall flature, of invincible courage, of new habits , wearing their long haire fread over their choulders and arms but especially they admir diffe undauntednes of their courage. They were cloath'd in short coates, and arm'd with long lances, and their posture was to lean upon their sheilds, having great dargers behind upon their reins. Moreover fo impatient they were of any icorn or difhonour, that when symmachus being Conful at Rome had prepared great numbers of them to fight as Gladiatours for

the entertainment and delight of the people, the night before they were to be produced into the Theater, twenty nine of them without any ropes strangled themselves.

7. Their principal exercife and skill was in Pincy by fea: for which purpose they contented themselves with small flat boates, (Mysparener,) fo agile and manageble that they did to torment the coasts of Gaule mey did so toment the counts of caute, spain and brittany, that the Remans were obliged to appoint for their guards in opportune places all along those shortes foldiers and officers which they entitled (comiders and officers which they entitled they are the are they are the are they are they are they are they are they are they are they are they are they are they are they are they are they are they a tes litteris Saxonici per Britanniam , Galliam &c. ) Counts of the Saxon coafts through Britta

theirs , call'd in their Native language Vofola adorn'd with gold throughout, the people adore the Statues of three Gods: The most powerfull of the Interest of three Goal: The maj powerful of them, called Then, is placed in a Chappell in the midt, and an each fide are for the Statum of Walan and Frices. The figuification of which Mante is this Then, for who, profiles in the aire, and finds thunder, lightning, showers and calm fastine. I that he govern he fruits of the Zarth. Then Walan, which figuifies Valians, di-Caiste. Luzu wouan, mnico pysupet Valiant, di-fooles of warrs, and administers courage to them against their Enemies. And the third Fricco is the Gad which bestows beace and oleasure and the God which bestows prace and pleasure on men, whose statue is fram'd with a buge Priapus. But Wodan they carve in arms , as the Romans did Mars : And Thorwith a Scepter, answering to

9. From these three Deiries they gave names to three days in the Week: For from Woden, whom others interpret to be Mercury, Wednesday took its appellation : From Ther, Thursday : and from Frices, or Free Suppos'd to be the Wife of Weden, Friday. Tew day had its name from Tuife, the founder of the German Nation, who thence are nam'd Tuitfch, or Durch. The month of April they call'd Eofter Monath , whence still remains the fame Name for the Selemnity of our Lords Refurrestion, usually falling on that Month. Tacitus adds that generally the Nations worshipped Herrbus, as their common mother the Earth, for the same name is still in use with us wheras the Germans now call it Arden. To Fedan they usually offred human facrifices , chosen from among their captives.

to. Yet among all these abominations, there were in those ancient saxons some qualities very commendable, especially their Chaffity. This was of old observ'd by Tacitus, who faith, Their Mariages are fevere, and chafity exactly observ'd among them. For they are almost the only Barbarians who content them- Tail. am felves with fingle wives, unlesse a few of their rib. Gran.
Nobles, who not for lust, but honour are sought to and even wood by feverall women, erc. Their wives are confin'd to their houses, free from the fights of impure spectacles, and provocations of in-temperate Feasts, &c. And afterward Salvian

under Brittish Kings. X. Book.

gives this character of some barbarous Na-

tions in his time, The Alans, faith he, are

an unchast Nation but not perfidious : The

Franks are lyars, yet given to hospitality; The Saxons are savage in their cruelty, but to be ho-

now'd for their Chastiey, And S. Bonifacius

in times fucceeding writes thus, In old Saxein comes increasing writes tows, in old Saxo-ny where is no knowledge of Chrift, if either a maid or wife be guilty of adultery, they force her to frangle her felf, and then burn her body: Or

elfe after they have cut her garments to the waft, the chaft Matrons whipp her out of their confines,

and there fresh weemen meet her with whips, or

prick her with knives, and thus is she used till

11. Vpon this foundation of Chaffity the

Saxon Churches among us continued stable

for many ages. Hence were derived fuch

numberles twarms of Firgins and men con-fectated to God in a Religious Profession, despi-

fing and trampling under foot all carnall tentations and pleafures. In no other Na-

tus or Church were afforded fuch frequent

Examples of Princes voluntarily and by vow

abstaining from lawfull matrimonial dele-

frations, of Virgins willingly exposing

their lives to preferve their purity, yea mai-

ming and disriguring themselves to appear follows to those who otherwise would have violated their Chastiry. But now alas, it is

call'd a Reformation of Gods Church , to for-

bid'd fiving in such harred of the stein, a

they have kill'd her.

K.Vontte 201

cond teremiss, the miseries of his countrey. the heavy judgments inflicted on it, and the

more heavy crimes which exacted from

2. The whole Nation generally is by him acknowledg'd guilty of all manner of vices, joyn'd with extreme ingratitude to God. For whereas after the incursions of the Pills and scotts there succeeded such wonderfull plenty of all things, as no former age could parallell, the Brittains turn'd this mercy into wantonnes, abounding more then ever in: all manner of uncleannes and luxury: which filthines was attended with a hatred of truth and the professours of it : Insomuch as if any one in convertation shew'd any fign of a

heaven those judgments.

Christian life, presently the generall hatred of the Brittains pursued and persecuted such an one as a subverter of his countrey. 3. After this contempt of Divine benignity, God fought to reclaim them by his | " icourges of peltilence and famine, by which fuch multitudes perith'd, as the living were not able to bury the dead. Yet with this feverity they were nothing amended, for as Salomon faith, The foole is flourged , and feeles co satismen lattin, ine joose by courgea, and jeeles of the not. God call d to mourning and baldnes and rearring of fackclosath: When behold killing of cachoes and ramms; behold nothing but eating to and blafthemously saying, Let us care and drink, for to morrow we shall dye.

4. Besides these enormous sins , the same Authour describes a strange favage nature in the Brittains of those times, faying, Princes were annointed , but not by our Lord for shofe were made choice of to raign, who were most eminent for their cruelty : And prefently after they were murdered by these who had announted them : and in their places others more feirce and Savage were elected.

5. From this testimony of Gildas it appears that even in those ancient times of the British Gevernment the folemne Ceremothe string continuing Lings in Britten) was in ufe. And this is confirmed by S. Gregory who lived in the following age, who discouring the Reg is the Brit Book of Lings, See 1.4. muel sook a cruse of oyle, and powrd it on hu head, sayth, The same thing is express d by thu Vation which now in the Holy Church is magerially exhibised: For what foever Prince is rais'd to the supreme height of Regall Dignity, receives the Sacrament of Vnition. And the manner of

administring this Postion in those ancient times is still extant in the Book call'd orde Romanus. True it is that our learned selden cald Tieles will scarce allow this custom in Brittany to have been of so great antiquity : and therefore interprets that paifage in Gildas, not literally, but metaphorically. However certain it is that the fucceeding Saxon Kings were annointed with Holy Oyle, as all Writers testify of the famous King Alfred. But to return to Gildas.

6. To fliew the univerfall depravednes of the Brittish Nation , and an utter despaire of

IL CHAP.

CRAS

Patriark of Reformers, Lucher.

3. de. Herrible crimes of the Brit-. whether their Kings were annointed.

67 de Shamefull depravation of the Brittub Clergy : and generally through all w. Christians justly punish'd by Barbarous Mations : to the benefit of Gods Church.

CVCH and to qualified were the sa-Draws, Angle and tutes when they were fart called in to fight for the cowardly Britishs: but defined by Almoghy God to root them from the Earth and pollelle their Provinces. In the next place therefore let us take a view of the fame Brittains in that age, that it may appear that God did not forfake them till they had fill'd up the measure of their fins by all manner of crimes and impieties. And hereof a more convincing witnes cannot be found or defired then our Brittish Hifterian Gildas, who liv'd in that age, and feems to have had his penn dire-ched by God on purpose to write, like a se-

amendment

Witichind.

The Church-History of Brittany K. Vorti 204 amendment, he further charges the Eccle-Suffiches of those times, which should have A.D.448. been the correctours of others, to have been yet more corrupted then the Lawy : For thus he writes, These enormous sins were not only committed by secular men, but Gods own flock and the Passon theres. Thus who suggests have been examples of piety to the people, were most of them dissolved with wine and all manner of exceffe : animofities , concentions , entry again one another tore them into factions and partialsties, neither did they in their indoments difeern between good and could so that according to the expression of the Plainist, Contention and Private Rest on the expression of the Plainist, Contention and purent facts on the Princes of the Clergy, who made the peoplets wander out of the May. 7. So desperate were the disorders of the Ecclesiaticks of that age that besides the sharp invectives which Gilda makes against them in his historicall Discourse of the Defiration of Britteny, which he especially imputes to their crimes, he compild anothe treatife purposely to reprove them, call'd The Correlium of the Clerg, which begins thus, Brittany has Preifit, but many of them ampudent: It has Clergy men , but grea numbers of them raveness spressens, decessful Pasters, call d sudced Pasters, but who are rather Pafters, call d'indece Pafers, leu who are rather in walver entathful et affrey the finles of their flet having no regard to the spartnad good of the paigle, but feeling only till their own bellets. They puffig the busiles of the Charth, has they come to them only for herer fake 3 flory mach like pipple, yet by the ill example of their visions they want to be the carrier of the work of the page to the carrier their techniq finities. They didden carriffy and more varely approach to the affective for heart. They was the carrier with the was eather carrier. Alearswith pure hearts. They have not the con-

fidence to reprove the people for their fins, being more guilty themselves ore.

8. Such a Charatter Gildas gives of the Clergy in his times, which he enlarges by an addition in his Rhesericall way of allmost all kinds of vices with which he charges them, particularly most horrible and open Simony publickly purchasing with money Ecclesia-" ilicall Cures and Jubspirck of the then raling
" Irrant: Which having done they were
norwithfunding ordain d by other Jubsps, by which means Traytours like Indas were placed in s. Peters chaire, and impure persons like Nichelm, were Successours of the Hely Martyr Steven &CC.

9. Thus doth Gilder expose to his own age and to posterity likewise , the depraved condition of those times. Which Baroniss having recited , elegantly and justly adds thele words, Hence we may perceive and even with our hands feele the just and equall sudgment of God upon the nation, why the inhabitants thereof for their crimes were deliver'd over to the foord, and the barbarous nations which punished them, were for a reward call d to embracing of the Christian Faith.

nish'd : But almost all the Provinces of Europe were overrun and desolated by innu-

merable Armies of Barbarous people from A.D. 448 the Northern parts. By which means though the Church of God was then miserably afflicted, fo that our Lord may feem to have cast off all care of his flock : yet if we reflect on the future effects and confequents of this divine judgment, wee shall find that the Casholick Church did indeed receive thereby a great increase both in numbers of Professors and zeale of Christian Profesion. For though thosebarbarous Nations for a while perfecuted the Trush : yet ere long our Lord fubducd their minds thereto : and then those strong naturall paffions of theirs were employ'd in advancing Gods Church : Infomuch as the Apostles time and Primitive age could scarce afford such Heroscall examples of Christian zeale, magnanimity and contempt of the earth, as these barbarous people once con-verted, manifested to the world: So bealthfull is the feverity of God toward his people.

#### . TIL CHAP.

1, 2. &c. The Saxons invited by publick confent , as Auxiliaries against the Scatt de. 8. de They land in Kent : encouraged by a Sacon-Prophecy.

9. so They fight prospersofly against the Pills.cre. si. Of Thong-Caftle.

Having showd how unworthy the the Divine promision , and how fitt fcourges the saxens , Angli, and tutes were to punish such impieties, wee will consequently declare breisly the occasion, order and manner how those barbarous Nations first entred this Illand, invited by the Brittains themselves as Auxiliaries , but shortly became the Tyrants and invaders.

2. Many Historians accuse the cowardly flouth of King Vertigers, as if he weary of the exercises of war against the Pills and States, chose rather with his money to hire stipendiary strangers, then to train up his own subjects to result them, and therefore invited the saxons to fight for the Britrains. But s. Beda thews that this was done by the common advice of the Nation, faying, A Meeting was affembled in which it was confuleed from whence they should feek afiftance and defence for the avoyding and repelling those so frequent and cruell incursions of the Northern nations into Brittany. And it was thought hest by all, as well as by King Fortigern, to demand a) a of the Saxons , a nation feated beyond the Sea. Which refolution of theirs was doubtles ordered by the Divine Providence , to the end that

under Brittish Kings. X. Book.

CERN. milchesf should come against the impious Brityears summa come against the improus Brit-tains, as the succeeding evens of thengs did more evidently declare. D.A. 449

K. VORTI-

K. VORTI

GERN.

3. Golde therfore reflecting on the madnes of this consultation thus exclames. O the profound blindnes of the Britiains minds! O the projesses oissance of the project That O the deference flugishity of their fenfe: 1 That Saxuns at whole name; they rembled even when they were ablent, are now by the foolish Princes Zean inquited to live at it were in their own houses : so senceles a counsel they gave to their King Pharae. But how fenceles foever this counsel was , it was approved by the Brittains , faith Malmiburienfis , and thereupon Embafladours were fent into Germany , men of the highest repute, and such is might most worthily represent their countrey. 4. Vieichindm an ancient Saxon Vriter

doth thus describe the order of this Embaffage: Fame loudly proclaming the profesoms victories of the Saxons, the Brittains fent an nutheres of the Saxons, too britishing yes, and the humble Bunbally to begg their aftifiance: and the Messengers being publickly admitted, thus spoke, O Noble Saxons, our miserable countreymen the Brittains wearied and even conformed with the frequent incurfions of their enemies , having beard of the glorious victories gained by you, hade fent us to you humbly to implore your aid : more time, as you common as superied your about more companies of which they are ready to offer to the a Province flations and abounding with all things, we have histories lived happily under the practition of the Romans: and after the Romans we know no nation better then your selves, to other we may have recourse. Therefore our defire is to harbour our selves under the wings of your contage : And if by your afistance we can your copings. And if by your apstrance in the muly be freed from the rage of our ancient Ene-mies me will be ready to submit our selves to any service you shall impose on me.

6. It may be this Hifterian in favour of his own countrey hath here putt into the British Ambaffadours mouthes a more humthe nestes then they ever pronounced, for they were fent to hire the saxons by promiting a large flipend, not by submitting their countrey to them. However the fuccoffe of this Treaty he thus declares, The Sarin Somare, faith he, gave this short answer to the Brittaine demands; Be assured, O Brit-tains that me Saxons will be faithfull freinds to room rome we racens win or jumple you proach always to affift you in all your necessi-ties and to doe you all freindly kindnes. Esth which answer the Ambassadaurs were much retingeed, and presently returned to make their connersymen more soyfull with so desir'd a mes-

6. This Meffage was fent and return'd in the year of our Lord four hundred forty eight, and in complyance with it the year following an army of saxons under their Cheif Conductours Hengist and Herfa landed in Briefany. Whose coming our Historian Gildu in his angry stile thus celebrates, recotding withall a Prophecy concerning it among the saxons : Then , faith he , a drove f whelpes runhing out of the barbarous Lyonne fes

den came higher in three ships with full fayles and an ominous course, encouraged by a Prophecy certainly belessed by shem, that for the space of three hundred years they should possess the country toward which they directed the proof's of their thips: and that half of that time they should often times lay it wafte. They first fastned their terrible nayles , by order of the unhappy Tyrant ( Vortigern ) on the Eaftern part of the Island, with a presence indeed to defend the country, but with an intention really to sub-

7. From whence foever this Prophecy came, there feems to be in it some shadow of truth : For three hundred years the Saxons posses'd the Island under the Title of Saxony beyond Sea: but afterward the Nation of the Angli gave their own name to it. And again after one hundred and fifty years, the half of that time, by the coming of s. Augustin the Monk they became Chrifians, and being more civilis'd began to surcease their rude and barbarous beha-

8. And wheras the faid Authour addes that the Saxons aborded in the Eaffern part of the Island , he intends thereby the Ile of thanes in Kens , where Hengift and Horfa first took land : and where more happily after about one hundred and fifty yeares Divine Trueb by the ministery of s. Augustin first visited this Island. The place of their landing, faith Ethelwerd , was anciently call d Hipwinesfleet : And was afterward nam'd Vipped-fleet, from Vipped a Saxon-commander there flain.

9. The good fervice which the Saxons after their first arrivall perform'd to King Vertigern is thus declared by Mathew of Vestminster, In the year of Grace four hundred and fifey , faith he , the Scotts together with the Pilts invaded Brittany out of the Northern parts with a mighty army, wasting the Provinces through which they past d. Thich being told to Portigern, he gather dhis soldiers together, and march d beyond the River of Humber. Then they came to a battell there was little need that the Briteains should fight for the Saxans then present combatted with such courage, that the Enemies, heretofore accussomed to Victory, immediatly turn'd their backs and fled. Vorsigers therefore having by their valour obtain'd the Victory , encreased his liberality to them, and gave to Hengist their captain great possessions in Lindsey (a region of Lincolnshire) sufficient to

maintain him and his foldiers. 10. Huntingdom writes that this battell was fought at Stanford in the Southern parts of Lincolnshire , for fo far the Pifts and Scotts had march'd without opposition adding that they fought with darts and lances , but the saxons with battell-axes and long fwords : the weight and force of which weapons they being not able to bear, fought to fave themselves by flight.

11. As touching the land given by Foreigern to Hengif in the fame province where

205 K. VORTE

A.D. 410

mischeif

10. Neither was Brittany alone thus pu-

III. Cs.

with order to encrease our numbers with new recruits. The King approving his design comman-ded him to doe so without delay, that so he might ded him to dae so without actors that so mengel the freed from the star of his tennents. Hereman, it negliss sending the star of his tennents, the star of the sta

gift had been strengthned by the accession of New feldiers only. But they brought with them a fair Lady the daughter of Hengift whose beauty and flatteries so inveigled King Portigern, that to please her he betrayd both his faith and Kingdom too.

3. Malmsbursensis thus breifly relates this story: We have receiv'd from our anceftors, faith he, that at this fecond voyage of the Saxons they conducted into Britiany a Virgin , the daughter of Hengift ( called Rowena ) for beauty a miracle of Nature, admir'd by all that lookd on her. Hen will commande a magnificent feaft to be provided for the entertainment of his foldiers newly arrived , to which the King was invited. He gave order likewise to his daughter to perform the OfK. Vorti-GERN.

fice of Cup-bearer is the King, on purpose that he must feed his eyes with her beauty. Which defiges had the effeit white Hengish defired and expected. For the King naturally a flower to beauty, was presently rounded with the gracefullars of the made lawly, and degency of her getture. In the mind about to the surviviation in his mind about to enjoy her. So that without any selay he demanded her of her sether in his wife. Henrill thumb immarily. A. D. 453. that without any actay no actuation ther of her Father for his wife. Hengift though inwardly more willing to beflow her then the King was to receive her, yet made show of an unwillingnes alledging that such a mariage was too mean for so great a Prince. But at last after much importunity he condescended and for a reward or dowry to his daughter, he received in gift the whole Province of Kent. And this was suitable to the practife of the German Nation obthe practice of the German Nation ob-ferry d by Tacitus, among whom, faith he, it is the custome for the Husband to give a pur-tion and dorny to purchase his wife, and not the wife to the hisband.

4. Other Historians adde that this Feast and mariage was celebrated at Thing-caffle in Lincolnibire; and that the Firgin was infiructed by henstather to drink a health to certain it is that besides the infinite dammage to the Island by alienaring so considerable a member as Kene, and to opportune rable a member as Kene, and ko opportune to the tassens for powring in new forces, this maring ew as a high degree criminally both becaule the Keng had already a lawfull wife living, and kikewife for the being a christians he joyn'd himself to a Pegan Holeman's.

5. Perfently after this unhappy marings, to confurmant which the King repudiated his former wife, happed the fending overfeastly wife, and her polynomer Campanian.

les sormer wire, napned the lending over-fea of S. Frfida and her glorious Companies in Figurity and Martyrdome: whole Heroical constancy related in the precedent Book, was sufficient to obliterate the stain which the Kengs lufts and injustice had cast upon the

6. Hengift having thus profitured his daugh ter to the Ling, who in recompence profituert to the King, who in recompence Profitured his country to Hongift, the Saxem began to entertain thoughts of ambition more value then before, and knowing that generally the Nation of Suriase, highly disapproved their Lings mariage, for which and other vices his imbjects much diminished their affections and duty to him, he began to conremn them, and fought occasions of quarrells with them.

7. The Archdeacon of Huntington thus describes the first breach between the Saxons Hustington and Brittains : Hengeff, faith he , and his army seeking an occasion of war against the Brittains, ordain'd by God as a punishment of their crimes, boldly required of hu Son in law King Vortigers to supply them more plentifully with provisions: threatning that otherwise they would renounce the league between them, and lay wast the whole Island. Thich threatnings were presently attended with difmall effects. For the Saxons entring into a new league with the Pills, gathered an

under Brittish Kings. X. Book.

it wrought great partialities and divisions in

the kingdom. For Portigers having the space of fixteen years enjoy'd the quiet possession of it, could not want many adherents, who would disapprove the exalting of his son without his consent. So that the Saxons received great advantage by fuch diforders, which much facilitated the progresse of their ambitious designs.

V. CHAP.

V. CHAP.

. 2 &c Vortimer fights doubtfully with the Saxons : in which battell Horfa. &c are killed.

7. Gc. Death of Vertimer ; his vertues

to. A Battell between the Brittains and Saxous, in which the Brittains are over-

Toreimer being thus exalted either to an affociation with his Father in the Throne or to the Office of Generall of the Britrish forces, hastned to give a proof of the wifedom of his countrey men in their Ele-Him of him : For as Malmsburienfis Writes , judging it unfit and dangerous any longer to dif-femble the taking notice of the ambitious defigns Reg. 1.3.6.1. of the Saxons, and how by craft they had almost ruin'd the Kingdom , he bent his mind earneftly how to drive them out of the Nation, wehemently urging his Father to attempt the fame. By his instigacion cherefore an army was raifed &c. This

faith he, hapned in the feaventh year after the

first entrance of the Saxons into Brittany. 2. Great preparations there were on both fides, and at last they came to a battell, which wasfought , faith Ethelwerd, in the feild of Egelestupe, now call'd Alesford, a town in Kent wash'd by the River Medway. On the Brittains fide were three Cheif Captains, who lead each a third part of the Army : Ambrofin Aurelianus lead the first division : Vortimer the second; and Catigern a younger Brother of Persimer lead the third. The saxon army was conducted by the two Brethren,

Hengist and Horfa. 3. The order and fuccesse of this battell is thus describ'd by Huntingdon, In the seaventh Huntingdon. year after the arrival of the Saxons in Brittany, i. . . a Battell was fought at Aleftrew. At the beginning whereof Horfa fet upon the army of Catigern with fuch Pigour, that it was differs d like dust before the wind, and Catigern the Kings fon was flain But hu Brother Vortimer a Prince of admirable courage, falling in sidewayes into Harsa's squadrons routed them, and kill'd Horsa, the most valorous of the Saxons, the remainder of his forces fled to Hengift, who then was fighting with invincible courage against Ambrosius. By this

means the whole Weight of the combat lay upon

K VORT 1-

innumerable army which without any resistance Boyled the whole countrey. Thus a stame kindled A. D. 454. Spyled the whole country, True a stame kindled by the hands of those Pagans, consuming the Brit-tains, today a just revenge of the crimes of that Wassion, which crimes were the lesse pardonable. because the people which committed them propermy; one people which committee arem pro-fiffed hemicious to be the people of the true God. This flame raged like shar which the Chal-deans kindled about terufalem, which interly confirmed all one walls and busidance of that

&. It was no wonder that the Saxons met not with any refiftance from the Briefains, because by occasion of the Kings late mariage with an infidell Lady, his divorce from his lawfull Queen, and delivering up fo confide-

rable a part of his Kingdom to frangers, high discontents arose among his subjects against him. Whereupon by common confent perfons were deputed to goe to him and befeech him to take pitty of his countrey now ready to fink into ruine. Or if he had no care of his Kingdom and subjects, yet that he should not neglect the Church of God and his Faith in danger to be destroy'd by beathen Miscreanes. Which if it should arrive by his fault, and that the Diabelicall worfhip of

idels should prevayle against Gods true Religue, so horrid a crime would be punish'd both by his own and his peoples eternall 9. But fuch remonstrances as these having

made little or no impression in the mind of this sensual Kong: The Bubops and other closes afterward repeated with more car-nessness the like admonitions to him: Which likewise producing no effect, King Portigern na deferted generally by his subjetts, and the Stobilety by unanimous confene rais' d into the dorme his son Forcimer, faith Florilegus.

10. There is not any of our Ancient Hiforians affirm that Porrigern was deposed, but only deferred by his fubjects , a Prince given up to his pleasures, and therefore incapable to resist the ambitious designs of Hengis, against whom they were resolved to joyn all their forces for the expelling him out of the Lingdom. Therefore Malmiburiensis te-lates this change in a more moderate stile, faying, Fortimer was an earnest incentour of the war against the Saxons, whose ambition and boldnes be was reselved to endure no longer : And for thu reason most of the Brittains followed him. And from hence we may take notice of the feditious and truly Calvinifical first of a late Hiforian, Bishop Parker, who thus expresses this passage of the Story : That exposulation and complaine which with great wehemence the Brit-

tains wid to their King Vortigers for his mariage with the daughter of Hengist a Pagan, was a great argument of their perfect Faith in Christ. For which all of his the Nobles were fo incens'd, that having depriv'd Vortigers of his Regall authority, they created his fon Vortimer King.

11. But in what manner foever this change was effected, it can not be doubted but that

The Church-History of Brittany K. VORTE K. VORTE -2.638 placed on the Pyramid. For being a Christian Hengifishin being afalted and brought into great firstit by the acception of Fostimers forces, after he had a goad while philated the impression of the whole Switch army, was at laft overseem, and compell d to fig., which he had never dane be-Prince , he was , no doubt , buried after the D.A. 417 Christian manner with decent folemnity Moreover the fame sigebere acknowledges ld ibid. Moreover une tames syebers acknowledges ld sid. that he was buried in the Citry of the Trimbon-ter, now called Lindon. And with him, faith Hany Huntingdon, was hursed the flower and fore: Tet this victory coft she Brittains very deare, for great numbers of them were flam. glery of the British Nation. 4. With this account given by Huntingdon 9. Belides Vereimers courage, he is cele-4. With this account given of mentingates agrees likewise Mathew of Vestiminster. Ast Vigerniensis expressly assume that Hengis, after the death of his Brother Hersa, obtain brated by ancient Friers for his Piery and other Vertues Chamber, a riter formerly cited by Rechard White, affirms that in his war againft ned the Victory. And with him Ethelwerd the Saxons he bore in his Enfign. the Image of our Lord defin Christ, to which devotion of his feems to agree.
5. Herfa's bedy was buried in a place not we may impute his Victories. In like manmuch diftant from that of the battell, which ner a few years after, the famous King Arto this day continues a Menument of his Mether yet more prosperously bore against the mery, being from him called Herfied. As for time yet more prospectorary bote against the fame Enemies the Image of our Beffel Lidy. Supebers likewise reshines of the same Ling. Partimer, that he reflected the Churches defired by the Saxons, and possibless wrested by them Carreen the Son of Vertigern, his body is suppos'd to have been buried at Aplsfird, by the Saxons call'd Eglesford, by Henry of Hunringdom Elleftre, and by the Bristains Suffenseg-haibail, because the Saxons were from bu subjetts. 10. The fame year after Personers death Henover come there. To testify which victory gift return'd out of Germany with greater there still remain four great stones standing forces, and took a firmer possession of his Lingdom of Kene: and for the better esta-blishment of his family therein hejoyn'din upright, over which others are croffewile layd, after the manner of stone-heng in wiltshire, which from Cangern are vulgarly and imperfectly call'd Kenth-cory-house. Thus his regall power his fon Afra. To oppose him therin the srmain invaded the countrey with a great army: the fuccesse of which 6. Horfa being dead, the Saxons exalted Hengift is the Title of King of Kent, laith Mathem of resiminster. And the same year-he is reported to have sugget three bastells against the Bristains. But being unable to ressil the valour of Fortimen, invation is thus related by Henry of Huntingden : Hengift and bis fin Efca baving received am itengi and va jun Kija. houng received accilios frees from their and country, and being more confident of villay by ressen of the death of the Lawy, French Freetings) press from the intensives; in most Congruind. The Institute army conflict of from goods India conducted by from calculate Logania. But when the conflict was the product of the confidence of the conflict of the Congruin and the conflict of the Congruin and Congruin he was forced to retire bimfelf into the Ifle of Thanes : where likewise he was dayly affalted by the British ships. At last the Saxons teaving their wives and children in that Island, returned into Germany , to call in new and greater Saxons , whole numbers were much more encreas'd then formerly. For shofe that came last 7. The year after Hengifts return into Gerwere chosen robustions soldiers, who with their swords and battle-axes did horribly cleave many, dyed the glorious King Vertimer, in the fourth yeare after he was assumed to a afunder the bodies of the Brittains. Tet did they not give ground till they fair their four Captains participation of the regall authority. Some Friters aftirm that he dyed a naturall death, flain. But after that they were fo incredibly terby a disease. Others say he dyed by poyson administred to him by the fraud of his late as far as Indon: and from that time never had the courage to bring an army into Kent again. So that Hengift and his fon Esca quiethy Mother-in-law Rewins : to which effect thus mount-in-and concrete to wince enget tous writes Sigebert (with whom agree Geffrey of Manmanh, Mathew Weffminfler, Richard white, &cc.) The Devill enuying the geoduces of Fortimer Juggefled withe mind of his Step-mather to cause enjoy'd that Kingdom , having their Palace fixed at Canterbury. Thus began this new Kingdom of Kent in the eighth year after the coming of profes to be given him by one of his fervants. Which he having drunk, and perceiving that death approach d, he divided his treasures. the Saxons into Brittany. among his foldiers, earnestly exhorting them to fight courageously for their country Moreover he commanded a Pyramid of braffe to be made, and placed in the Haven where the Saxons usually landed : Vpon which Pyramid his body was to be layd, to the end shat the Enemies feeing the Monument of fo great and valorom a Prince, might be frighted back into their own coun-

8. But it is more probable that it was only

his flatue which he intended should be fo

K. VORTI GERN. A. D. 457 VI. CHA.

under Brittish Kings. X. Book.

VI. CHAP.

1. 2. Hengist perfecutes Christians. 3 4 Gr. The Martyrdom of Voadinus

T is not probable that when Vortimer

was rais'd to the throne of Brittany,

his was done by the deposition of his Fa-

ther Portigers : for we find that when Por-

timer was dead , his Father atterward con-

rinued King for fome years : and for a

while gave proofs of his courage in

endeavouring to represse the ambition and violence of his Father in-law Henzist.

hough afterward he returnd to his

former flouthfull licentious manner of li-

2. Now during the warrs between

the Brittains and Saxons in the third year

of Vertimers raign , our Ecclesiasticall monu-

ments doe record extreme cruelty exercis'd

by Hengiff in all places where his armies

came, principally in Kenr, against Press.

and Hill Pirguns especially, great numbers of which he caused to be massacred: Alears

he profaned every where and demolish'd

3 But among the Pillimes of this barba-

zous Princes cruelty there onely remains the memory of one illustrious Bub p, Fredinus Arch-bubep of Lenden Who dyed 2 glorious Martyr in this tempest. The

names of all the rest are onely written in

4. Now concerning saint Voadinus we

read thus in our ancient English Marty-relege: On the third of July, as London is the

commemoration of Saint Voadinus Martyr .

Arch-bishop of London ; who being a man of

sany for represent Printern King of Bris-sany for repudiating his lawfull wife, and marrying an infidell. For which cause Hen-

giff King of Kent , the father of Vortigerns fecond illegitimate wife, inflam'd with fury, com-manded the faid Holy Buhop, together with

many other Preists and religious men to be

flain. Whence may appear that all good

men did execrate the Kings last and adulte-

Arch buhop of London.

200 K.VORTI-

hension did Hengist revenge by the death of the hely Bishop. Now though both these grounds of reprehension were very inft. yet it was the latter , proceeding from a a reverence to the Sacrament of the Church vitiated by the new Bride, which principally regarded a Bishop to censure, and which for fo doing, and fuffring for his duty, gave him a fufficient title to Mar-

6. Gildas and Saint Beda, though they mention not by name this Martyrdom of Saint Voadinus, yet deliver generall expresfions of the cruell perfecution rais'd by Hengist especially against Ecclesiasticall persons, that they afford sufficient

grounds to render it unquestionnable. For Gilds declares that great numbers of Bishops and Preifts were maffacred by that Sazon-King. And Saint Beda relates the fame in their words : The impions King after his Victory , (almighty God the iuft Indge jo diffofing , ) layd wast the Citaies and provinces adjourning, and without any resistance conti-nued the slame from the Eastern to the Western sea, covering the whole surface of the misc-

rable Island with ruine. Both publick and private buildings were demolish'd: And every where the Prelats of the Church together with the people, without any regard to their dignity, were consum'd with sword and fires neither were there any who took care to bury their bodies after they were so cruelly

VII. CHAP.

VII. CH

2. &c. Hengist at a Feast perfidiously murders the British Nobles.

Stone henge , a Monument of

7. Vortigern being a Prisoner, redeems himself with surrendring severall Provinces to the Sakons.

TOR two or three years wee read P nothing memorable perform'd between the Brittains and Saxons : but the year of Grace four hundred fixty one is noted with an act of most horrible persidious cruelty done by Hengist. For he having a resolution by any means to enlarge his bounds in Breetany, and finding that by exercice of war the Brittish courages encreased, turnd his thoughts to invent some stratagem by which without any hazard he might compasse

2. For this purpose infinuating himfelfe into the minds of Vortigers and the Brittish Nobility , as if he were defirous

VI. CHAP

tous maninge.

5. Chamber in the life of Vortigern (as 7-inam. 16. Richard White relates ) affirms that Saint

Voadinus his admonition to King Vortigern, had ewo heads : The first was his unlawfull diff fill of part of the patrimony and crown of the Kingdom without the consent of the Clergy,

Nobility and people. The other was his mar-

ning a Pagan wife , his own being yet alive ,

against whom he could alledge no cause which might suftify a divorce. This double repre-

II. Part.

under Brittish Kings. X. Book. The Church-History of Brittany K.Verti. GERN. anniversarily on S. Davids Feast, O God, 1. Buhop of Menevia, to which place he translaanniversarily on 3. Davids Feast, O God, who by an Angell didft foretell the Nativity of thy Bleffed Confessor, Saint David, 210 ted the Bishoprick of Caerleon. Therfore in-GERN. and first of all they seys'd on the Citty of London : then Yorck and Lincoln , likewise A. D. 461 Itead of Relvem Meneverfium Episcopus it is of amity and peace which if they would thirty years before be was born ; Grant unto not to be doubted but the Authour wrote grant he would turn his arms against A. D. 461 Vinchester : all which Provinces they wasted, w, wee befrech thee, that celebrating his Me-Albem Mumonensium Episcopus : and this is the Pide and Scotts, and drive them quite killing the miserable Brittains like Sheep. mory, we may by his intercession attain to toyer that S. Albem Bishop of Munfter , Or Caffel in out of the Island. He quickly obtain'd They destroyed to the ground all Churches and Ireland, of whose Gests wee treated in the beleif from the easy nature of Vertigern, buildings belinging to Ecclefiastical persons: they killd the Press near the Altars : they 1. The manner of his Birth is thus conferoregoing Book of this Hiftory, concerning as if his intentions were fincere. Wherequently related by the Authour of his Life whom we related from Buhop Vsher, that upon a Meeting is ordain'd between the Brieburnt with fire all Books of Holy Scripture : quentry retained by the Autonom of first life in Cappave: Thirty years being finish'd after the forefaid prediction, faith he, the King of the region call'd Ceretica travelling to Democia, he went to Rome, and there was instructed in the tains and Saxons , with this caution , that and heaped earth on the sepulchers of Marknowledge of Holy Scriptures by S. Hilary the and heaped earth on the jepatchers of Mar-pyrs. Such religious men us could feape religious men us could feap religious men us could feape religious from the featers, wads and recks, earning this thorn the Relicke of Saint Country of Parties of the Parties of Parties of the Parties of Parties of the Parties of Parties of Combrida on the Parties of P each King should be attended with only three famous Buhon of Poictiers. hundred, and those unarm'd : at which mett by the way a Religion: Virgin nam'd 7. As touching Gildes Albanius men-Meeting they were to treat of the conditions tioned in this Chapter , who in a Sermon Nonnita , of great beauty , which he lufting after, by violence deflour'd her. Hereby she concesu'd foretold the Sanctity of s. David a little of peace. 3. The place appointed for this fatall s sen , and neither before nor after ever had before his birth, and who was a holy Affemil / was a plain neer Serbiedunum (or (a sen, ana, neutor vegue, not after ever that howfledge of any maps; but perfevering in cha-flir but of mind and body, and fulfathing her felf only mith bread and water from the time of her Conception, the lead a most holy life. The perion diffinct from the well known Hiold Salibury ) a Citty feated in the Province forian Gildie , firnamed Badonicus, who liv'd of the Belga, in which still remains a mo-7. But the three Provinces with which likewise in this same age, though younger then the other; Or both these we shall nument of a difmall Tragedy. For these Fortigern redeem'd his life, are thus better being mett on both files, a great Feaft was fett down by Mamlsburienfis , of old time, King who was father to S. David, is by our hereafter treat in their due Seafon. prepared for the Brittains , at which the faith he , the Eastern and Southern Saxons, ancient Writers call'd Xanthus : and his articles of agreement were to be ratified by and the Eastern Angli were Subjects to the Mother Nonnita is by fome named Melamutuall promifes and oathes. King of Kens. For those Provinces Hengist who first raign'd in Kent obtain'd of Vorti-4. But toward the end of the Feast, when The eminent fancity of this holy Child, the fruit of his holy Methers fasting, chastithey were dissolv'd in wine , Hengist on 2 gern King of the Brittains, not by open warr IX. CHAP. fudden calld aloud , To arms : which was the but treachery. These Provinces contain ry and prayer, was by a new divine Oracle a little before his birth, foretold: For when watchword agreed on among the Saxons. Effer , Suffer , Surrey , Norfolk and Suffilk, Whereupon they immediately drew out 1. 2. Vertigern fortifies bimfelf in inhabited by the people which in the Ro-mans time were calld Trinsbantes, Regni fhort fwords which they had conceald Gilla Albanin was from the pulpit Wales. teathing a great congregation, on a fudden under their cloathes, and quickly flew their 3. 4. Gr. Aur. Ambrofius fent for to be he became dumb and unable to speak. But unarmed guests the Britains. Yet in that and Iceni. Generall. firward broke forth into these words, re-Tragedy one memorable example of cou-7. His terrible battell against Henrage was perform'd by a Brittish Neble man, lated by Caradec of Lancarvan , A hely weman alld Nounita now prefent in this Church, is it Geffrey of Monmouth may be beleived. For Eigel the valiant Gevernour (Conful ) of VIII. Ca. VIII. CHAP. m bed of a Son full replenish'd with Grace. It Glecester (Claudiocestriæ) snatching up a . W Hilft Vortigern lutk'd ingloriouflly ftake by chance lying near , flew feaventy of Praining by a divine Power refraining my tongne.
This child shall be of 6 eminent fantity that
note its thefe saw parts shall be comparable to him,
I will furrender this Region to him; who will from among the fleep innaccessible the saxons with it. 2. &c. The Birth of the glorious Saint Mountains of the countrey now calld 5. A Monument, not long after rais'd by Cambria and Wallia, bufy in building a cafile David : His Child bood &c, Prothe Brittains , continues to this day the for his greater fecurity, the middle Promemory of this most barbarous and perphecies of his Santlity by S. Patrick, fidious Tragedy. This is that which is Vulvinces of Brittany being left without any bu infancy by degrees encrease in Santlity and and Gildas Badonicus. garly calld Stone-henge on salibury plains, Defender, were expos'd to the fury of the Grace. An Angell Gods meffager hash reveald where in a space of ground compass'd with chie to mee. 2. The Castle built by Vortigern was 5. He was bapeis'd, faith Pies from Giraldus a ditch , are placed as in a threefold crown, call'd Genorium , and afterward Caer-Guertigern. It is plac'd , faith Camden , in a Camden in THE fame year in which Brittany was thus diffmembred, God recompen-Cambrenfis, by Relvens Bishop of Menevia, in a stones of an incredible vastnes, some of them twenty eight feet in height, and place calld Porteleu: Which Buhop by Divine Pro-vidence arriv'd chere the same hower. And duced that loffe to the British Church by the Vast folished, fearfull for the horrowr of gadnor. feaven in breadth, over many of which Birth of Saint David , afterward Buhop other great stones are placed a crosse. The ring his childhood, he was educated in a place calld the Old Bush, by the Cambrians, Henmenen, of Menevia, one of the greatest lights to it. To that place , Vortigern , the plague of report u , faith Camden , that Ambrofim that ever that Church enjoyed, both in his countrey, wishdrew himfelf, to feek a Aurelianus , or his brother Veher Pendragon by and by the Latins, Menevia. He grewevery day regard of the Sanctity of his life, the refuge for his own person. And there , faith Richard White, he spent his time in conthe help and art of Merlin the famous Magimore replenish'd with Grace, and being of a pervigour of his authority, and zeale in recian, rai'd this Monument in memory of the picacious witt be made progresse in the study of learning far beyond all other children of his age. preffing Herefy , and exalting Ecclesiafticall Brittains treacheroufly flain by the Saxons at a fulting Sooth-fayers , and especially the Magician Merlin conference. Though others deliver that this was a magnificent Sepulcher rais d to Ambrofius This is that S. Danid, afterwards the most 3. Hereupon the Brittains being defer-2. His nativity was attended and pre-Hely Bubop of Menevia (calld from him s. Davids) for his learning, Sanctity and vented by feverall wonders denoting the ted by their King, were compell'd to feek one abroad. And therefore, faith Mathem Aurelianus himself slain near this place: from whom likewise the town of Ambresbury, not far eminency of his future Sanctity. For miracles to celebrated in all future ages Saint Patrick a little before his going into engree, in the land, being in the Province of the Dimeta ( or North-West wales , in a of Westminster', they directed messengers into by the Brittish Churchers. His admirable diffant, took its name. leffer Bristany beyond fea to Aurelius Ambro-6. In this flaughter the Saxons took Vor-Geffs shall in their due place be declared fins and his Brother Vter-pendragon , who for tigern prisoner, and the year following, faith Mathew of Westminster, threatning him with Floriteg. ad valley calld Refina ) meditating on his feare of Vortigern were retir'd thither , befee-6. But wheras in this forecited passage out Mission thither , had a revelation by an ching them with all speed to quitt that countrey, death they bound him in chains, and for his of Giraldus Cambrensis he is fayd to have been Angell , that after thirty yers a child and repair into their own; to the end that expellife requir'd of him to deliver up severall of baptifed by an Irish Bishop calld Relucus Bishop of should be born in that countrey , which ling both the Saxons and their hated King Por-Menevia : it is certain there is an errour in his cittles and munitions. The quickly should give a great luster thereto. To rigern , they might receive the crown of Brittany

which Prophecy regard was had in this Collect

of the ancient Church of Sarum repeated

amniverfaril;

the Copy. For S. David himfelf was the first

I I. Part.

granted what sever they demanded , fo he

might scape with his life. This being con-fim'd by oath, they gave him his liberty:

K. Vorti

A.D: 464

IX.CH.

R. Piluthift

Dd ii

They

2 1 I GERN.

The Church-History of Brittany K.Vorti after the coming of the Saxens into Brittany, which was the year of Grace from hundred first, free. On the other fide the Brittains uniting all their forces appared them with an Army gallant. They therefore being now of ripe age professed sheir journey, attended with this and armed A.D. A. D. 465 4. Concerning this Ambressm, some-times call'd Aurelius, sometimes Aurelia-nus, and his entraction, Gildas and from him ly ranged into twelve Bodies. The fight continued ly ranged mes treeter sauces, son pyor continued long, and with little advantage. But as last Hengis having slain the twelve Leaders, and cast down their Enseque, fored the Brittains in the Lind of the Brittain in the Lind of the Brittain in the little and principal Officers, and particus. Beda speak breifly and in generall terms, shar hewas a modest prince, and who alone of shar newas a money prince, and mos dense of the Reman race had remained also after fo great a rempelt of warrs and changes, in which his pahu jeasers ma principus officers, and particu-larly a certain great Prince of his Nation call d Vipped: in whose memory the place of the battell was call d Vippedi-flede. So that this Villory was much bewayld by the Saxons chemselver: rents, who had worn the Royall Purple, were flain. Now though in their two ancient Anthours the name of his parents be not extant, it may be probably aftirm'd that he was and therefore after that time neither did he take the sen of Conftantin, who fifty years before had pretended to the Roman Empire, and in the attempt was flain in Gaule. For that Conthe confidence to enter into the Brittains Borders. nor the Brittains into Kena. fantin, besides his Son Conffant also flain, had other children , appears by the expresfion of So Tomen, who calls the faid Conffans, firnamed also Inlianm, the Elder Son of Con-X. Cau X. CHAP. 5. That he was born and bred up in Britt. King Vartigern confumed by fire. tany feems to appear, because, as severall 2. 3. A. Ambrofiu , King: his Charafter. Fruers affirm, in the competition for the 5.6. 7. Death of S. Patrick and place of his Crown when Vortigers was choicn, Ambrofim being a pretender, was compell'd to quitt both his right and the country, and to re-tire himself into leser Brittany. Fro whence THE year following was free from an extern was against the seems habit which gave Austhus Smbrofin an opportunity to conver his arms against the principal Author of all the mileries of some tire numers into tener arrivany. To whether norwithstanding, during the raign of the generous Ling Portimer, he return'd, and affisted him courageously against the Sazons, as hath been related and , it feems, after his death retir'd again to his former reny, the unhappy King Portigers. Therefore he march'd to the Caftle Generium, which 6. The return of thefe two Princes was he beseiged, but found him so strongly fortimore formidable to Vertigers , then any fied there, that by no force or cunning he thing he could apprehend from the Saxons: who therefore fortified himself more carecould expugn it At last by fire, whether cast by Ambrofim, or coming from heaven, is fully in his new Castle. I will not here uncertain , both the King and his Cafile were trouble the reader with any large descriconfirm'd fo as, faith Huntingdon, bu body never House prion of that prodigious omen of two des-gens, one red and the other white, which illuing out of a lake whilft Foreigens fare on 1. Portigers being thus removed , the whole power and authority of the Kingdom the bank, began a terrible combat, in which was devolv'd on Ambrofim , not after a tuat last the where was conquerour. By which multuary manner, or by the factious fuffratwo Dragens, according to Merlins interpreges of the Army: but by an unanimous Election of the Clergy, Nobelity and Communi tation, were meant the Brittain and Saxons and the successe of their fight was the flight of the Nation: For which purpose, saith
s. H. spelman, a Council or Affembly was call a spelman and destruction of the Brutains. These seem to be inventions of the old Bards easily comin Cambria, about the Mountains of Erir in the teal poled after the event, and fooliffly colle-cted by Geffrey of Menmoush, to lignalize the expiring of the British Kingdome. Province of the Ordevices , OF Forthwales , in B.D. 4. which he was exalted to the Regal Dignity: 7. Hengift being inform'd of the coming of Aurelius Ambressus with considerable This he fays was done in the year four hunthen of wefmunfer: But other Historians, as seen, speed, &cc. more probably place this Election the year following, after the death forces in aid of the Britsains, endeavoured to come to a battell with him , before the uniting of their Armies but was not able to effect his intention. So that a main bat-3. How happy an exchange the Brittain tell was tought by the two Nations in Kene 5. From nappy an exchange the Britains
made of their Ling, will appear from this
Character given to Aweeline Ambrofine by
Matthew of Festiminster, far unlike that which neer the ancient famous port of Roch borow : Huntingd. which is thus describ'd by Heary of Huntingdon : A while after that auxiliary forces were come , King Hengist and his son Esca gathered an invincible army , in the seaveneeenth year all writers afcribe to Foreigern : Ambrofim, faith he, affon as he was placed on the throne

K AMBROerus. A.D. 472.

under Brittish Kings, X. Book.

of Britsany employed himself to the utmost of his power in repairing Churches which had been

ruind. He was a Prince magnificent in bu gifts,

fedulom in the worship of God, modest, averse from stateery, a valiant soldier on soot, yet more

valians on here-back, and very skilfull in condu-ling an army. For which vertues and endou-

ments his fame was spread through far distant

4. Being fo worthy a Prince , it is not

alrogether unlikely that this is the same

of S. Severin, who writes thus. Odoacer King of

the Eruls having jubdued Italy wrote kind and

familiar letters to S. Severin , defiring bim to

ask of him what foever he pleafed. This he did in

confideration that the same hely Bishop had fore-

old him that he should raign there. The Holy

man encouraged with so kind an offer, requested him to free from banishmene a certain person

nim to free from cansistent a certain perjon call deminissium, who had been thereto condem-and by the faid King. Which passage being cited by Barnoim, he thus adds, As concerning

cited by Barnous, he thus ados, As emerons, the Ambeydia, my openies is that he is the fame who afterward gang into Britany, with grass country attempted, and in fine degree effethed the freing of that fland from the opperfighted the freing of that fland from the opperfight of the thereon Excess. Thus writes the farmed Cardinal, though he erroncoulty

places the beginning of Odocers raign in

4. Severall years pall'd, after the Election of Ambrofim, either in peace, or not confiderable war between the Brittains and Sazons:

The securrents of which time is thus deferi-

bd by S. Beda : The Bristains , under the conduct

of Ambrofiu Aurelianus a modest Prince, and who alone of the Roman race had remain'd after

Some detailed of the Remain rate had remain a agret which his parients who had worn the Regall Purple were flain, provoking at left that Privarean Nation to emblat gave them an overthrow: And from that time, most the Bristains, and now the Saxen

gue the better in small encounters , till at laft

new forces of strangers arriving the Saxons gots possession of the whole island.

6. During this leffe difturbed time it was

that S. Pasnek, many years before return'd

one of Ireland, dyed in his folitary retrear at

oliginatory, as already hath been declared before the proper time, because wee would not soo distractedly sett down the Gest of that glorious Applicast same. Concerning

whom thus wee read in the antiquities of Glaffenbury : In chefe days after she death of

Portigern, Aurelius Ambrofius raigned over the

Britiams: and the Saxons grew flrong, multiplying exceedingly. Then it was that S. Patrock the

Apostic of Ireland, and first Abbot in the isse Avallance, after he had sufficiently instructed

the forefaid Brethren in Regular Disciplines, and

competently enrich'd that Monaftery with poffef-

fions procured from Kings and Princes, at last yeilded to nature in the thirty ninth year after his

eturn to the faid Island : And was buried in

the old Church on the right hand of the Altar by

2131 K.AMBRO

XI. CHAP.

direction of an Angell, a great flame likewise in the light of all breaking forth in the same place. 7. The trub Friters eagerly contend against this and other British testimonies concerning 5: Patrick's being buried in Britany: confidently affirming that his Body repofes in the Church of Downpatrick in Ireland : Whose assertion likewise seems to be confirm'd by s. Bernard; who in the life of s. Malachias a Holy Irish Bishop Writes that S. Patricks body reft in the See of Armagh: accom-panied with those of s. Colombanus and s. Brigide. But this controverly may be commo diously enough composed, as many of the like nature have been, by replying, that some considerable Reliefs of his Sacred Body have been requested by the trish from the Briefains and deposited at Down : Which Relicks have after by mistake been reputed his entire Body : a world of examples of the like errour being exstant in Ecclesiasticall

XI. CHAP.

1. Hengifts victory. 2. 3. Gc. Ella a Saxon imundes Suffex: where be crests the Kingdom of the South-

 7. &c. King Ambre fill marches North-ward against Hengist: Hispious von: and Victory.

o 11. &c. Hengist a Prisoner : sentenced to death by the cruell fentence of a Bier. Hengists son Æsca succeeds in the Kingdom of Kent.

A Free fome years cellation, or at least cis'd between the Brittains and Saxons, in the year four hundred feaventy three Hengis obtain'd an important Victory against the Brietains , for thus we read in Ethelwerd a Ethelwyard. Noble Saxon Friter : The face of eight years being compleat ( after the Battell at Wippedflet) compeas ( atter the pattern at whippething ;
Hengist sogether with his son Esca took up arms;
against the Brittains once more: whose army they
discomstread, and caried away immense spoyles.

This Villery is not expreslly mention'd by any other Hifteriens : but may be conceived to be in generall words intended by Gildes and 5. Beda in this expression, From that sime sometimes the Brittains, and sometimes their Enemies had the Vistory, sill the year wherin the Beda l. 1. 6,16 Mountain of Bath ( Mone Badonicus ) was beferg'd: which was ten years after this combat.

2. In the year of Christ four hundred A. D. 497. feaventy feaven, Hengist perceiving that with his present forces he could make no progres

against

under Brittish Kings. X. Book. K. AMBRO К.А. Ам-The Church-Hiltory of Brittany 215 stus. K:AMBRO BROSIUS. s1 us. him: And, faith Ruchard white, whilf he paffed on his journey, beholding the towns laydwift, the lamentale runnes of Churches, and miferies of the pure people, he could be art refour negative of the pure people, he could be art refour negative of the remaind by his he promised. Admitted your that if he would great him the villary were that if he would great him the villary were supposed sexus, he should refore and rebuild all the Churches defired. A. D. 490 the , faith he , Ambrofine calling bu Capeains K. A. AM- 214 A.D. 487. BROSIUS. tweether, commanded them to decree what thould become of Hengist. Thereupon Eldad Bi-A D. 488. against so valianta Captain as Ambressus, nor yet maintain the Provinces lately given him 11.64 A. D. 407. shop of Glorefter, who was also Brother of Eldel. XII. CHAP. XII. CH. by Pertigern for his redemption, lent for new import filence on them all : and grathing his and greater supplies out of Germany. Where-upon a famous Saxon captain calld Bla, with impor a filence on them all: and guaining his rectin for rage, he thus faid, Though all here prefent had a defire to fet him free, I my felf would cutt him in perces. Why doe you deid, i. 2. S. Briett comes out of Ireland into Brittany , for Relicks : and returns. his three fons Cymen, Plesing and Ciffe , attended with a numerous army and ftrong fleet O effeminat Brittains ? Did nat Samuel a Pro-7. How his pious Vow was approved by God the successe demonstrates, thus relatook fee, and by Hengift directions bended their course to the swattern shore of suffex. 1. THE same year in which Hengist was 1.0.488. phet having taken she King of Amalec prijoner in a battell, cutt him in peices , one limme after ted by Machew of Festminfter : In the year of 4. The order and successe of this expediin a patten, cutt nom in peices, one cumme after another, faying, As thou haft made many Mothers childles, so will I make thy mother childles this day? Doe you therefore deale in the out of Ireland into Britteny , as we find re-Grace four hundred eighty, seaven Aurelia Ambrosia having gathered a great Army of Brittains resolved to provoke the Saxons to a tion is thus describ'd by Henry of Hunting-don: The great Saxon Commander Elle with hu corded in the Antiquities of Glassonbury, and her business was to obtain some Relicks of her aon: Ine great saxon commanuer and nell Sons and neuy furnish d with a firing and well ordered army landed in Brittany at a place call d moft dear and honour'd Patron S. Patrick : for Came manner with this barbarous King , who is Brittains rejuved to provoce the saxon to decombat Marching therefore with his army to the North, he found Hengift with his force beyond Hamber. Who being informed of his approaching, beldly went to meet him, with 40 intention to fle had been his Disciple, and a great admirer of his fancity, which the zealoufly another Agge, and has deprived a world of British Mothers of their children. When he had ornera army sanaea in pristany at a piece cau a Cymen-shore (from the name of Ella's eldest Son:) And while the Saxons were landing imitated. Being in Brittany , she paf'd fome thus fayd , Elded drew his fword , and leading JOIN: ) And white the Saxons were landing from their ships, the Brittains raised a land crys, as which a world of people repaired to them from the places adjacent: And freight a combat years in a certain small Island near Glastonbury. him out of the Citty cutt off his head, fending fest upon his army unawares, an a feeld call a Maubely through which Ambrofius was to paffe, where there was an Oratory confecrated to his foule into hell. Maibely shrough which Ambrifus mas e paff, whom he loyed to find unprovided, But the Buristin King had nested in the American fin Mary and the American fin Mary field. As left the two drivers are more in the fame field. As left the two drivers meeting in good unlikeny order, a ferree bettell was begon, and much blood that on both fields. But et al. All the first finds on the fields. But et al. All the fields preceiving he army to field. But a left All the first preceiving he army to five yound, and that the Britains begon is preceded. In well and Carlo. the honour of S. Mary Magdalen : The Island II. If this relation be true . Eldad fliew'd bezan. The Saxons men of high flature and cou-rage received them politickly, and the Brittains most imprudently fitt upon their enemies, for was called Bekery, or the Little Island. After-ward, having left behind her fcripp, chain, himfelf an unmercifull man, and one who forgott the duty of a Christian Bishop , who bell, and other vestments of her own weaought rather to have mitigated the rigour most impruaente) jest upon inest encouses 307 coming in loofe companies, one after another, they were eafily flain by the Saxons who kep'd them-felves together in close bodies. Thus the Bristians ving, which for the memory of her Sanctiof other mens fentences, then to pronounce ry are there expos'd, fle return'd into fo cruell a judgment, whilst others, who were soldiers too, held their peace. He Ireland , where not long after the rested in which fill came in to and their countreymen. give, ground, and that the Britains legan is preveit, he prifessed field to a turn and a Cair-ground; he prifessed field to a turn and a Cair-coma, now. Cannighors, Box confidering the weakness of the turn a striff, he knew ha sulfifest infiffed in the forest such fitter of his fifteeries. Ambirofish purfued him, and by the way put a the forest all the acoust he found at your a the forest all the acoust he fundamental to the same he found a forest put and deverying gets praif to the control between. our Lord, and was buried in the Citty of therefore little deserves the commendation were fuddenly discouraged by the noyse they heard given him by Pier fer his piery and prudence, which he ill express'd when gnashing his of the defeat of the former. They were all there-2. This is that famous Pirgin for her Pire in fore puts to flight as far as she next wood called Sanctity and miracles venerated by Gods jore puts to jugot as jar as one next wone cause Anderdessege. And its sazans possess the shem-selves of the coasts of suspect lying coward the sea, every day by tittle and tittle enlarging their limits, till the ninth year after their coteeth for rage, he extorted a Caprive Kings Church on the first day of February : On death from an Affembly of foldiers. The Book which day we read in the Martyrologes of of Investive Orations for which the fame Rome , S. Beda and Ado these words , This day Kon . C. Author likewise reckons him among the iscelebrated the Memory of S. Brigida Virgin, who in testimony of her virginity having touch'd ancient Brittish Friters , probably proceeding from the fame fpirit, deserved rather 4. In which ninth year whilf Ella and his the Wood of an Aitar , it became prefently green. to be forgotten, then recorded as in honour 8. As for Hengiff, he fortified his camp as well as he could neer the faid towns Bur fons boldly entred further into the countrey The Her death is frequently affign'd by writers Princes and Nobles of the Brittains mett in arms of our Ancefors. to the eighteenth year of the following 12. Atter this fo fignall a Pillery Ambretronces and Novies of the British met in arms together at a place sell'd Meteredeburn, and fought against the Saxvis. The Pritory was doubtfull: for on both fides the Armies were after a few days , faith Camden , he was fere'd Century. But truer Chronology , faith Bishop fim mindfull of his Vow , call'd together workto come to a battell before his camp , which was men, Mafens and Carpenters, and took care to Fsher, makes her to out live s. Patrick , only fatallto him and his for the greatest part of his repaire the Houses of God which had been defirorthirty years, much empaired and broken : So that each of them army was cutt in prices, and himfelf, being taken ed : and placing in them Preifts and other Clergy-men, he reduced the Divine service to retired back to their own quarers.

5. Mathew Of Wessminster addes that Ella prefener, was beheaded by the Britteins. 9. This battell , faith Florilegus , Was fought the pristine order. And whereforver be found with his Sons were forced to forfake the on the banks of the River Don. And the manany idols or Temples of false Gods, he defac'd them XIII. CHAP. XIII. CH. feild. So that perceiving that he had not thrength enough to make good his prefent ner how Hengift was taken prisoner was the The values Eldel Duke or Confel of Glanfler (Claudiant Eldel Duke or Confel of Glanfler (Claudiant Fitte ) had an earnest define to cope with urrerly our of the memory of men. He was findious witting one of the memory of men. It no just no little of the fifth of the fight of the fifth of 1.2.6c. S. Sophias a Brittish Martyr, and conquests, much lesse to enlarge them, he fent into Germans for new fupplies: till the coming of which he lay still upon the defensive. But after their arrivall he coura-Hengift. Therefore with the forces under his Bubop of Beneventum. command furiously peircing through the Enemies Ignadrons, he at last found him: and laying hold I. Nour English Marryreloge on the four and twentieth of January there is a Marryrelog commemoration of a British Saint and Angle. geoufly continued his progtefle in gaining more territories, till he establish'd a new 13. Hengif being thus dead, his Son Efca fucceeded him in the Kingdom of Kene. He en the fore part of his helmet, with main force he drew him in among his own troops: saying, God ce at last hath fullfilld my defire: It is be who hath ce Bolela. e.g. is call'd oife by S. Beda, who addes that from Kingdom of the South-Saxon: in those parts. Martyr cali'd s. sophias: whose death is affi-gned to the four hundred and ninetieth 6. Whilst King Ambresses in those parts.
forces to represe the Saxons in these Souhim the succeeding Kings of Kent were call'd Oiskings. As for his other Son Otta, in the given m the Victory. Prefently after thu the Saxon: fled, every one bu own way : whom Amyear of our Lord. there regions , Hengift having well fortified brofim pursuing , manfully flew. Offa the Son of Hengift with the greatest numbers fled to Tork: former narration of Florilegia faid to have 1. This s. sophias was the Son of Guilhis Kindom of Kens, took a journey into fled to Tork, nothing can be found of him among the Ancient Frieers. So that small leiem Prince of the Ordovices , or Northwales. the Northern Provinces : where joyning him-But Efca and not a few with him betook them-He undertook 2 Monasticall Profession in 2 credit is to be given to what Modern Hiftofelf with the Pifts and Scots, he took many felves to another Citty call d Aclud. After this Monastery built by himself in the same Citties and towns, before the Brittains brifing bestow'd on him the Province of Pittory Ambrofius took the Citty Caer-conan, Province. It is written of him that he had could oppose him : and for the security of which he entred triumphantly , flaying there fuch devotion to our Lords Passion, that he his new Conquests he built many Castles Galloway in Scotland: fince in those days that made three pilgrimages to Ierusalem to visit

Prevince was not in the disposall of the

Brittains.

the marks and footsteps of it. He had like-

wife a great Veneration to Rome , and those

onely three days.

10. The same Authour consequently

relates the manner how Hengist was fen-

tenced and executed after the fight. After

and ftrong holds:and wherefoever he came

he demolist'd all Churches. Of which King

the second second

Ambressus being informed, he with great courage, as in Gods cause, march'd after

K.Ambro-A. D. 490. Sup. l. c. XIV.CH.

Girald. Can

br.l.i.c.z. D. Povvel

places which had been confecrated by the blood and Marrydom of the two Princes of the Spiller.

At his being there s. Felix, or his Preyet the spiller.

At his being there s. Felix, or his Preman of Ryd blast being daughter of foregame.

The spiller when she can be

the Spiller.

At his being there I. Felix, or his Predecellour S. Simplicine late in the Applitate Chair By Whom he was confectated Bubp of Benevarium. Which see he governed with prudence and Sandity, oili at lat he was flain by an impious Pagen whill the was at the holy Alter celebrating the Myflery of our Redemption.

our Retamptam.

4. This saint sephiat, was by another name call'd Cadeuw, being the fame who gave advice to Saint Harms to forfake a fecular life, as hath been already declared. And he is to be diffinguisff of from another saint Cadeuw, who was an £bber: concerning ghom we shall treat in the year of Graze five hundred.

XIV. CHAP.

t. 2. &c. Of Saint Keyna daugher of Bragansu Prince of Brecknock: and of her Brothers and lifters. 4. &c. The Gests of S. Keyna.

1. No leffe famous at the fame time was the Half British Prigns Saint Keyna, whole death in our Marpyralage is likewife placed in the fame year four hundred and Ninery, Hullfreish he was for the Birth, being the Daughter of Braganus Prince of that Province in "seler which from him was afterward called Bretzpackhire: but more illustrious for her zeale to preferve her chaffir, for which reason the was call'd in the British language Keynagre, that is, Kynn the Virgin.

2077. (Juna 1)2. Agron in 1867.

2 This Prince Braganus, or Brathanus, the Father of Saint Kynn in failets have had wrelve fors and newlow daughters by the Lady call? Mercella daughter of Theodaric fin of Tethphali Fennce of Garbmatrin, the fame regiment and afterward Breensek. Their first horn San was saint Canes, of whom we shall feeak cre long. And their delight daughter was Cladus who was mather of Cadons by Saint Ganley a Haly King of the Suebern British. The feewed daughter was Medicia the Mather of the Saint Canes, and the saint Canes of the Saint Canes, and the saint Cadons by Saint Ganley a Haly King of the Suebern British. The feewed daughter was Medicia the Mather of the Haly Arch-Bibby Saint Paucid. This writes Cappered, neither doth he mention any other of their children besides S. Krine.

3. But in Giraldus Cambrenfis another daughter is commemorated call'd sainst Almedia, of whom more will be laid preferrelly. And David Purel makes mention of a fifth named Tydavil, who was the wife of songen the 500 of Cadel Prince of Powin-land, and mother of Brethmail frinamed Scibres, who leve Ethilip day of the Novethombers.

4. Concerning the Halp Pirgin Jaine A.D. 98 Kyras we find this Narration in the Carte theore of her life extant in Cappeare: the form of the life extant in Cappeare: the same of Royal blood bring dampher of Bragons. Sixtyne was of Royal blood bring family her in many Noble perform family her in the same of the same o

is Kynn the Frigin.

At length the determined to frifake her country, and find out fine defert place where the might attend to Controllation. Therefore, the might attend to Controllation the required for journey beyond Severn, and their meeting the interest place, whe made to be required to the Frince of that country that the might be permitted to frome God the former of the first that the first place did for first with feepont; that neither men mer beight could unabatte in the place did for first with feepont; that neither men mer beight could unabatte to the place did for first with feepont; that the first truff was in the name and affishance of Minghy of the a sirve all those possessions beautiful mighty only, a sirve all those possessions and the name and affishance of Minghy of the sirve all those possessions were

one of that region.

A strongon the place was granted to the
stely prigns; who prefeatly preferring her
felf in fewent proyer to God, detailed him
fewent proyer to food, detailed him
to change all the frepents and vipers there
into hear. And so this day the fluet in
the Rigin dee refindle the windings of
scrypts through all the fields and willages, a
f they had been framed fo by the hand of the

ongrover.

7. Our learned Camden in his diligent for the country, being a part of settled this country, being a part of settled this country, being a part of settled this country, being a part of set welfern bank of Avon is settled the town of Camsham. Some are of spinus that is wanted for some Konna a magh sely British Virgin who according to the credshow person of former age is believed to shoot town of former age is believed to shoot town of settled spinus. He was a settled spinus settled spinus the create settled spinus settled spinus the country settled spinus of spinus to the country settled spinus of spirus of spirus settled spinus a spirus is the sourcer spissessing a settled spinus a spirus is the sourcer spissessing a settled spinus a spirus is the sourcer spissessing a settled spinus a spirus is the sourcer spissessing a settled spinus a spirus is the sourcer spissessing a settled spinus a spirus is the sourcer spissessing a settled spirus a spirus is the sourcer spirus and the end of the spirus spirus and the end of the spirus spirus and the end of the spirus spirus and the end of the spirus s

8. But let us profecute the life of this leafy tryin. Many years being float by her fapa in this filters place; and the fame of her sandily every where dawniged, and many ornaries built by her, her Nophew Saint Cadac performing a pilgrimage to the Mount of saint Mothed, metr there with his life fad. Mant saint Kopas: at whose fight he was replicabled with great 19th. And being defined with great 19th. And being defined to him for the region would not perform the with great 19th. And being defined to him the saint Kopas at the work country, the inhabitants of these regions would not perform the saint fame of the region would not perform the saint fame of the region of the saint would not perform the saint fame of the saint would not perform the saint fame of the saint would not perform the saint fame of the saint fame to the performance of the saint fame of the sai

E A. AM-

28.081 US.

A.D.490.

K.Ann

under Brittish Kings. X. Book.

k. 2

K. A. And BROSIUS. A.D. 49a

XV. CHA

hilleck fested at the fost of a high mountain
the made a listle habitation for her felf; and
by the propers to Gid abstand a figure three
to flow out of the earth; which by the merst
of the Kolly Frigin afferded health to diversing
firmities.

(Le. O

9: But when the time of her confummation approached, one night she by the revelation of the hely Ghost fair in a vision , as it were a fiery pillar, the base whereof was fixed on her bed: Now her bed was the pavement from'd over with a few branches of irees. And in this Vision two Angels appear'd to her one of which approaching reffectfully to her, feem'd to take off the fack clouth with which she was covered , and instead thereof to pute on her a smock of fine linnen , and over that a sunick of purple, and last of all a mancell all woven with gold. Which having done, he thus (and to her. Prepare your felf to come with w. that we may lead you into your heavenly Fathers Kingdom. Hereupon she wept with exceffe of isy and endeavouring to follow the An-gels the awak'd , and found her body inflamed with a feaver , fo that she perceiv'd her end was

10. Therefore finding for her Nepher saint Culaims, the fight of him: This is the place above all athers believed by mee: Here my memory thall be perpetuated. This place I will offer which in five it is may be permitted mee: Mad I am affared it shall be permitted mee. Securify our Leaf had genared mee this place as a certain inheritance. The time will come when this place that be inhabited by a finful people, which netwithfunding it will violently you out of this flat. My Temb shall by a long time unknown: till the coming of their people whom by my people; I shall bring historic them will I provedle and defend, and in this place thall the name of sour farth be belieff for your best of the same of sour farth be belieff for your her meet over farth be belieff for your her meet the place that the

name y an trans occupie, ye voir.

"After this, here finds being ready to depet on the beds, the fail and familing before her a trup of heavenly. Angles, ready spilled to receive her faile, and to trensport in without any fear or danger from her spiritual Enemies. Which having rold to those who fload by, her kilefild faile was freed from the prije of pier beds with enough rold to those who fload by, her kilefild faile was freed from the prije of five beds was the eighth day before the leds of Olibert, In her displains to the fail failed and was all of a right colour: and so fiver a fingrancy proceeded from her Sected Freezing-boy, that trifly this mer person thought themselves in the iny of Paraduce, S. Calcule whered her in her was Order try, where for many years the halled a most bis merital chit, were acceptable so God,

t. 2. Of S. Almedha lister to S. Keyna: and strange things happing on her solemnity. 3. Of her Brother Saint Canoc: and his

X V. CHAP.

4. Of Saint Clitanc King of Brechnock: and Martyr.

TO the Gests of this Holy Vergin Saint remains in ancient Monuments concerning her lifter Saine Almedha, her Brother Saine Canocim. There are, faith Giraldin Cambrenfis , difterfed through feverall Provinces of Cambria many Churches illustrated by the names of the Children of Braganus, Of thele there is one feated on the top of a certain hill in the region of Brecknock , not far diffant from the principall Cafile of Aberhodni ; which is called the Church of Saint Almedha: who reieffing the mariage of an Earthly Prince . and efousing her felf to the Eternall King consummated her life by a triumphant Martyrdom. The day of her folemnity is every year celebrated in the same place the first of August : Whereto great numbers of devout people from far deffant parts use to affemble, and by the merits of that Holy Virgin receive their defired health from divers infirmities.

2. One effectall thing woully harning on the folemnity of this Bleffed Virgin , feems to mee very remarkable. For you may oftimes fee there young men and maids fometimes in the Church, Cometimes in the Church-yard , and Cometimes whilst they are dancing in an even ground encompassing it, to fall down on a sudden to the ground at first they lye quiet, as if they were rapt in an Extaly : but prefently after they will leap up, as if possessed with a frenty, and both with their hands and feet before the people they will represent what seeper servile works they unlawful. by performed upon Feaft-dayes of the Church. One will walk as if he was holding the plow; another as if he were driving the Oxen with a goad, and both of them in the mean time finging some rude tune, as if to ease their toylerone will all the trade of a Shoomaker, another of a tanner, a third of one that were finning. Here you may fee a mand bufily weaving, and expressing all the post-ures usuall in that work. After all which being brought with Offrings unto the Altar, ou would be aftonish'd to fee how fuddenly they will return to their senses again. Hereby ,through Gods mercy, who resorces rather in the conversion then destrudion of Sinners, it is certain that very many have been corrected and induced to observe the Holy Feafts with great devotion.

3. As touching their Brother Saint Canoc, the fame of his Sanfarty was most eminent among the silvers. His name is configned in our English Marryrologe on the eleaventh o

Anglatt.Fc

II. Part.

c

February :

				K. A. AM-	under Brittish Kin
~	218 The Church-Hit	tory of Brittany	K.Amprosius.		the Saxons at the Hill call'd Badonicus. Con-
.Ambro-	218 The Church-III			A. D. 49?	sorning which Saint Beda thus Writes : The
ius.			A. D. 493.	nede (.1 . c .: 6	I nower me conducted by their tamous King Jim-
		und to the walls, they follow'd them at their			brofin take courage, and provoking the Victo-
A. D. 491.	have flourish'd in all vertues about the		1		Cavane to combat, by the Divine Javour
,,	year of Christ four hundred ninety two.	ac'ks.  3. By this means the Saxons were a long time			Louised a Victory over them. After Which
	year of Christ four hundred be referd that		1 1	•	la la nucreine lamerimes che Saxons I
	To him most probably to much ( Torques )	made of them : Till at last they were compelled	1 1		gett the upper hand, till the year forty four
	which is reported of talle him . \ Which the	made of them : Till at tall they the while	1 1	1 23	after their arrivall in Brittany , in which the
	of S. Canane ( 101 10 He canan a from to be a pre-	to divide their Army into two parts, that whilf	1 1	-	Saxons were befored on the Mountain call'd Ba-
	inhabitants of that the land wertue : infomuch	one was employed in expugning the City, the	1		doniem, and a great flaughter made of them
	cions Relick and of wonderful vertile		1	68	This passage saint Beda transcribes out of
	cious Relick and of wonder in a testimony by Oath, as when any one is to give a testimony by Oath,		1 1		
1				Gil!as deEx	our Brittish Historian Gildes , who in the end
·	presume to commit persury.  4. Our Martyrologe also among other			cid.	of it addes these words , This was the year
l .	4. Our Martyrelege allo among death				of my Nativity.
l	Saints of this time commemorates the death			Pohd Fing	1. This Mountain is by Polydor Virgil in-
Martyrol.	and Martyrdom of a King of Breeknock in Seath				
Angl-19.408	and Martyrdom 012 King of Better				River Tefe (Athefis) runs , between Yorkshire
	teeth day of surely, in the year of Grace fourhundred in two Concerning whom				and the Buhoprick of Durham : There the Sa-
1	fourhundred at two. Concerning whom	where a most Noble Citty had been seated, migh	ır (		were were allembled , expecting great supplies
1	we read in Capprave that he was a Prince very				aut of Germany : But being encompais a by the
1	observant of peace and instice among hu subjects:		7		Briceains by whom allo the Sea-cialts were
1					a awarded the Sarons breis d with Want
Ap. Capgr.					of nevertians were forced to come to a battell , in
in Elitane.		dinate to the Count of the Saxon-shore	in i		which they were with great flaughter putt to
1					Airle.
1				Housing!	Henry of Huntingdon acknowledges in-
1					denuously that he was utterly ignorant
1	the publick affairs of these times between				where this Mountain Badonicus Was leated.
1	the Brittains and Saxons.			(min is	Rut Canden with very great probability
1	the British ====			Semer fetal	makes the territory of the ancient Cuty of
1				340)	Bath in Somerfetshire the Scene of this battell
					and victory. which Citty faith he is by Ptolo-
1	XVI, CHAP.	There now only remains a great forest, ca	li d		my call'd (Tofata Oiena) Hett Waters, by An-
XVI. C	H. AVI. CI.	by the Saxens Andraeds vald, and by the B	rit-		toninus (Aqua Solis) Vacers of the Sun , by
1		tains Coid Andred , which continues the ne	me		the Brittains Caer-Badon , by Stephanus Badi (4,
1	1. 2. 3. The erection of the Kingdom of the	of Anderida , anciently seated near it , is	ida		in Latin Bathonsa , and at this day by is Bathe.
1	South Sax ons.	of Anderias, animity june	i		This Citty about the forty fourth year after the
	4. Of the Citty Anderida.	Camden. 5. About this time King Ambrofit	s is Hemmi		coming of the Saxons was by them befeig d. But
1	4. Of the City American Bismed	faid to have come to the Mount of	Cm- A. 19.4		the Varlick Prince Arthur coming upon them,
	5-Two Metropolitans confituted.	bri near Caer-caree ( Now called	Sa-		they were forced to resure to the Mountain Bado-
1		bri near Caer - carer ( 100 canto	ufly		men, where after a long and desperate fight they
4. D.49	. IN the year of Grace four hundred	lifbury ) where Hengist had treachero	om Cappier.		were opercom, and great numbers of them flain.
- 1	ninety one is placed by our best Hi-	flaughtered to many Princes : for wh	Chiase.	1	The feems to be that Mountain which is now cal-
	foreans the beginning of the Lingdom of the	he intended to raile a famous Me	200		led Bannefaown, at the foot whereof is feated a
1	foreans the beginning of the and on a fudden south-saxons: which as it began on a fudden	ment. There also he is fayd to	inel.		lea Bannejaown , at the jost wherety w junta
1	and more timely then the reft, fo was it	constituted two Metropolitans,	27		little village called Batheftone, where to this day
- 1	and more timely then that fayled, and the	Samples at Terck, and Same Dubisin	" "		are seen rampires and trenches the Marks of a
- 1	likewise the hist rad the Christian Faith	. 11 Caer-le on.	- 1		Camp.
1	The manner how this New Kingdom wa	s	- 1		4. We are not yet fo to afcribe this victo
	The manner now this The general of Hun	-	- -		ty to Arthur, as to exclude Ambrefine from
			1		his flare, to who s. Beda principally afcribe
Huntin	globs tingdon: 2. Then began, faith he, the Kingdom	f II	1		it. Kin Ambrofiss was the Conductou
1	2. Then began, lattle time held, and admi	XVII. CHAP.	XVII	Ca.	in cheif of the Brittish Army, under whor
1			1		Arthur his Nephew, being Son to his Brothe
ı	recruits out of Germany, fo that being confide	st		100	Wiber-pendragen, was a Captain & principa
1			is the	Treil	
ı	of his forces, he in the thirty and faft if the Roman Emperour Anaftaft	Hill Badonicus : where that hi	ll was		present Brittuh affaires, King Vortimer ven
ı	of Hengist , the Roman Emperor Cut	m   C   Danson	i		Jatally taken away, the strength of the Britta
1			attell:		withred away, and their hopes were diminish
- 1			P		And they had affuredly falln to ruine had n
-			INT D.		Ambrolius succeeded, who alone remaind of t
. 1			1		Reman flock, and after Voreigern was Monark
*			1		the Kingdom. He by the affistance of the warl
1		· 11	0:1		Prince Arthur represed the haughty Sax
- 1		II	ection 41	0. 493-	fivelling with pride of their conquests.
- 1		Calin Nam Finadem of the	South-	Id.	b. 5. Thuis that Arthur , faith the fame !
- 1		le illustrious for 2			
1			againit		II. Part.
1	the affault, and turn the system But the Brittains being more nimble, quic	() : ( · · · · · · · · · · · · · · · · · ·	\		

under Brittish Kings. X. Book.

And they had affuredly failn to ruthe had not

Ambrosius succeeded, who alone remaind of the

Roman flock , and after Voreigern was Monark of the Kingdom. He by the afistance of the warlick

Prince Arthur represed the haughty Saxons

So Thu is that Arthur , faith the fame Au-

210

K. A. AM-BROSIUS.

thour, concerning whom the Brittains to this day D. A. 493 report and write fo many trifling facles APrince furely worthy to be magnified by true Hiftory, and not to be made the Subject of idle dreamers:

fince he alone by his admirable courage first ain'd his declining countrey , and incited the minds of the Brittains brogen with many calamities , to

resume new courage. 6. One particular concerning this Prince, is related by the fame Hifterian , and moth pertinent to the delign of our Hiftery. In the confiding in the protection of our Beffed Lady, who e Image be carred fow'd in bis arms purt to flight and flew no fewer then nine hunared Saxons. And that it was his custom afterwards to make use of these sportual arms is confirmed by other ancient Fritage; For Henry of Huntingdon teltines that in a combat neer the Caffie Guinnion the fame Prince carred the image of the Bloffed Mary Virgin-mother of our Lord on his shoulaers : and that whole day by the power of our Lord lefus , brift and his hol; Mother Mary , the Suxons were pute to fleght , and great numbers of them persond, Floritegus likewife fays that Prince Actions sheet, in which was painted the Image of our Lawy, whom he often call'd to mind , was named Friamen Lastly the fame Fetter addes , that in a certain battell

Huntingd.l.1

Archur drawing forch his fivord Caliburn, 1. vo- Id. ib.

XVIII. C

XVIII. CHAP.

ked the name of the Bleffea Progingand with great

violence peircing into the mult of the Enemies

troops, at one blow flew whom joever he touch'd

with it: Neither did he give over till he had flain

eight hundred and forty of his enemies with his

1. The Apparision of S Mubael on Mount Garganus.

2 3 Gc. Of S Richard the first converted Saxon: His voyage into Italy : where he is made Bubop of Andria . Hu Gefts : Hewas prefent at the Confectation of the Church built to S Michael.

A Bout this time there was a wonder-ull Apparition of the glorious Archangel S. Michael on the Mountain Garganw in Calabria, the Memory whereof is co-lebrated anniversarily by the Catholick Church on the eighth of Mry. The commemoration whereof challenges a place in this History, because a Holy Biship born in Britisny was prefent at the confectation of a Church built by occasion of the faid Apparition, The name of this Saint was Richard Bishop of Andria a Citty of the fame Re-

2. His name flrows him not to have been a Brittain , though born in this Island, For he was descended of Saxon parents, having

K. A. AM-

BROSIUS. been the first of that Nation recorded in our Ecclefiafticall Menuments to have been gained to Christ, not long after their entrance into Brittany, before, an open hostility broke forth between the Nations. 3. Concerning him we read thus in the Ecclefiaftical Office of his Solemnity in the Church of Andria: Richard, by Nation an Englubman , was born in that Ifland of illustrious parenes in the year of Grace four hundred fifty five , at which time S. Lee the first governed the Church, and Marcian the Roman Empire, when Ateila infefted Italy. He is here improperly call'd an Engluhman : for though the Angli were at that time in Brittan, and probably S. Richard was descended of a family of that particular Nation, yet many yeares pals'd before the Island received from them the appellation of England. 4. The faid office further profecutes the LLid. Narration of the piety and innocence expresfed by this Same even in his tender years : how averse he was from wantonnes and luxury incident to that age, wholly giving himself to reading of Holy scripture, converting with men of learning and vertue, &c. infomuch as he gained not only fervent love from his parents, but veneration from his companions and strangers. But because the following wars, and especially the Idolatrom Rites of his countreymen the Saxons, furious enemies of the Religion to which our Lord had call'd him, were a hindrance to his free progress in piety, there we further read how he was miraculoufly invited to forfake his countrey, and to depart ino haly : For thus it follows in the faid office, whilf the Bleffed S. Richard was afiduously intent on his devotions and prayers to God, there appear'd to him in fleep the glorious Apostle S. Peter, commanding him in the name of Almighty God to take a journey into Apulia, and there to preach the word of God to the Anand there is prease the nora of water the Andrians: That he should not apprehend the length of the way, or the threatings of insidels because user Lard would be present a flish him. Having said this, the Apple vasubed. And S. Lichard being awak'd from fleep immediatly rofe, and cafsing himfelf before a Crucifix gave humble thanks to God and 3. Peter for this Vestitation. The day fellowing he for food his Brethren, who were perfons of power and commence, and taking leave of his dearest freinds, began his journey notwith. flanding their importunity to detain him. Being arrived at Rome, he address d himself to the Holy Pape Gelasion , and declar'd what com. mands had been in a Pifien impord on him by manus nau veen in a ripon impo a on nim by the Holy Apolle; thereupon beforehing him that with his permission and blessing, he might gue to Andria, there to fullfull the Ministery death, commemorated in our Martyreloge gue to Andria, there to imagine the damper's enjoyed him. Gelasius hearing this day evently regore, and observing the venerable aspect of 3. Richard, together with his gravity, ordained him Inthop of the Church of Andria, and commanded on the Ninth of April. him that whither fever he went , he should preach the Goffell of Chrift : and this dane, kif-

K. A. AM-

220

The Church-Hiltory of Brittany fing the holy man, he gave him his veneaution.

6. Through the whole course of his journey S. A.D. 491 Richard accordingly preach'd the word of God . and by many miracles and cures wrought on the fick converted many to the Faith and worship of the true God : tell at length he arrived at Anene true coa : rue at tengan ne arrivea at An-dria. There before the gate of the Citty he faw a blind man, and a woman bowd and contradted together, both which beggd an Alms of him. Thereupon he began to expound to them the Word of God, erc. and perceiving the blind man to be devoutly attentive to his freeches, he faid to him: If thow wilt beleive in lefus Christ and be baptis'd, thou shalt receive thy fight. Who answer'd, I beleive in Iesus Christ whom thou preachest, and I beg that I may be baptis'd. Af-foon as this was faid, the Holy man with his hands making the fign of the Crosse upon the blind mans eyes, he immediatly recover d his winu mans eyes, ne immediatly recover a his fight, and casting away the staves which had help'd him in walking, he gave due thanks to God and to S. Richard, by whom he had been enlightned. As for the woman , when she faw this miracle, she likewife was converted : and S. Richard feeing her Faith , took her by the hand, whereupon she presently rose up fireight , and Walking cryed with a loud voyce, There is onely one most high God , who by his good fervant hath made mee whole As thefe clamours of the woman the greatest part of the Citty met together , and attending to the Holy Bisphops preaching were in a shore sime converted , God working many other Miracles by him : and having broken down all their Idels , were baptis'd by him.

7. Not long after this there follow'd the Isia. forelayd Apparition of S. Michael to the people of Siponto, who commanded them to erell a Chap-pell there to his name: This they fignified to their Bishop Laurentine, and he to Pope Gelafins , defiring his advice, what was to be done. His anfiver was , that such being the will of the Blessed Are angel, a Church should forthwith be built. And that this should be executed by the Holy Bishops, Laurentim of Sipento, Sabinus of Can-nusium, Pelagius of Salapia, Roger of Canna, and Richard of Andria.

8. Then follows a Narration how the two Itid Holy Bishops Roger of Campia, and Richard of Andrea performed their journey to Sipones " on foot with dayly fasting, toylforne labour, " and incommodity from the burning heat of the sun. Which incommodity on their | cc prayers was miraculously remedied by the flying of a mighty Eagle over their heads, "
which shadow'd them during all their journey to Siponto. At their arrivall they executed what had been enjoyn'd them, as we read in the publick office of the Church. To conclude, no more doe we find recorded of this Hely Bishop, but his holy and happy

under Brittish Kings, X. Book.

K. Vter-PENDRAG

A.D. 498

XIX. CHAP. 1. 2. 3. The coming of Cerdic the Saxon, founder of the West Saxon Kingdom.

K.AMBRO-

A. D. 494.

хіх. Сн.

K.A. AM-

1. IN the year of Grace four hundred nine-ty four a third Noble German call'd Cerdie arriv'd in Brittany. For having heard how by the valour of the Saxons two Kingdoms had been there erected, he resolv'd to pretend likewise for a share in the spoiles; being a man of high spirits, and noble defcent, as having proceeded from the stock of Feden, one of the German Gods.

2. His coming is thus describ'd by Henry of Huntingdon : In the forty feaventh year after the first coming of the Angli, Cerdic and his son Centic, attended with five ships, arriv'd in Brittany, and landed at a place afterward call'd Cerdic shore. The same day great multituds of the Brittains meeting, fought with them. The Saxons having ranged their forces in order flood immeveable before their thips. The Brittains boldly fee on them , and then retired , but were not pursued by the enemy , who resolved not to quie their place. Thus was continued the fight, the Brittains sometimes charging, and then retreating, sill the nights darknes fever'd them. After which the Brittains having experience of the fencenes of thefe new-come firangers , departed : fo that neither fide could boaft of a Viltory. Tes this advantage the Saxons had, that they took possession of their enemies there, and by little and listic enlarged their conquests along the Sea

3. Their landing was in the Province of the Icen, comprehending suffelk and Nor-fulk: yet there they fetled not. But marching through the Island, they came into the Veftern parts, where in time they crected the New powerfull Kingdom of the Veft-Saxons.

XX. CHAP.

2. de, Pafcentius a Son of K. Vortigern comes with forces into Brittany : And contrives the murder of K. A. Ambrofim. But is flain by K. Viber. S. Viber overcomes the Saxons.

HE Brittains though they had feen their Illand thus difmembred, and on all fides oppress'd by barbarous enemies, yet fuftained a greater dammage by civill diffentions, rais'd by a son of the late King Versigern call'd Pascentius, who in the end trea-cheroully deprived them of their Noble King

2. This Pascensius after the death of his Father Vortigers feing the minds of the Brittains, out of hatred to his Father, inclin'd to Ambrofius, fled into Germany : where he remained severall years endeavouring to gather forces sufficient to place himself in the throne of his Ancestors. At length in the year four hundred ninety fix he came, faith Florilegus, with a powerfull and well furnish'd Army, and landed in the Northern parts of the Island, intending to revenze his own and his fashers injuries upon Ambrosim. Who upon news hereof gashered likewise an Army, and march'd freedily to meet him. Shortly they came to a bat tell : in which Pascentins was overcom and forc'd

3. His refuge was into the countrey of the Scotts, where again recruiting his army, he return'd to try his fortune once more against the Brittains. But hearing that Am brofins lay fick in the Citty of Fincheffer , he thought it best to work his revenge by treafon, rather then open force. Therefore by giits and promiles he hired a certain Saxon call'd Eopa, to fain himfelf a Phyficion and a Brittain, and by that means to attempt the murder. Who under this feigned shew, and with a pretence of great piety and affection to the King being admitted, mingled poyfon in a potion administred to him, of which Ambrosius presently dyed in the one

and thirtieth year of his raign.

4. But Pascentine did not long enjoy the fruit of his Treason : For Veher-pendragon the Brother of Ambresius, who during his Sicknes was Generall of the Brittish forces, marching against Pascentius, in a battell slew him and all his Captains that came along with him, over whom he obtain'd a fignali

5. The year following, faith Florileons Viber the Brother of the late King Ambrofius came wish haft to Finchefter, and calling an A fembly of the people and Clergy of the Kingdom, took on him the Crown of Brittany, which is faid to have been fet on his head by the Holy Buhop Dubritime. And calling to mind how the year be fore a Comet had appear'd of a wonderfull magni sude, darting forth onely one beam, at the end whereof was seen a globe of fire shaped like a dragon, out of whose mouth proceeded two beames . one reaching to Gaule, and the other shooting towards Ireland, which ended in seaven leser beames : For this reason he commanded two Dragons to be made of gold like to that which had ap pear'd : One of them he gave in oblation to the Church of Finchester : the other he caried with him , placing it in every combat in his Enfign: And from that time he was call'd in the Brittish language Veher-pendragon. And hence it is that so this day our Kings in their warlick expeditions

cary the like Enfign. 6. But Veher had no fooner put on his crown , but he was forc'd to exchange it for a Head-peice : for as the fame Authour relates , Eska the Succession of Hengist and his

XIX.

XX. CH.

K. VTHER. PENDRAG. A. D. 500.

#### The Church-History of Brittany 222

Son Offa attended wish a mighty army of Saxons

invaded the Northern Provinces of Brittany , and

defired all the Munitions between Albany and

Tork. At last when they attempted the seige of a City called Alcland, Pther-pendragon came

a City can a neima, rener-penaragen came upon them with all the strength of the country, and entred battell against them. The Saxons mansally resisted, and in the end compell d the

Brittains to fly as far as to amountain calld Danet,

which they fees dupon, as a place of refuge, being fo difmay d, that they scarce knew what they did. But at last they resolved upon a grudent exploit,

which was to fest courageously upon the enemies by night. Thudefign they executed prosperously.

For the Saxons being the unexpelledly invaded,

Carce rendred any combat at all , but were usterly

routed : and Offa and Eska were taken prifoners,

whom the King caried with him to London, where

he caus'd them to be kept safe.
7. That which follows in Floritegus tou-

ching King Vibers love to Igerna wife to Gorlo Duke of Cornwall, on whom he is fayd to

have begott Arthur, with many other Fables

repugnant to all order of time, are not

worth the exercibing : In the narration of the Gest; of Arthur wee shall follow Filliam

of Malmsbury , a far more authentick Guide

then Geffrey of Monmouth. By him we are

informed that Arthur at this time was of a

full ripe age, and by his affiftance King Ambrosius had repress d the saxons.

XXI. CHAP.

1.2. de Of S. Gunlem , a Brittish Prince

and his Tutour S. Tathai.

and Hermite and of his Son S. Cadoc

g. Of S. Dogmael : and S. Bernach , Brittish

10. Of S. Finguar , an Iruh Saint in

1. HE year of Grace five hundred is in

with the death of s. Cader , not the Martyr firnamed septias , but the holy Abbet, Son

of Gunlam Prince of the Southern Brittains ,

and of Glades , or Gundales a daughter of

Braghan who gave the name to the Province

of Brecknock of whom we have already

our Ecclefiaficall monuments mark'd

when he came to years of understanding h.D. 500 tion, then enjoying his Principality to be ex-

4. He had for his Mafter and directour in the way of Piety a learned and holy man, famous in that age, called Tathai, who liv'd a folitary life in all aufterity among the mountains in Southwales, till he was invited by Caradec Prince of that Province to live coenobitically, and to institute young men in learning and piety, at a Citty calld Venta Silurum in the Province of Monmouth: Thich Region , faith Camden , from that Citty Venta was by the Brittains calld Guent : And as wee read in the life of Tathai a Brittish Saint , it was as an Academy , dedicated to the fludies of listerature, over which was President the faid Tathas , invited from his folistude to that employmene by King Caradoc the Son of Intrim. Thu

5. Vnder fo worthy a Mafter s. Cadec made

6. Thus both the Father and Son contemning the world, liv'd in it to God only, and Cadoc , desiring the charity of a visit from them. Who came and comforted him : and after he had received the Holy Communion for a Viaticum and day of his confummation is celebrated in

7. Concerning his Son S. Cadeem, it is further related there , That he dayly fuffain'd a hundred Ecclesiaficall perfons , as many Fidores, and as many other poor people, befides firangers which frequently suffeed him. For chough he was an Abbot, and had man Monks under his Government, jet be referved a portion of his Fathers Principality, to be charitably distributed to such as had need. Now we are not to judge that hereby this Hely Abber did trangreffe a Monaficall Profesion, which forbids Propriety in temporall goods : for in the distribution of them he only exercifed a pious Procura-tion, as he did in other Goods of his Monastery.

pos'd to the tentations and viciflitudes of

office Tathas executed with great commenda-tion, and there built a Church.

wonderfull progresse in vertue and picty and himself became a Guide in a spirituall life and Father of Monks. For which purpose he also built a Menastery, which was calld Lancarvan, from an admirable accident in the building of it, in which (faith Harpsteild) he employ'd wild Hares , which became jamiliar, interna obedient and serviceable to bim.

dyed happily, And as touching the death of s. Gunlaus the Father, wee read thus in Capprave : Then the end of his dayes approch d, he fens to S. Dubricims who had been Buhop of Landaff, (but now had translated the Bishoprick to another place ) and to his Son received the Holy Communion for a Pateriam and defence of his fuel, be departed to sur Lord ine fourth day before the Calenda of Appril. He was homourably bineed a and a the fepacher. Angel were often feen, Siek perfons of all information coming thinber, and impleming his interesting were headed, and glorified Gold in his Saint. The out Martyrologe on the twenty ninth of Manual March.

K. VTHE

K.VTHER-

DENDR AG

A. D. (01.

under Brittish Kings. X. Book.

8. He dyed with a great opinion of San- 11

City in the Province of the Ordevices, and

there was held in high veneration among

the Brittains. For Harpsfeld testifies that a Church was crested to his honour among the Dan-

monij: at a place call'd Corinia which to this day

conferves he memory. The year wherin he dyed is uncertain: But fince s. Dubritim is

recorded to have been present at it, it could

nothappen fo late as Harpsfeild places it. In

he ancient English Martyrologe he is comme-

norated on the four and twentieth of Fe-

9. In the same Martyrologe are recorded

the names of other British Saints who dyed

bout the year of Grace five hundred: Among

the rest is named S. Dogmael, called also by the Brittains, S. Tegwel, illustrious for his

great vertues, his Sanctity and Miracles. A

famous Abbey in Penbrockshire took its name

romhim His memory is celebrated on the

four-teenth of June. There likewise on the

jeaventh of the Ides of April is a comme-

moration of s. Bernach Abbot , a man of ad-

mirable San .. ity : Who in devotion made a

journey to Reme , and from thence retur-

fame of his piety and miracles,

terbury.

bours.

XXIII.C.

ning into Brittany, fill'd all places with the

10. The same year likewise a famous trish

Saint and Martyr , call'd S. Finguar is recor-

ded to have dyed. He was the Son of Clicen

a Prince in Ireland : Who to enjoy a com-

modious vacancy for contemplation, is faid

to have retir'd into Cornivall, where together

with many others he was flain by Theodorick

a Prince of that Countrey. His life is found

written by S. Anfelm Arch-buhop of Can-

XXIII. CHAP.

1. Esca King of Kent, escapes out of prison

2. New forces arrive from Germany to Cer-

The Scottub Kingdom of Albania ere-

A sea the son of Hengist who had been taken prisoner by Viber-pendragen,

was confind at London : Who yet shortly

after escap'd out of prison, and return'd to

his kingdom of Kene: Where being not like

his Father, of a stirring spirit, he contented

himsels with what his Father had conque-

red, enjoying quietly the fruits of his la-

2. As for Cerdicine who landed in North-

filk, after some years stay in those parts, he

in the year five hundred fought a more com

modious Seat in the Weftern parts of Britta-

dic at Portfmouth

223 PENDRAG

Germany for new supplies: so the year fol-lowing there arrived a German captain call'd A.D. 10 Port, with his two fons Bleda and Magla in two great flips furnish'd with fouldiers-who landed at a haven from him call'd Ports-

fler. And Henry of Huntingdon adds , that this | Huntingd. 3

am en. in

hapned in the seaventh year after Cerdicise his first coming. Moreover that upon his landing , a great clamour fill'd the whole Province : Infomuch as the Brittsh Governour and the whole

multitude with great boldnes, but without order Get upon the Saxons , and were prefently difters'd by them. 3. This year likewise whilst the saxons

mouth , clough Prolomy aftirms that the an-

cient Name Of it, was (Alulu unas) the Great haven or port. Thus writes Mathew of Westmin-

dayly made a progresse in the Southern and more fertile Provinces of Brittany, the Scotts in the North layd a foundation of their New kingdom at the foot of the Mountain Grampine, which was call'd the Kingdom of Albany. For fo we read in the Annals of Tegernac and is Friter, cited by Bil op Viber, where it is f. favd, that Fergus the Son of Eric, with a Nation call'd Dalraids (or Dalreudins) possess d them-felves of a part of Brittany. And Camden likewhile writes, That Fergus the Son of Eric of the feed of Chonare was the first who took on him the Tisle of King of Albany from Brun Albain to the Iruh Sea. And the following Kings of the seed of Fergus to Alpin the Son of Eschal raign'. in Brun Albain This Nation , faith S. Beda, were call'd Dalreudini, from Reuda, under whose conduct they first came out of Ireland.

XXIV. CHAP.

XXIV. C.

A.o. 105.

1 2. &c. Of S. Petroc : His Gefts : And of S Coemgen. 8 9 Translation of the Relicks of S. Petroc

A S from Ireland many Holy men Jought a retreat for their devotions in Britiany : fo there were not wanting some who from the same motives were induced, especially in these tumultuous times, to retire out of Brittan into Ireland, Among which Bishop Fiber exemplifies in S. Petroc, who being a stranger born in Brittany lived in Ireland, where there was recommended to his care and instruction a youth of seaven years old call'd Coingen or Kegnine; to be by him educated in learning and piety. Which

2. S, Petroc was by Nation a Cambrian ( not a Cimbrian , as by mistake is set down in the Gallican Martyrologe. ) He was born of Princel parentage in Wales : and faith the authour o. his life in Capgrave, from his infancy he did fowell imstate the Fasth and vertues of Saint

of S. Meven.

Coemgen was afterward Abbot of Glindelac. my. And being with his prefent forces un-able to establish a kingdom there, he sent into Peter the Prince of the Apostles, that his name

XXI. CB

2. His Father Gunlem by divine vocation, growing weary of the world, built a Church. faith Capprave , where he began to live in great tath Capprave, where he began to lave in great abdimence and purity of convergation. His clas-thing was fack cleant, his dyes barley bread insigned with ather, and his drink mater. He offically role a midnight, and to above carnall de-free, caff himself; this cold water. He received nothing from any , but suffained himself with the Labour of bu hands.

3. This retirement of his Father begun during the child-hood of s. Cadoe: who

K. VTHER-PENDRAG.

224

### The Church-History of Brittany

 $K.V_{TRD}$ 

K.VTHER-

PENDRAG

A. D. cc8.

хху.Сн.

M. Teffer.

A. D. 534

under Brittish Kings. X. Book. born in our Brittany, as many other Saints belides from hence had fled thither, and

PENDRAG A.D. 108

Huntingd 1.2

Rock ( Petra) upon which Truth would build the Church of Brittany. When the Prince hu Fa-ther was dead, the Nobles of the Country with the confent of the whole people were defirom he the conjent of the whose people were asjaram he should succeed in the Royalty. But he neglecting worldly pomp, a flow dwith him sixty companions and with them entred into a Monassery, there underta ing a Monafiscall Profession. After some years from there , he went into Ireland , where for the pace of twenty years he additted himfelf to the fludies of litterature and the holy Scriptures (There and then it was that the forelaid 5. Coe ngen was recommended by his parents to be instructed by him. )

19. VII.+.

tengrav, in Person

Having in this space , faith Leland, heap'. I a great treasure of learning under the most perfect Teachers of that Island, he return'd into Brittany , and in the Province of Corinia , or Cornwall intended to employ for the benefit of others also that treasure. And to show that he had not all this while forgotten, much leffe deferted his & ligious proression, he built there a Monafter , not many miles diftant from the severn flore neer a town in those days call'd Loderic, and Laffenac, and afterwards from his name Perrochen, at this day more contractedly Padflow. 4. At this time the Saxons under Cerdie had

poilets'd themielves of that Province : And hence it is that the Narration of his gelts tollows thus in Capgrave : Affon as S. Petroc with his Difeiplis had left their ship and were landed there , certain Reapers then at work foke rudely and bitterly to them : and among other contumelious speeches required them that their conductions S. Petroc should for the afraging of their thirst cause a firing of freshwater to issue out of a rock there adjoyning. This they said either in derifion of them being frangers , or for a tryall whether their fanctity was answerable to their Profession. Hereupon S. Petroc, who never refused thofe that ask'd any thing in his power , addref'd his prayers to our Mercifull Lord , and with his flaffe fmiting the rock , immediatly there gush'd forth a fpring of clear freet water , which flows

there to shis day. 5. Those barbarous Pagane , utterly ignorant of Christian Religion, vere affonub d at thu Miracle. And when the Holy servant of God ask d them whether there were in that Province any one who profest d the Christian Faith , they directed him to a certain Holy man call d Samfon, concerning whom they acquainted him, that he lead a folitary whom they acquesine the metal in corporal labours, faling, watching and Prayers: and that he Suffain'd life with no other thing but a small portion dayly of barley bread. This it that Samfort who Fift fucceeded s. David in the See of Menevis, and afterward was Buhop of Dole in Leffer Britteny: concerning whom we shall

Plan I. In

treat in due place. 6. After thirty years aboad in this folicude, in which he is fayd to have instructed Credan, Medan and Dachanthree of his principal Disci-

A. D. 535 may feem to have been given him by Devine in-floration, at if God had defined him alfore bea left his Monaftery of Lederic, and undertuk a forrain pilgrimage, visiting Rome, and after that Hierusalem: From whence he is faid to have proceeded as far as India, and to have spent seaven years in the exercises of a contemplative life in a certain unknown Island of the Eastern Ocean. From which tedious voyage he at last return'd home: and with twelve companions retir'd himself into a dry and barren solitude. The Prince of that part of Cornival Was called Tendur , 2 man of a feirce and favage na-

7. His death in our Eccless stricall monuments is referr'd to the year of Grace five hundred fixty four : And he was buried in the place now call'd Petrocflow or Padflow. In which town anciently was placed an Epiferpall See! which was afterward translated to another town calld Bodmin. The reason wherof feems to have been because the Body of S. Petroc which had first been simply and meanly buried at Padfor, was atterward transfer' dand honourably repos'd at Bedmin. To which purpose we find this pallage in Mathew of westminster, The Bishops of Corneal Witness had their See at S. Petrec's Of Bedmin ( apud | 4, 6,50 Santtum Petrocum de Bedmini ) for fo the Pfrate words are to be corrected , faith Bushes V. her. And the fame place was meant by Harpifelld thus writing : The Monument of S. Petroc is in the Citty Bofuenna , the most noted town of Merchandise ( Emperium ) of Cornwal. 8. But the Relicks of S. Petros did not always

reft at Bodmin : for from thence they were ftolln , conveyd over fea into Leffer Brittan. and reverently plac'd in the Monafter, ot s Meven : but in the time of King Henry the fecond reftor'd. Thus writes Roger Hoveden : Martin & Canon Regular of the Church of Hand Bodmin by fealth took away the Body of S. Petroc, A. S. 100 and fled with it into Brittany to the Abber of S. Meven. Which theft having been discovered, Rozer Prisur of that Cathedrall Church with the more ancient Canons of the Chapter address themselves to King Henry the Father , ( for at that time he had made his fon likewise King: And from him they obtained a first command to the Abbos and Convent of Saint Meven that without delay they should reftore to Roger Priour of Bodmin the faid Body of S. Petroc : Which if they refued, the King gave order to Roland of Dinant the Governour of Brittany to take away the lacred Body by force, and give it to the faid Roger. Afforn as the Abbut and Monks of S. Meven heard of these things, to prevent any dammage to their Church, they restored the said Body entire and without any diminution to the forefaid Priour Swearing withall upon the Hily Goffels and upon the Relicks of certain Saints there, that it was the very fame Body, unchanged and unempair'd.

. q. The reason why the Convent of s. Meven in leffer Brittany were fo defirous of the Relicks of S. Petroc, was because S. Meven himself the Patron of that Monastery was XXV. CHAP.

the faid Monaftery.

were with great veneration honour'd in the

territory of 5. Male. Where likewife Indicael

Prince of the Armorici ( or Leffer Brittany )

who was descended from our Brittany, built

2. erc. The battell between the Saxons and Britiains : and death of King Viberpendragon, or Natanleod.

THE five hundred and eighth year of our Lard was fatall to the Brittams by the death of their valiant King, flain in a pattell against the West-Saxons. For thus writes the Noble Historian Ethelwerd . In the Seaventh year afteir their arrivall, Cerdic and his fon Centic flew Natan-lead King of the Brittains, and with him five thou and of hu foldiers.

2. Mathew of Wellminfter relates the fame iomewhat more expresly, and withall figni-fies who this Natan-lead was : for thus he writer , In the year of Grace five hundred and eight Cerdic and Kenric provok'd the Brittains to a battell. At that time Vther King of the Brittains was fick in fuch extremity that he could not turn himself from one fide to another in his bed. Wherfore he ordain'd Nathanlioth to be Generall of the British Army. Hence we may observe that Natanleed whom Ethelwerd calls Ling of the Brittains (and Henry of Huntingdon the great King ( maximum Regem ) is by Mathew of Wellminster Stiled a General only , in the present exigency feet over the Army.

4. In this uncertainty it feems most reaionable to prefer the authority of Ethelwerd, a more ancient Historian, who liv'd near their times, before that of Marthew of Westminster, grounded probably on the partiality of former British Friters , who were loath that posterity should know that their valiant King was flain by the Saxons, and therefore make him to overlive this battel eight years, and then to have dyed by poyfon.

4. The Consecture therefore of the learned Buhop Vsher deferves to be subscrib'd unto. who conceives this Natanleod to be no other then Viber-pendragon : For thus he frames his discourse upon this subject : If in clearing mni.f. 466. the perplex'd accounts of thefe ancient times , it may be permitted us to give our consecture, fince the Natanleod is by Fabius, Ethelwerd, Florentius of Forcester and all the Saxon Annals filed & King, it deferves to be confidered whether any other can be meant here besides the then King of the Brittains Viher:whose proper Brittish name

was Natanleod, but afterward for his valuant exploits obtain'd the firname Vther , which in the British tongne figusfies, terrible or admirable. In like manner in the Annotations added to Niniue We read concerning his Son and fuccessour Arthur that he was call'd Mab-Viher, which fignifies the fon of the terrible Prince, because from his child-hood he was feirce and cruell. And the name Arthur being out of the British language interpresed, imports a terrible Beare, or, an iron mall, the which breaks the Lyons lawes.

6. And herewith well agrees the narration given by Henry of Huntan dom of this great battell : which he thus deferibes : I am now to relate the batted fought by NaTaleod(to he calls Natanlood ) the greatest King of the Brittains against Certic and Cinric his son, in the fixtieth year after the first coming of the Saxons. Nalalead was a Prince of great fame, and withall of great pride : from whom that Province was call'd NaTaleoli , which afterward had the name of Certichs-ford. NaTaleod then gatherd an Army out of all Brittany ; and Certic with his Son to enable themselves to encounter him had in jo great danger obtain'd aid from Efca King of Kent, and Ella the potent King of the South-Saxons, as likewife from Port and his Son lately arriv'd : all which forces they divided into two main bodies.

one of which was lead by Certic, and the other by

his fon Cinric.

6. When the Armies were joyn'd in battell, King NaTaleod perceiving that the right wing of the Enemies army conducted by Certic was much stronger then the other, he curn'd all his forces against it , conceiving it safest to destroy that which was strongest. He fet upon them therefore with fuch violence, that he broke quite through them threw down their Enfigns , forc'd Certic to fly, and made agreat flaughter of his army ; all which was done in a very shore time. But Cinric who conducted the left wing, feing his Fathers army roused, rushed webemently on the backs of the Brittains whilst they pursued their enemies flying. By this means the combat became furrous, infomuch as King NaTaleod was flain, and the Brittains forc'd to fly , of whom there fell five thousand: the rest saving themselves with their (wiftnes. Thus the Saxons obtain'd a great victory: To that for some years they were not diffurb'd by the Brittains: And moreover great multitudes of valiant foldsers came out of Germany to joyn with

7. This famous battell, as it were by agreement, fought between the entire forces of all the Saxons and Brittains for the Maftery, had utterly ruin'd the Brittish flate , had Nacanled or Viber-pendragon left behind him a Succession of a courage lette Heroicall then his Son the famous King Arthur was: whose glorious Exploits we shall successively relate. The place of this combat was in the Province of the Belga, now called Hampshire.

II. Part.

THE



THE

#### ELEAVENTH BOOK

OF THE

# **CHVRCHHISTORY**

# BRITTANY

# BRITTISH KINGS

I. CHAPTER.

1. 2. &c. Brittish fables of K. Arthur.



EING to treat of the Suc-ceffour of Nantaleod, or Veher-

ceflour of Nantaleed, or Prierprintagen, fuch mits are raifed
by the Friters of those times,
such diversity of conjectures are found in
succeeding Bisterians concerning not the
orgs only, but even the person of King Ar-Giff only, but even the perion of King Ar-thur, that I find my (ell unable to deliver any thing touching him which may (atisfy my felf, much leffe an intelligent and wary Reader. Now this difficulty and per-plexity proceeds not for want, but excelle of matter recorded of him , but recorded by Friters to impudently addicted to lying, and Friters fo impudently addicted to lying, and moved thereto out of a defire to perpetuate his fame, that they have almost extinguished his memory, and obliged posterity to consider him as a meer phantosime, created by the brainfick imaginations of ignorant British Barda, who encleavoured to recreate the minds of their miserable countreymen with singing the exploits of their famous

Ancestours, not considering that those very songs cast a latting blot upon the Hearers, shewing the Brittains of those times to have been of so mean and lost spirits, that being conducted by such Hereis, they were yet unable to relift their Enemies.

2. That there was fuch a Prince as Arthur, cannot reasonably be questioned, as neither that in defence of his countrey he became illustrious by many victories against the sailluttrous by many victories against the Se-war: But as touching his Explair pretended to be perform'd by him out of Britray, his conquering of Provinces and Angelans abroad, his Rand Table, and faigned Anghra-belonging to it; thefe and the like impot-ble fables we leave to the dreaming Bard the inventours, and their credulous be-

lievers the ignorant Bristains.

3. But that this Arthur was not fuccelfour of Pther, a learned French Antiquery Malbrane confidently enough affirms, and from a wrong transcribed passage of Gildu, will needs confound him with Aurelian Ambresim , whole Father, not Brether, accor-

ding to him was riber-pendragen.

4. Notwithstanding the consent of our ancient Historians, and those the most

THUR.

# 228 The Church-Hiftory of Brittany

THUR. A.D. col

III. CHA.

ning between the Brittains and Pills.

A. D 108. Prudent and faithfull in their Narrations putts it out of question that Arthur was the Son of Peher , and Nephew of Ambrefin, and that after the death of his Father flain by the Jeffe Saxons he fuecceded his Father

in the Throne of Bittany.

5. As touching his Birth and descent fome Frieers report that his Father Viher falling in love with the Wife of Gerlow Duke of Cornwall call' d Igerna, , and by flatteries and fubrilty having gaind her affe ction, for fay they , by Merlins Magicall skill he was transform'd into the shape of her husband, of her he begot Arthur. But his vertues, picty and courage, wonderfully profper'd by Almighty God, are strong proofs

that his birth was not fo infamous. 6. A more fober account is given of him in the Antiquities of Glaffenbury Written by John a Monk, and Adam of Domerham, where we read this pallage, Veher-Pen-dragon the Brother of Ambrofiu dying by poylon in the temb year after the coming of

Cerdie the Weff-Saxon , bu son Arthur , & routh of fifteen years began to rule over the Brittains. His Mothers name was Igerna, and he was born in a Caffle of Cornwall call'd Tintagel. In which Narration we find no afperfion caft on his Birth? Though it be not very credibile: which follows in the iame Antiquitres that by hu Mother be wat descended from a Nephew of Saint Ioseph of Arimathea call'd Heiann. And whereas he is favd to be no more then fifteen years of age when his Father dyed, that fuits not with waat was before related from Alalmsbursenfis , That Ambrofius represt'd the infolence of the Saxons by the courageous exploits of Warlick Prince Arthur. So that he could be no lelle then twenty years old at the year of Grace four hundred ninety three : By which account fince generally our Friters affign twenty fix years to his Raign, and agree that he dyed in the year five hundred forty two, his death will happen when he was

II. CHAP.

### II. CHAP.

icaventy years old.

1.2.3. Prince Arthur fights against the Picts: and kills Huel.

A Rebur was not present in the Army when his Father Veher was slain : For at the same time he had employment enough to oppose the irruptions of the Pills in the Northern parts of Brittery. And for this teafon probably it is that in the Anals of the Saxon there is no mention of him : the delign of which Annels being to relate the encounters between them and the British, and their own almost uninterrupted conquests, they neglected the affaires interva-

2. Now at that time liv'd a King of the Pills, 2. Now at that time five a a ting of the Phil, by fome writers call'd Navy, by others Can, happy in a fruitfull offipring, for he had four and twenty children. Of which the Eldest was call'd Havel or Huel, a Prince of invincible courage, who would by no means acknowledge any subjection to British; into which faction he drew all the reft of his Brethren, excepting only s. Gildas firnam'd Albanins, who was one of them, and bore a particular affection to Prince Arthurs

3. The fayd Huel being of a reftles spirit, made frequent inroads into Brittany, as we read in the life of s. Gildes, written by Caradec a confiderable British Historian : And fo cruelly did he wast the Countrey that the British King fent Prince Arthur with a numerous Army, who began a most furious war against the bold young man : And after many dereats given him , he never leit purfuing him till at last compelling him to fight in a certain Island call'd Mynau, he flew him.

#### III. CHAP.

s. a. &c. Of S Gildas Albanius : and hu

7. 6. Melvas a British Prince Steales away K. Arthurs wife.

1. Aving upon occasion of Ling Ar-thours war against the Pills made mention of s. Gildas Albanius, it will be featonable in this place to relate breifly his Gefts, as we find them iprinckled in teverali ancient Monuments. We have already fignified that he is to be distinguish'd from another of that name , call'd Gilden Sapiens , and Gildu Historicus, who was younger then he, though contemporary to him, of whom we Mall treat hereafter. Yet their agreement in the same name, and in severall good qualities hath been the cause that in some Friers they are confounded together, and the titles of Sapiens and Historicus have been attributed also to this elder saint Gildes, who likewise by the testimony of Pire did write the life and Gefts of S. German and S. Lupus, and also a Hiffery of the Briefish Kings, and other Treatifes besides, which are now lost.

2. This Elder S. Gildas, as we read in his life conferred by Capprave, was the Son of an King of Albania. In his childhood " being of an excellent disposition, he was a carefully instructed in litterature, wherein he proffited wonderfully. Afterward he was ... fent into Gaule , that there having greater co advantages for encreasing in knowledge, he might attain to higher perfection. There he aboad feaven years, after which he returned into Britismy, furnish'd not only with learning,

K. Ar-THUR.

A D.619

rers, to be instructed by him.

4. But he was more diligent to enrich

himself with vertue and piety, then know-

ledge: So that none could be found in all

those regions comparable to him, in alli-

duous prayers, morrifications, fasting and

wearing fack-cloath. He wholly abitaind

from flesh, contenting himself with barley

to abate the pleasure which his talt might

take in his food : and his drink was pure

water from the fountain. He would ordi-

narily at midnight plunge himfelt in the river for mortification, and spend the rest of

the night in Prayer. By thele aufterities he

became so lean, that he look'd as if he had

been in a feaver. Whattoever was be-

4. Being thus qualified his Charier drew

him out of his own countrey into Ireland,

where the Goffel of Christ was not fo well fett-

led. There he spent many years in instru-

trey Gentilism was generally profess'd, and

those few Christians which lived there were

poylon'd with many Herefies , he return'd

thither. And being throughly furnish'd

with the spirituall Armour of God . he de-

monftrated to the Pagans that the supposed

Deities worship'd by them were nothing

but the inventions of impious men : and to

the Herericks , that what they beleived was

p contrary to Divine Trush revealed to Gods

Church. By these means he brought the

, Pagess to deftroy their Idels and prophane

, Temples, to receive Baprifm , and creck Chur-

ther to the Honour of the true God : and the

" Herencks he reduced into the botom of the

(ashelick Church Now to make his prea-

" ching more effectuall, our Lord gave him a plentifull Grace to heale the fick, to give

light to the blind, to cure the deaf, to cleanfe

the leaprous and fuch as were possess'd by

the Devill, and to make the lame to walk.

, Sec. Thus by his preaching confirmed with

" frequent miracles the true Faith was foread

,, through all those Previnces, to the unexpres-

fible joy of s. Gildes, who ceased not to give

thanks to our Lord for his infinite mercies

to those poor people.

telates how after this he eravelled to Rome.

But fuch a journey not fuiting with his old

age, it is more probable that it was under-taken in his younger years when he lived

in Gaule Others write more reasonably that

after this employment he was invited by

the Hely Abbot Saint Cadecus to take care

and prefide over the studies of many young

Schollars in the Academy of Lancar-van, 1

ding that Nation. But being informed that in the more Northern parts of his own coun-

of flowed on him by rich men , he prefently

distributed to the poore.

bread and herbes, with which he mix'd affres

### under Brittish Kings. XI. Book.

caining, but abundance of Books alfo, a are rreafure in his rude countrey. And the report of his eminent learning being spread abroad, many flock'd to him from all quar-

his Prefident - ship, when his Schollars also retired from their fludies , withdrew himfel: cause in great affliction he pass'd over to Glaffentury.

caigned in the Province of somerfee (in Æltiva regione) called by the Britiains Glad-arhaf. This Melve had ftolln away Gainivera. wife to King Arthur, concealing her in the ifte of Glaffonbury, esteemed most secure, both for the fenny fituation and Religion also of the place. Hereupon King Arthur affembled a mighty army out of Cornwal and Deventhire. (Dibuenum) and encompais'd the Island. The two Kings being ready to abattell, the Abbot of Glissonbury, attended by s. Gildes and all the Clergy came between the two Armies, and by perswasions induced Melvas to restore Queen Guinevera to her husband. Which being performed, peace ensued, and both the Kings bestowed great immunities and possessions on the Mona-

8. After this Saint Gildas, with the Abbots permission, retired again to an Eremitical olitude on the bank of the River Axm. neer Glaffonbury, where he built a Church. confectating it to the Bleffed Trinity, and there ipent his time in Prayer, Falling and other austerities. Whose sandity was so exemplar, that many came from the farthest parts of Brittany to visit him, and take sor rituall counsel from him,

9. Two years being thus devoutly employ. ed, he fell inte a ficknes ( faith Iohn of Tinmouth) and knowing that his death approached. he called to him the Abbot of Glafionbury , and requested of him that bu body might be buried in the Church of his Monaflery. To which the Abbot readily condescended, Sothe Holy man dying on the fourth day before the Calends of February, many faw an Angelicall splendour about hu Sacred Body, which yestedd a most pleasant odour. And after a folemne recommendation of hu Soule with many tearer of the Religious , bu Sacred body was carried with great honour to the Church and there buried in the midfl of the pavement of the ancient Church, in the year of Grace

five hundred and twelve, 10. What is here telated, agrees to the Ancient Monuments also of Glastonbury, where he is filled Hiftoriem neque infulfus neque infacerus, for the causes before declared. And most of these particulars of his life are confirm'dby a large Character given

wherehe continued only one year, leaving there, faith Buhop Viher , a Book of the four

Evangelills transcrib'd by himfelf. 6. Saint Gildas having ended the year of

2 2 0 1 K. An-

A.D c12.

1 d Shid.

C.valeran

ritais Cade

into a certain Island; as the Holy Abbot Cadocus likewise did into another; the Illands names were Ronech and Echni. Whilft Saint Gildas there attended to Prayer and Morrification, certain Pirats from the Isles of orkner rob'd him of his Ptenfiles, and carried caprive away those which attended him. For which

7. At this time Melvas a Brittiff Prince

230

### The Church History of Brittany

K. A a-THUR. D. A. 515. IV.CHAP.

THUR.

A.D. 514

C. CHAP.

K. AR-

THUR.

A. D. 112

of him in the Gallican Martyrologe: Where is declar'd that being during his childhood fent into France , he was recommended to the instructions of s. Ileutus, a Disciple of s. German of Para ( or rather of Auxerre.) And again that his voyage into Irdand was to root out many hercites iprung up among the late converted Christians, and to reform many vices and unlawfull customs. Also that the Herefy oppos'd by him in the most Northern parts of Brittany was that of Pe-lagianism cipecially. But whereas it is there added, that in his old age he went over into Leffer Brittany , and dyed there in the territory of Ruy, and was honourably buried in the Church of Vannes : this ontradicts generally our Brittuh Authours . Mult probable it is , that when the saxons intelled our Feftern Provinces, his Sacred Relicks were translated into Leffer Brittany, and repor'd in the G est Church of the Citty of Fannes, where he is to this day venerated as Patron of that City.

11. There feems to be an Errour in our English Martyrologe, which on the tame day with that of the Gallican . commemorats s. Gilda Confeilour and Abber of Banger in North-wales : whole Charafter exactly agrees with the same here describ'd : and therefore probably by mistake is confounded with this 3. Gildas Albanim. But whereas that pretended Gilda Abbor of Bangor is faid to have dyed in the year of our Lord fivehundred eighty and one , which is likewife affirm'd of the younger Gilda the Historian, firnamed Badoniess; this argues a tecond errour and contution. The like whereof is found in the Authour of s. Gilds his life, late publish'd out of ancient Manuscripts belonging to the Monastery of Fleury in France,

by leannes à Bofie. 11. To conclude, out of the fame ancient Manuferipes we may collect the precise Territory in which S. Gildu Albanim was born. For as they are quoted by Bishop Viher , we there read this paffage , Bleffed S. Gilda was born in the most fruitfull Region call'd Arecluta. His Father was named Caun, a most Noble and Catholick person. From his very childhood he defired with the whole affection of his mind to follow Chrift. Now this Region Arecluta being a part of Brittany , took its name from a certain River named Clut , by which the greateft part of it is watered. By which description it appears that the Region dignified with the birth of S. Gilder is the fame which is call'd Areyle (Argathelia,) and that the River Clut is that which anciently was called Glores and Clusda, which Northward was the bound of the Brittish Provinces under the Roman Iursfdi-Ason, beyond which lived the Caledonians,

#### IV. CHAP.

t. New Supplies of Saxons : their Victory

over the Brittains. 2. 3. Ella King of the South-Saxons dying: his Son Ciffa Succeeds : she founder of

1. In the fixth year after the battell, wherin NaZulead, or Viher, was flain, faith Henry of Muningdon, new jupplies out of Germany Hadingals came to the Saxons in Bistrany , for Stuff and Whitgar Nephews of Cerdic , with three ships landed at Certic-shore. And very early in the morning the Brittains ranged their armies in very good order against them. The Sun then arivery good water against them. Inc. sum then art-fing call its beames upon their armour, and re-flecting these partly from the mountains, and partly from below in the walleys, strock a great terrour into the Saxons. But when they came to fight , the Brittains were quickly put to flight , because God despis'd them. By this victory the Saxons gained a great extent of land, and Cerdic became terrible to them, infomuch as he marched whithersoever he pleased without controlle. 1. The year following Ella King of the A. D. St.

South-Saxons dying, his Son eifs fucceded. Ells whilf he lived, though his territories were narrow, yet was for his courage eftecmed the most potent of all the Saxon Princes, informach as according to Huntingdon, he held in his power all the rights of the Angle and their Princes , Nobles and Military officers had a dependance on him. But this lasted no long time, for it was fhortly after transfer'd on Cerduc the Weft-Saxen, whole Kingdom though not yet begun, yet the foundations of it were laydby his last Victory.

3. Ciffe the Son of Elle, being of a milder fpirit , contented himfelf with enjoying his own little Kingdom, without extending his power abroad. He employ'd his time in exercises of peace, especially building and fortifying of Cirries. In two of which he left the memory and footsteps of his own name, Chichefter and Cishury in the Province of Suffex. Concerning which Camden thus writes, Chichefter is a large City compast d with walls by Ciffa the fecond Saxon Prince of that Province , who succeeded his Father Ella. From this Ciffait takes its name. So likewife did another town call'd Cisbury. Now this Ciffa together with his Father Ella and Brother Cimen, landed in a port of that Province call & therefore Cimenunder Brittish Kings. XI. Book.

v. CHAP.

1. 2. &c. S. Kentigern , bis Birth . &c.

THE fame year in which Cerdie ob-tained an illustrious Victory against the Brittains, was yet more fignalized with the Birth of the famous Brittah Buhop Saint Kentigers. Whose Nativity , admirable for the strangenes of it, since it is celebrated by many ancient Friters , must not here be omitted. This year is afligned thereto by Bishop Vsher in his Chronological Index , where they Piper in his Coronologicau Index, where his Mither is fayd to have been Thems the daughter of Lith King of Piff-land, and of Anna the daughter of Viber Pendragon: Whence it follows that he was Nephew to King Arthur

Father:yet some suppose Engenius the third of that name King of the scotts. 2. John of Tinmouth an Ancient Historian cited by Capgrave thus relates his originall. A certain King in the Northern parts of Brittany , who was a Pagan , begot of his wife a very beautiful daughter. She having frequently been a bearer of Sermons preached by the fervants of Ged, ebtain'd the Grace to beleive his Truth, and renounce the worshipping of Idols. And though

by his sifter. It is not known who was his

she had not yet been purified with the Sacrament of Baptism , yet she was diligent in observing Gods commandements with an humble and devine mind, being much additted to prayer and Almigiving and other Duties of Ecclefiafticall Discipline, as much as the fear of incensing her Fatherwould permit. She bore fo great devotion to the fruitfull Virginity and integrity of the Bleffed virgin Mary , that mov'd with a woma-Biegea Virgin many, in a mish presumption she beggd of our Lord that the might in some measure imitate her in her Conception and birth. At length 44 she thought

she obtain'd her defire, for she found her felf with child. Now it is not to be concerv'd that this hapned without the embrace: of a man:notwithflanding who that man was , or in what manner and when this was done, she oft protested , and with eaths confirmed it that she was utterly 3. Her Father perceiving this, and not being able either by fair feeches or threatnings to wre from her who was the Father of the Child , for she ferioufly protested that she had never suffred

the unlawfull embraces of any man : hereupon in a great rage he determined to execute upon ber the law establish d by hu ancestours, by which it was enasted that whatfoever young maid. should be with child by fornication in her fathers house should be thrown down headlong from the top of a high mountain, and the person corrupting her should loofe his head.

4. In conformity therefore to this Law the Joung woman was placed on the highest point of a Mountain in that countrey, called Dunpelder,

from thence to be thrown down and torn in perces. A. D. 515 She therefore with deep fighs , boking up to heaven implored the mercy and help of her Redeemer , holding up her hands and shedding many sears. After this she was call down : but by the fall was neither bruised, nor received the least harm : but fliding down eafily and flowly came fafe to the bottom.

5. The Pagans\_who were present ascribed this deliverance to be magicall enchanements of Christians, and therefore with the Kings confent they carred her feverall miles into the Sea, and there left her defluence of all human help in a (mall Boat made of leather and without any oares. But he who commands the winds and the Sea was her Protectour : for by his power she Boas was carried fireight to a far diffant haven with greater faiftnes , then either rowers or fayles could have driven her. Being arrived there , the young Lady went out of the Boat , and presently after in a place called Collenros her throws of child-birth coming upon her , she without the afiftance of a Midwife was fafely delivered of a Son. Now the place here called Colenros is probably the lomy Colania in the Province of Landon, So that Pats , from I know not what Authour erroncoully makes the place of S. Kentigein's birth to have been S. Ajaph's in Flintshire, formerly called Elqua. The ground of which Errour Gems to have been because afterward he was Buhop and built a Monastery there , from whence he is by the Centuriators of Magdeburg called

For thus it follows in Tinmenthe narration : The next morning Saint Servanus came to the place, and feing the defelate Mother with ber infant , he faid in his countreys language, Mochohe , Mochohe , that is , my beloved child. my beloved child , Bleffed art thou who art come in the name of our Lord. He took them therefore inco his care . nourish'd and baptifed them , calling the Mother Thanen, and the child Kientiern, that is, Cheif Lord. The child being of a towardly diffosition profficed much in learning and versue, and was beloved by S. Servanue beyond all his companions , infomuch as ufually he call'd him Munghu, which fignifies one dearly beloved. By which name to this day, laith Billiop Viller, the Scots call S. Kentigern. Thus far the Natsvity and Name of this Holy man. After five and twenty years, when he was confectated Buhop of Glasco, more will be sayd of

6. But whatfoever his Sirname was , his

proper name was given him by S. Servanis



V. CHAP.

K. AR-The Church-Hiltory of Brittany K. Ar-THUR. 232 THUE A. D. 516. 5. Whilf King Arthur diligently pursued the fiege of York, there arrived the next year in the A. D. 15 A. D 516 vII. CH. Northern parts a famous German Captain call'd 4. D. 111. cheldric with feaven hundred boats, who landed VI. CHAP. VI. CHAPin Albania. The Brittains therefore were afraid to encounter such great multitudes. Whereupon King Arthur was compelled to leave the Siege of Tork, and retired with his army to London. Where s. King Arthur crowned. 2. 3.01 she Ifte of Berdefey. 4. s. &c. Twelve Victories gained by K. taking counsell of his freinds , he fent meffenger; into Leffer brittany to King Hoel to inform him of the calamity of the Ifland. Now Heel was Nephen of King Arthur by his fifter. Therefore hearing of his Vucles danger he commanded a great Army 1. THE continual troubles caused by to be gathered, and with fifteen thousand men, having a prosperous wind, he landed safely in the Brettany would not alow King Arthur to fonaven of Hamon : where with great honour and lemnite his Coronation till eight years after his ion he was receiv'd by King Archur. Fathers death. Which Ceremony was maguineently perform'd in the year of Grace 6. With there new forces encouraged he gaind the next year two famous victories hve hundred and fixteen in a generall Affembly of the Buhops and Nobies at the Citty against the Saxons, The former, faith Huntingdon, near the River call'd Baffas : The latter Car-lean. And S. Dubricius Bifhop of that City fet the Crown on his head. in the wood of Chelidon. Both theie battells 2. After this the faid Haly Buhop being were fought in Lincolnshire, near to the cheil Citty whereof Ninim places the wood very aged retired into a certain Island in call'd Cathout Calidon. And Mathew of West- Westions !! Northwales call'd by Ptolomy , Edri, by Pliny, minster writing of this second victory, laith Adres , by the Britiains , Enlity , and by the English , Berdley . Which Illand , laith Camden . that the Brittains made near Lincoln a great was inhabited by fo many Saints, that befides Duin berafey. flau hter of the Saxons , of whom no fewer then fix thousand were slain: And the remainders
flying to the forrest of Caledon were pursued by bricins and Merlin the Caledonian, no fewer then twenty thousand holy men were bursed there, as encient Records inform us. King Arthur, who commanded the trees to be heird down and land ashwars to hinder their 3. Concerning this Island we read in the Life of Algar, taith Buhop Vsher, that it was call'd by escape : By which means the Saxons being enclosed, and reduced to extreme famine , begg'd the Brittains the Rome of Brittany , for the dileave to depart the Kingdom, leaving all their poyles behind them. By this Exploit of King Stance of it, the difficulty of the passage, likewise the Sanitity and figurity of it the Sanitity fince twenty thoufand bodies of Saints are there vene-Arthur the Saxons were expell'd out of the raced at Marty's: And the fecurity it being on middle Provinces of Britiany : Whereas in all fides compaped with the Sea. Whence apthe Veftern parts they grew more powerfull, pears the effect that the British had then infomuch as the year following Cerdicius of Rome, which argues that between them fram'd there an establish'd Kingdom. 7. Those Historians who relate the Heroithere was an agreement in Religion. 4. The Exploits of King Arthur after his Coronation are thus recorded by Florilegus: call Gells of King Arthur, to equall him with Hercules , mention principally twelve great At that time , faith he , the Saxons invited Battells fought, and as many victories gaind more of their Courtreymen out of Germany: And by him upon the saxons : Of which there under the Conduct of Colgrin they subdued all two last are accounted the fixth and scathat part reacties of Brittany which from Humber venth. It suffices as to my present design, (au Mare Cantanenfium) to the Sea of Cathanes. though I be not curioufly exact in adhe-Thereof as foon as King Arthur was inform'd he ring to that computation, and affigning the march'd with an Army toward York, which was proper time and manner of each in order. then held by the Saxons. Colgrin affon as he 8. Another Fillery, call'd by Huntingdon heard of King Arthurs approach met him with the eighth, though the year be not mention'd, was gaind against those barbarous Enc-mies neer the Castle call'd Guonnion. In that bata ereat multitude near the River Durlm(in Lan-Huntingd.L.s. cashere ) and coming to a battell, Colgrin was put to flight, and was purfued by King Arthur to York. Now Baldulph the Brother of Colgrin at tell King Arthur caried upon his shoulders the Image of the Bleffed Virgin-Mother of God : and the lame time lay with some forces toward the all that day by the vertue and power of our Lord Sea, expecting the coming of the Saxons. He inlefus Christ and S. Mary bu Mother the Saxons sended to make an irruption by night upon King were compelled to fly , and peruh'd with a great Arthurs Army, But the King being admonish'd flaughter. The fucceeding exploits of this hereof by Spier, fent Cador Duke of Cornwall with fix hundred horse and three thousand foot famous King Mall breifly follow in their due to intercept the Saxons : The fetting on them unexpedicaly, kill'd great numbers of them, and compell'd the reft to fly.

under Brittish Kings. XI. Book.

VII. CHAP.

2. crc. Of Saints in wales : of S Daniel Bukop of Banger.

W Hillt most of the Previnces of that part of Brittany afterward call'd Enpland, were thus miterably disquietted, the refern parts, fince call'd wales, enjoyd great repose, and were illustrated by far more glorious Exploits of great numbers of Saints who flourish'd there ; Such were S. Dubricim , S. Sampfon, S. David, S. Theliam , S. Kined. s. Paternus, S. Daniel, S. Iustinian. &c. Some of these have been already mention'd. and more of their Gefts will follow.

2. As touching S. Daniel he is reported by Bubes Vsher from Bale to have inflienced a Colledge or Monastery of the Apostolick order for the facred Exercices of learned and proses men. The place where this Colledge was founded was in Arvonia the countrey of the Venedati, not far from the street where men passe into the isle of Anglesey out of Wales : which Colledge be call d the Port or Haven. And the time of this new Erection was the year of our Lord five hundred and sixteen. In the same place not long after Malgo Conan built a Citty, which for the beauty of its fituation he called Bancor, or Bangor, where likewise was the feat of a Buhop, in which this S. Daniel was the first who fate. So that it is a militake in B. Godwin affirming that before the times of the Normans there had been no Bishop there.

3. This Citty of Banger was a place distinct from the famous Monaftery of that name, though Malmsburgenfis confounds them together. True it is that in both places there was a Monaftery : But this was feated in the Province call'd Arvenia, now Caernarven upon the River Menai dividing it from Anglefey : Wheras the other was in Flantibire. Again this Monaffery was first erected by s. Daniel; wheras the other was extant even in the infancy of Christianity under King Lucine, as hath been shewn. In both of them cim, as nath over miewn. In document there lived Monke, called by Bale (Apoffelici ordinu viri) men of the Order Apoffelical, because in imitation of the Apostles they practis'd felf-abnegation and a renouncing of temporall polleilions.

4. This Holy man Daniel , faith Pies from Leland , was joynd with s. Dubricins and David in confuting and condemning the Pela-gian Herefy, for which purpose he was present at the syned of Brevs. He dyed in the fame year of Grace five hundred forty four in which the holy Bishop S. David dyed. And he was buried in the ifle of Berdefey , calld the Rome of Brittany , for the multitude of Saints there liuing and buried in which regard, faith B. Vsher, it is still in the Welsh language calld Tr ugain mil saint. He is commemorated in our ancient Martyrologe on the tenth of December. Who succeeded him in that Bishop-A. D. 516. rick it does not appeare.

VIII. CHAP.

1. 2. &c. Of S. Iustinian : hu Gesti:

1. Here were at this time two other Sames, which though by birth strangers, yet challenge a place in this Hiftery , because they illustrated Brutany with their miracles and Sanctity: those were 5. Infinian, ad S. Patern

2. As touching S. Infinian, John of Tin. mouth who wrote his life extant in Capgrave, relates that he took his Original from a Noble family in Leffer Britany, where having frent his youth in the fludy of Learning , he received the Order of Prestitood: and by a divine Oracle was commanded to forfake his countrey. Whenupon taking with him certain companions they adventu

At. CAPREAU

VIII. CH

red to fea in a boat covered with leather, praying earneilly to God that he would jo direct their course that they might come to a folistude commedious for the Exercises of a Spirituallise. At length they landed in a Province calla Cormer : Where they aboad a certain time, during which many began to repair to the Holy man , defirom to partake of his Instructions. Not long after he received a fecond command from God to reliquish that place. Thereupon entring his boat and committing himfelf to the Sea and winds, he landed in an Illand then calld Lemeney , in which Honorious a devout fon of King Thefrauc then lived a mortified holy life having preferd poverty, and a free attendance on God before all worldly contentments. By him S. Iuftinian was received with great benignity, who leing the fervour of his piety, offred the fame manfion to him , to the end he might without any distraction be vigilant in gaining soules to our Lord. But this offer S. Iuftinian would not accept, but upon this condition, that S. Honorius his fifter and a mayd attending on her might no longer abide in the same Island. This strupulousnes of the holy man was derided by certain unbeleivers there, but S. Honorism to enjoy his devout inflru-

ctions and conversation complied with his defire, and fent his Sifter away into a remote region. 3. After this very many repaird to him to be instructed in the Christian Faith and piety, who return'd sufficiently enlightned both to find the way of falvation themselves , and to teach it to others. Now when the fame of fo great a Saint came to the knowledge of S. David , he fent Mefsengers to him, earnestly and humbly entreating him to come to him. To whom he condefcended without delay, and was with great honour received by him. Being come S. David chofe him for his Confessiour, and under God the cheif directour of his foule : and withall granted to him and the devous Brethren who lived with him the manfione which he had chosen both in the Island and adjoyning continent.

4. In consequence hereto the Authour of his life relates at large the envy and malice

II. Part,

VII

AR- 12		THUR.	
-   5	which he placed the Monks under an Occonomia	A. D. 518	
th feel of the fee	th waterione Europy of mankind impugnal a dedevout and mortified life of his shelp hand the devout and mortified life of his shelp hand the first of the first of his part of the north of his part of the first of his part of the north of his part of the first of his part of the north of his part of the first of his part  Primed in Prosection.  1.7 stig.s.  1.1 stapp.  1. stapp.  2. stapp.  3. stapp.  4. stapp.  5. stapp.  5. stapp.  6. stap		
Х. Сн.	1X. CHAP.  1X. CHAP.  1. 2 & C. Of Saint Paternum, Abbot and Bubp.  S. Sechnal, and S. Awstlium.	X. CHAP.	
A. D. 516. I'ffer. in Ind Chronol. Ap. apgrav in S.Patone.	1. THE fandity of 5. Dubriess and 5.  Dated, No. drew into Bistrany from forcini parts also Same Paterns a devout young man in the vear of Greef five hundred firstern, faith B. Pither, together with eight hundred tory (leaven Moste, which accompanied him: Theje fixed them-lever in a place call Mauricania: and there to Patern built a Church and Minssilery, in Middleman a Holly Virgin, of whom her after.	e as o s.	
	2. S. Daret		

K. A 1.

under Brittish Kings, XI. Book. C. AR-2. S. Daverca was a maried woman , and fene likewije diverje Novle men ana other Las A.D.518. by two hufbands enrich'd the Church per ons out of the whole countrey , many Except with a numerous and holy of fpring. By tations and Sermons were made by feverall perto Pficio her hufband named Cons the is fayd to have fons in the publick audience to confute the para Print 311 brought forth three children , Mel , Risen and Here'y. But the people were jo deeply and mina-Menns , all which accompanied S. Patrick in his bly porfend generally there with that no rea ons or journeys and preaching : and in feverall places perfections could reduce them to the right put of were exalted to the Epifopall function. Carbetick Fairly. At Lingth cherefore Paulin a 3. Concerning S. Rioch we read in tecelur. Biber , with whom S. David had in his youth that he was by Nation a Brittain, near kin man to Itudied the later I Sciences , earnefile perforaded the Holy Buhop S. Patrick : that bewas a Deacon the Fathers there prejent that jome per one should (when he attended S.Patrick into Ireland \ be jent in the name of the sand to the fand aint and that in beauty and come wees of body he ex-David lately confecuated B. hop by the Part are, cell'd all others of that Nation. But the beauty a lay , driveet and eloquent man, to defire him of his foule was much more valuable. He to afford his preferee and affiliance to Gods feems to have been ordain'd Eithop by S. Pa-Church now in dan er to be corrupted by Hetrick, and to have fixed his seat in a small re's. He cupon Megengers vere fout according h, Island , which according to s Beda's deferionce and a am : Lut could not perfrade him to prion is fituated at fime good diffance from the come. For the Holy man was forwhealy taken up Western coasts of Ireland, and in the Scottish with Contemplation, that he could not arrend to (that is, Irifh) conque is called this-bounide, or externall or fecular matters, unles fome very m-The tile of the White Calfe In this Ifland & Colgent neaffity compell'd him. It lall therefore men in fucceeding times b. ilt a Monaftery, there were fent to him two Holy men of gratel inhabited in common both by English and authority, to wit, Paniel and Dubricing. Scotts and vainly fought for in modern 2. By the entreaties or command of the fe scotland by Dempster. two Hely Bishops s. David was at last brought 4. In the Ecclefiasticall Annals of Ireland to the sined : And what follow'd is thus 19many things are related touching other lated by Caperave when all the Fathers affem. Sons of s. Darerca famous for their Sanbled enjoyned s. David to preach , he commanctity But in this place we will only take ded a child which attended him and had lately notice of two, more illustrious then the rest. been reflor'd to life by him , . read a Napkin The former is vulgarly called Sechnallus , in' under his feet: And flanding upon it, he began to expound the Goffell and the Law to the Au-Latin Secundarius And he it was who wote the Alphabericall Hymn in praise of S. Paduory All the while that he oration continued, trice. The others name was Auxilius, who a fnor-white Dove def ending from Leaven fate was by S. Patrick ordained Bishop of the Proupon his shoulders and moreover the earth on vince of Leinster ( Laginensium : ) and who, which he flood rais'd it feife under him, till it (as we read in the Tripartite Work quoted be became a hill from whence his vegec like a truin 4. Plat B Pder) after many miracles wrought by him , per was dearly heard and underflood by all work From Asy ended his holy life in his own City , call'd Cealnear and tarr off. On the top of which itida ufalls, feated in the plains of Leinfler. Courch was afterward built , which remains to this day. 3. Now what effect his sermon, accompanied with these Mirades , had, is thus decla-XI. CHAP. red by the foremention'd G. ralaus Cambien XI. CHAP. fis: when the screen was finished, to pone full was the Divine Grace cooperating, that it equid 1. 2. de. A Welsh Synod : to which S. D4-Herely presently vanished and was extinguabled. vid is brough: : who preaches. And he Holy Bishop David by the gene all Ele &c. S Davids Monasteries : his Mothon and acclamation both of the Clery and peonasticall Instituts. ple was exalted to be the Arch-bulop of all Cambria. N the year of Grace five hundred and 4. It is much to be lamented that by rea-I nineteen there was affembled a Brittish fon of the maferies and confusions of those synod the occasion and order whereof is times the Decrees of that and other synods thus describ'd by Giraldus Cambrensis in are loft: for by them we might have been 4. Vfm.in the life of Saint David : The deteffable He-Frim f 47+ refs of the relagians which by S. Germanus Bimore perfectly informed of the then State of the Church in Britian. By reason of which thep of Auxerre and Saint Lupus Bishop of defect, the fumme of what may be j : lg' f of Troves had been extinguish'd , now again being that age is contain'd in these generals words revived to the ruine of the Catholick Faith gave of the Authour of S. Davide life in Cap save occasion of collecting a cenerall synod of all Cam-Herefy being thus expelled, all the Churches of bria. An Affembly therefore being gathered at

Brevy in the Frovince of Cardigan ( in Ceretica

Regione ) of Buhops , Abbote , and other Reli-

giom men of jeverall Orders , at which were pre-

Britiany receiv'd their order and Rule from the

authority of the Roman Church, Whence ap-

pears how great the Errour of fome late Pro-

reflant Writers is , who will needs affirm that

235 K. AR-

THUR

A.D. 519.

Evife, Mene-

the Saxons in their Fasth and Defespline were framed according to the Model of the Eastern

5 Moreover to secure and establish the wholetom Roman Order fettled by this Syned which spelman calls Pan-britannicam ) the foretayd Authour addes immediately , Then were Monasteries built in severall places, and the Holy Bishop David became the cheif Protestour and Preacher, from whom all men received a rule and form of holy living. This expedient the Holy spirit suggested to the ancient Fathers, wherby to fortify and promote the Catholick Faith once establish'd, namely to build Monasteries, out of which did proceed Lights to instruct beleivers in Faith and Holines of Life : And confequently wee may judge what spiris it was that fuggested to Disclerian, to the Infidel Saxons, and of late to Luther and Calvin the destroying of Monasteries , as an assured means to destroy true Faith alfo. 6. It will not be unproffitable to describe

on this occasion the form of a Monaflick life instituted by S. David, as we find in the forefayd Authour : S. David , faith he , having built a Monaftery neer Menevia in a place call the Rojey-valley ( Vallu Rojina ) gave thu fired rie e of Monaficall Profession: vi7. That every Monk should labour dayly with his hands, for the common good of the Monaftery , according to the Apolles laying, He that doth not labour, let him not eat. For those who spend their time in idlenes , debale their minds , which become unitable, and bring farth impure thoughts, which refleshy disquier them. The Monks there refus'd all cifes or poffessions offred by unsuft men: they deteffed richer they had no care to eafe their abours ty the use of oxen or other Cattell ; for very one was inflead of riches and oxen to himof and im brethren. They never convert'd together by talking, but when neer fitty required but each one perform'd the labour entoyn'd him, orning thereto prayer or Holy Meditations on Divine things. And having finish'd their countrey-work, they return'd to the Monaftery, where they from the remainder of the day till even in reading or Writing. At even , upon the founding of a bel they all leave their work, and immediatly spair to the Church : where they remain till the Starrs appear, and goe all together to their Refeition , eating sparingly and not to satiety : For any excesse in eating, though it be only of bread, cenerates Luxury. Their foad is bread together with roots or hearbs feafond with falt and their thirst they quenched with a mixture of water and milk. Supper being ended, they continued about three howers in watching, prayers and genu-flexions. As long at they were in the Church it was not permitted to any either to flumber . or face Ze or caft forth spittle. After thu they went to reif : and at cock-crowing they role and continued at Prayers till day appeard. All their inward tentations and thoughts they discovered to their Superiour ; and from him they demanded

ermißion in all chines, even when they were

urged to the necessities of Nature. Their cloathing A. D. 519. was of skins of beafts. Who soever was defirous to adioyn himself to their holy conversation, he was oblized to remain tendays at the dore of the Monaftery, as a reprobate, univerthy to be admitted to their fociety, and there he was expos'd torude and opprobrious scorns. But if all that time he pasiently fuffred all mortifications , he was received by the Religious Seniour who had care of the gate. whom he ferved, and was by him instructed. In which condition he remaind a long time , exercifed in painfull labours , and greevom mortifications, and at last was admitted to the fellowship of

7. Our learned Camden makes mention of

the forefaid syned, the place where it was cambon is celebrated, and the miracle wrought in it, tardger, faying Lan-Devi Brevi ( that is, the Church of S' David neer the River Brevs ) was built to the memory of S. David Bishop of Menevia in the place where he, during the fitting of a full synod, confuted and repress of the Pelagian Herefy reviving in Brittany , by the Holy scriptures and Miving in prictany, oy the rivey scriptures and Mi-racles likewise, for, as the fame is, the earth on which he preached, swelld up under his sees till it became a hill. And from hence it appears that this syned was celebrated, not in any house or town, but in the open feilds as after ward S. Augustin the Monk held a Council in a place from thence call'd s. Augustins Oake: And anciently Theophilm assembled a Synod in the cause of s. Anathasim, which for the like reason was call'd ( Ad quereum ) At the

#### XII. CHAP.

#### s. 2. &c. Of S. Dubricius : bis Gefts.

WHeras in this Synod there were prefent many great Saints , and Holy Bishops , the Lights of the British Churches , as S. Dubricim, S. Daniel, S. David, S. Telian, S Paulin and others : Of molt of whom fome mention hath been already made, and fome of their actions related : It will be featonable and expedient to adioyn in this place and occasion a summary of their respective Gefts. For if they flould be fett down particularly and feverally in the times when they hapned, they would be found to feattered and intermix'd, that the Readers memory would therby be too much confounded especially considering the wonderfull length of time that most of them lived.

2. Concerning s. Daniel we have already treated fufficiently. Wee will therfore here begin with s. Dubricim. Of whom the Center of the control of the contro turistors of Magdeburg afford us this malicious Charafter, Dubricim Gainim of Vaga , fo call'd from his Native foyle, was the fon perhaps britis of a Monke by Eucdila a Noble young maid He became very famous among the English. But the folly of their Historians is too apparent, for

A. D. 519 . Luther had not yet by writing and his example taught Mones to get children on young 1. More credit ought therefore to be given

to our ancient Authours who generally agree that S. Dubricim was a Brittain taking his originall in the Province of the Demera, or Well-wales; and was firnamed Guaining from the River Guain neer which he was born.

The name of his Father is not mention'd by B.I ib.d. out Writers, but his Mother was call'd Enedyla, a woman of wonderfull vertue and piety. Thus much is testified by Pies , Bale , David powel, and the Authour of his life in Capprave, from the ancient British Monu-

> 4. During his child hood he was committed to the care of Teachers to be instructed in learning furtable to that age : and coming to a more ripe are he made such progresse in science that very many , not only among the ignorant , but more skilfull also repaired to him to receive infirm-Sions. Among which was S. Thelian, S. Sampfon, S. Aidan and many others. He made choice of a place in his own Country neer the River Vaga proper to receive the great Number of Schollars
> which came to him and there for feverall years he directed their studies. In the same place having built, a Church by command of an Angel he there taught the people, and by imposing his hands tured frequently the fick of divers infirmities:

anguish returned toyfull and in perfect health 5. The year of his birth is not declared by any : But he was taken from his employment of Teaching by s. Germanus Buhop of Auxerre in his fecond voyage to Brittany, and with the confent of King Mauricus, and all the Clergy confectated Buhip of Landaff (as hath been laid ) in the year of Grace four hundred thirty fix: By which account fince he out lived the time of the forefaid syned of Brevy, it is manifest that the length of his life was wonderfull, for at that time he had continued a Bubop more then fourfcore

To that shofe who came to him feeble and full of

6. Afterward in the year four hundred ninety ewo, faith Floridegus, King Aurelius Ambro-fim coming to the mountain of Ambri, neer to Caer-carec ( now call'd Salisbury ) where the Briteith Princes, treacheroufly murdred by Hen-

gif, lay, he there appointed Passours over two Metropolisas Churches, granting Tork to S. Sampion an illustrious person, and Cair-leon to Dubrisius: Which last See was now become Ganil L g. Vacant by the death of Threminius, Geffrey of Menmouth adds, That he was Primat of Brittany, and Legar of the Apostolick See : which dignity it feems was annexed to that Church by Germanus by vertue of the authority, in his Miftion hither , received from Rome. 7. In the year five hundred and fixteen he

folemnly crowned King Arthur: After which, being very aged, he is fayd to have relinquish'd his see and retir'd into the Ifle of inally or Berdely , there to attend to his De- Will.

votions, and more perfectly to prepare himfelf for death. From which quiet repote and folitude notwithstanding his zeale to the Catholick Faith drew him to the Spred of Brevy , there to defend it against the renewd Herely of the Pelagians, In which Syned he obtained that s. David should be placed governour of the Church which a little betore he had relinquish'd.

8. At last three years after, full of function ty and age he gave up his foule into the hands of his Creatour in the forefaid life of Berdley , where among a great multitude of saints he choic his place or buriall. And there his Sacred Body repoted till the year o thence on the Nones of May , and on the

Grace one thousand one hundred and twenty: at which time it was translated from fourth before the Calends of June by Vebanus Bishop of Landaff with great honour buried in the Cathedrall Church on the Northfide of the Alear of our Bleffed Lady, faith B. Godwin At which time , faith the Authour of his life in Capgrave, the whole countrey of Glamorgan was afflitted with a great drouth , for for many weeks before no rain had falln there : But at the time when shefe sacred Relicks were transported great flore of rain fell to the comfort of the inha-

XIII. CHAP.

1.2. &c. Of S. Thelian : his Gefts. 6. de Of S. Paulens.

ONE of the most illustrious Disciples of s. Dubricius was S. Trielian, call'd by the Centuriators of Magdeburg Thelefinu. Helim, against whom they in like manner vomit their poylon, faying that he was ( Inclicus Vares ex cenere Baraorum ) an Enclish South ayer of the flock of the Bards : Wheres he neither was an English man , nor Bard : but descended from a Noble Briteish family, as the Authour of his Life declares : Adding turther , that from his infancy he was addited to Devotion , Prayer and contempt of fecular pleafures. And being come to a riper age he was for his piery and Vifedom by wife men sirnamed Helios , because with his doctrine he enlightned the hearts of the fasthfull , as the Sun doth the world. He was instructed in holy scriptures by S. Dubro-cim, till he was enabled to clear the most difficult places therein. Then having heard the fame of a certain wife man called Paulinus , he went to him , to confer with him of the most abstructe My. fleries of Gods Word. There he contracted freundship with S. David , a man of great Perfection in fantity , insomuch as their hearts were fo firmi,

knitt together by charity and the Grace of Gods

holy Spirit , that in all things they had but one

XIII Cm

XII. Cs

2. When

### The Church-History of Brittany

K. AR. THUR.

XIV. Cs

Rudburn

under Brittish Kings. XI. Book.

230 K. An-

A D.s.g.

2. When s. Dubriciss was translated from the See of Landaif to the Metropolitan Church of Caer-leon, S. Freelian fucceeded him in that of Landaff, in which he fate very many years, and if the authority of the English Martyreloge tayle not, he dyed not till the coming of s. Augustin the Monk into Brittany , by whom his fucceflour S. Onderem was confe-

3 When a certain plague call'd she Tellow plaque insested Brittan, raging both against men and bealt, by a divine admonition he departed into a far remote countrey accompanied with man. Difesples , where he abode sill by the fame account he was recalled. Neither did he ceafe a day's mayers and fasting to pacify Gods wrath. At al late ering together all his devout comnanions be returned, and all bu life after exercied ju neme juristiction over all the Churches of Weftern Brittam. At laft S. Thelian being repleneli'i with all vertues dyed in a good old age on the fifth day before the lies of February. Thus write the Authour of his life. Therefore it is difficult to find out the grounds upon which in our Martyrolige he is commemocate I on the twenty fixth of November by the Title of a Marter, murdred by a certain Button named Gueddant : fince all our Title.s, Pers, Tappfeild Capprave, B. Godwin and B. Piber make no mention that he dyed a violent death.

4. Many Miracles are recorded as done by murboth before and after his death; which I writingly omit. Onely one, which B. General mought good not to palle over in fience .fh .h be never related , and the rather occasions he lays, there is mention of it in the Prayer injerted in the Littingy of his Feaft: which was this to office he was dead the inhaistants of three leveral places contended earnestly which of them should enjoy his Body : thofe of Pennalum where his Ancestours had been buried , those of Lantelio-vaur, where he dyed, and their of Landaji, among whom he had been Bushop, When therefore no agreement could be made among ft them , there appeared prefenely three Bolice fo like to one another , that three eggs could not more perfetlly resemble. So each of theje people took one of them , and by that means the controverly ended. Thus writes that Authour , and in conclution for his own Church o. Lundaff he addes. That by frequent miracles at his Comb it appear'd that the inha-

bitante of Landaj poffest dihe true Body. 5. Nov whereas both in the life of s Thelian there is mention of Paulinus, faid to be his tafrad ur , and likewife in the Alls of the Sand of Brewy, Paulinus was the man by whose exhortation Mellengers were depared by the smed to call thither s. David: it may deferve our inquiry who this Paulino was, who was a Bishop before S. David, confidering that in the Catalogue of our B slope none is found of that name before the time of the Holy Mark v. Augustin. Moft probable therefore it is that this is the fame

which in the life of s. David is faid to have been a Difeiple of Saint Germanus Bishop of Auxerre, and is sometimes sayd to have been S. Davids Teacher, and eliewhere to have studied together with him, and whose true name feems to have been Paulent.

6. Concerning this Paulens we find this passage related by the Authour of S. Davids life in Capgrave : S. David affoon as he was promoted to Preifthood went to Paulens a Disciple of S. Germanus, who in a certain island lead a holy life acceptable to God. With him S. David lived many years, and in his practife fullfilld the Infructions which he meet with in reading. Now it fell out that his Mafter Paulens with extreme pains falling on his eyes loft the use of them. Here. upon calling his Disciples together he defired that one after another they would look upon his eyes, and fay a prayer or benediction on them . Wi. en they had done this , and that he receiv'd no cafe or remedy , David faid thus to him: Father , pray you, doe not command mee to look you in the face : for ten years are pass'd fince I fludied the Scripture with you , and in all that time I never had the boldnes to look you in the face. Paulens admiring his humility, faid , fince it is fo, it will suffile if by touching my eyes thou pronounce a benediction on them Prefently therefore affoon as he touched them , fight was restored to them.

XIV. CHAP.

1. 2. The well (axon Kingdom founded. 3. 4. Priviledges given to Cornwall . Oc. 3. 6. A Jecond combat at Mons Bado-

7. &c. Fables of King Arthurs con-

1. HE same year in which the Synod of Brevs was celebrated , Cerdic began the Hamingal Kingdom of the West-Saxons , that is , faith Hantingdom, in the feaventy first year after the first coming of the Saxons, and in the raign of the Emperour luftin the Elder of that name. With him agrees Ethelwerd , Malmsbury and others. And Thomas Risdburn in his greater Chronicle addes, that he was crowned with Pagan Ceremonies at Vinchester, in the place which once had been the Church of the true God, but which those barbarous heathens had changed into a Temple of Dagon , having flain all she Monks who ferved God there.

2. The raifing of this New Kingdom fushciently disproves the Fables of Geffrey of Monmouth , who reports great and frequent Victories of King Arthur in these dayes-Whereas Huntingdon expresty declares that Hintingial this year a terrible battell was fought between Cerdic and the Brittains , and that on both file the Captains fought magnanimously till even. but then the Saxons gott the vistory, which would

have been more bloody to the Brittains , had not the darknes hundred the purfast. After this the fame of Cerdic and his jon Kinric was largely fread through the whole land. For from that day began the Kingdom of the Well-Saxons, which remains to our times, having frallowd all the other principalities. And Ranulpins of Cheffer relates how after many battells fought betweem King Arthur and Cerdic, wherin fom times one. fome times the other had the bester, at last King Arthur grew weary, and contenting himfelf with an outh of fidelity received from Cerdic, Le gave to him the Provinces of Hampshire and Sovier-

K. AR-

THUR.

A. D. S. O.

3. But Thomas Rudburn, taking no notice of any Oath of Fidelity , declares that King Arthur growing weary of renewing war against Cerdic , enered into league with him : by which Cerdic obliged himfelf to the inhabitants of Cornwal, to permitt them, paying an annual tribute, to enjoy the exercise of Christian Religion. And that fuch a speciall indulgence was allowd to that Prevince, appears by the great numbers of Saints which in thele and the tollowing times flourified there, whereas fearce any were to be found in other parts of Britishy subject to the Saxons. Now the ground of this Priviledge afforded particularly to them of Cornwal no doubt was , be cause great multitudes of Brittains flying from the Saxons into those most distant and more defensible parts, as likewise into Faler, rendred them more capable to relift new Mafters, who therefore were forced to give them better conditions.

4. Notwithstanding we are not to suppole that the two Provinces Of Hampshire and somerfer, mentioned by Ranulphus, and Cornwall by Rudburn, were all the Provinces which made up the new Kingdom of the Fell-Saxons for besides them Cerdie had subdued the Danmenis in Devenshire, the Dure triges in Dorfetsbire, the Acrebatii in Barkshire, and the Belge in Wiltshire. And to thefe fhortly after was added the Ifle of wight, which he bestowd on his late arriv'd kinfmen seuffa and Thiegar , who , faith Camden, wreely deftroy'd the British inhabitants there u Thisgarn-burg from Thisgar to call d, but now

more contrastedly, Caresburg. 5. Whilft Cerdie was bufy establishing his new Kingdom , fresh enemics to the Brittains arriv'd : For , as Machen of Feftminfter relates, in the year five hundred and intener the Saxon Captains Colorin , Baldulf and Cheldric lately fubdued by King Arthur at York, and for ced to absure the Ifland , repensed them elves of the Covenants made and resurning took land at Totenes: from whence passing through Cerdic's dominion, they came to the Citty of Bath, which the teffeged. The fame whereof coming to King Arthur , he caused the hostages lest by them to be hanged. And gathering a might army came to raise the siege : where the armies being in ned, he calling on the name of the Bleffed Virgin Mary whose image he wore over his armour, he stew

great numbers of them , and among the reft Col-Trin and his Brother Baldulph. Which (beldric eing, fled, and by the Kangs command was purised by Cader Duke of Coinwai , who refled not all he overtook them in the life of Thane , where se flew Chelaric, and forced the reft to yelld.

6. Though tome particulars in this Nuration may deferve to be excepted against, is the place, which is fayd to have been the Citty of Bath, neer which is the Mountain called Badoniess , where Arthur before he was ling is fayd to have deteated the Saxons, iong before the time mentioned by this Hifferian : Belides , Bath being a part of Cerdies new Kingdom , how come the new arrived savens to beliege it? Notwithstanding it may probably be answered, that there might have been , and comparing our Prizers, it is likely there were two bardes fought by Arrhur at this Mount Badonicus, And again the Citty of Bath being teated in the utmost extremity Westward of Cerdic's Pricipality, it might perhaps at this time have been in the poll flion of the Brittains.

7. As touching King Arthurs invoking our bleffed Lady's allitance in the fight , if was a devotion generally practis'd by the Church in this age; For two years before this there having been affembled two Councils in the East, one at Ierufalem and another at Conftantinople : the Syned of Ierufalem thus wrote to the Buhops of the other Council, e most holy Binhops, we be eech you to pray with w to our Lord for theje (ame things : for the nece! lities of all Gods Presits ought to be common. Make your supplications likewise together with us to the most hely and glorious Virgin Mary Mother of God , that she would intercede for the peace of the holy Churcher , and for the victory and lost life of our most prous and mil Excellent Emperour. The like practite we find eliewhere, of which many Examples may be

8. The year following King Arthur was called into the Northern parts to affiji Prince Howel, who three years before was come out of Leffer Best

cany to his aid, and was now befored by the Prits and Scots in the Citty called Actiond , in wait he lay fick. Ppon King Arthurs approach , faith Mathew of Westminster, the Enemies retired to a place called Muresf, whither he purjued them. But they escaping by night fled to a Lake named Lumonoy. Thereupon A thur gathering many ships together , encompaffed the Ifland , and in fificen days brought them to fuch extreme famone , that many thousands of them perubid. In which istmost danger the Bishops of that Region. came bare-foot to the King , with teares befeeching him to take pitty of that miferable people, and to give them some small portion of that countrey to inhabit, under the Toake of perpetual ter-vitude. The King mollified with the tearer of the Buhops, both parden'd his Enemies , and granted their request.

9. Here it is that fome of our British and Sax n Friters ground the subjection of Seat

1 p. 140.4.

W. Amen fire

K. Ar-	240 The Church-H	History of Brittany	K An-	K. AR-	under Brittish King		K. Ar-
	Land to the Crayn of Brittany, Particularly	1. Concerning the same Finance it is fur- ther added . Having been more then ordinarily	A. D. 315.	A. D. 525.	Friters, and some of them otherwise not un-	Brittains their Arthur. Thu often happens faith Isfephus, either for the beautifying of their Hi-	A. D. 527
Walfingh.hy	Valfingham relates how King Arthur having	instructed in Monastick institutions and holy	16.4.	Maibran de	gent French Antiquary has been induced to	Stories, or the delighting their Readers, or extel-	į
wallsagh.hy	Subdued Scotland, placed over it as King a certain	Scripture by S. Mennion, Finance determined to		Merinit 1.1.	Language that King Arthur after having	ling their own blood.	1
	person named Angulsel, who as a publick Feast in Caer-leon caried King Arthurs sword before	take a journey to the See Apostolick, to the end	1	6/4- \$1.6.1.1.6.42	forced Brittany from the Saxons, tubdited	6. That there was fuch a King of the Brit-	1
f.492.	him, and did homage to him for his Kingdom.	he might there supply what sever was defective	1	21.3.3.11.4	afterward that part of France which was in	rains as Arthur, and that he was a Prince of a	
	And that successively all the Kings of Scotland	in faving knowledge. At Rome therefore he con-			habited by his own countreymen the Mo-	most magnanimous and Heroical Spirit we	1
- 1	were Culvest to the crown of Brittany. But it	einued the face of feaven years, dayly fludying			4. Neither hath the British Fables ended	are affured by Monuments of fuch unqueftioned authority, that Geffreys lyes cannot dif-	ł
1	froms very improbable that King Arthur, at	and advancing in Sacred Science. And after			here: They have fent King Arthur into	parage them. And had it not been that Al-	
	a rime when his own countrey was peece-	that he ascended to the degree of Pressibood.			Norway: and his exploits there are thus re-	michty God had given up the Brittains to	1
1	meale renting from him , flould be at lea-	3. Thus much by the way concerning			corded by Mathew of Westminster : In the year	destruction, no hand could have been more	ł
- 1	fure to conquer forrain Mations. And how-	the holy Buhop Nennion, who probably was		Florid g and	of Grace five hundred thirty three King Arthur	proper & able to refeue them then King Ar-	
1	ever, if the Scots were indeed now fubdued,	one of those who interceded with King Ar- thur in behalfe of their countrey. And it was		4.D.5ji-	having a delien to subdue all Europe , paffed with	thors and no doubt it was to his valour that	i
1	certain it is that they shortly shook off that	about this time that s. Finance lived under			A NAUY into Norway. Where being arrived he	we ought to afcribe the fecurity of the re-	1
1	yoke.	his Discipline : For thus B. Vsher in his Chro-	Pales in la		found sichelin King of that countrey dead : who	mains of them amog the Mountains of Wales.	i
		nological Index writes in the year five hun-	Chronolig		had bequeathed that Kingdom to Loth fifters fon	But as for his conquering to many king-	1
	0.11.1.5	dred and twenty ; Nennien Bishop of the See	A.D.Stu.		to King Arthur: a Prince of great vertue and	doms, and driving the saxons out of his own,	1
XV.CH.	XV. CHAP.	called The great Monastery flourish'd at this time	1		magnificence. The fayd Loth had at that time a	these are inventions so impudently false,	1
- 1	1,2. 3 Of the Holy Buhop Nennion : And of	in Brittany.			fon called Walwan, a youth twelve years old, who	that in the very fame years towhich thefe Victories are affigned, our unquestioned Hi-	
- 1	S. Finanus.	•	1		18'44 recommended to Pope Vigilius to be by him brought up : from whom likewise he received the	fories inform us that the Saxons made fome	
	1				order of Knight hood. In the end King Arthur	notable progrette in their conquests, and	
	1. W Hereas in the last recited exploit of King Arthur it is sayd, that cer-	6			having conquered the Norvegians , placed his	fome new kingdom of theirs became cita-	1
	VV of King Arthur it is fayd, that cer-	XVI. CHAP.	XVI.C <sub>B.</sub>		Nephew Loth in the throne, and then with ioy	bliffied,	
	tain Pillub of Scottish Buhapt Were luppliants		!		returned into Brittany.	7. It may notwithstanding be allowed to	į.
	to him in behalf of their diffrested coun-	1.2 Fables concerning King Arthur cen-			6. Alts of Chevalry yet more prodigious	Malbranque, fince he will needs entitle king	1
	treymen : our inquiry must be what Buhops	fured.			have been in a feeming fober manner re-	Arthur to the fubduing his Morini, that	
	those probably were. That the Province of				counted especially by Geffrey of Monmouth,	being weary of contending in vain with the	
	the Pulls where the Citty of Acluid was fea- ted, had many years fince received the Chri-	1. TN the year of Grace five hundred twen	A.D.513.		which in a generall manner shall be here	Saxons, and a furcease of arms being agreed	1
	fran Faith by the preaching of s. Ninianus,	ty three King Arthur, after the death of	1		fer down in the expression, and with the	between them , King Arthur to avoydidle-	l
	hath been already demonstrated. But who	his wife Guenevera, maried a Noble Lady	1	Restif. 1.5.	Censure of Ranulphus of Chester. As touching	nes might transport some forces over Sea into that Province of France, and there lettle	!
	were his Successours till this time, we can	called Guenhumara: By occasion of which		c.5.	thu King Arthur, faith he, among all Historians only thus extelled by Geffrey of Monmouth, many	in the Principality his kindma Leadegarine, be-	
	only find by conjecture. In the Annals of	mariage his fame was spread through all	•		doe wonder how any one can beleive those things	flowing on him the Strong Citty of Boulsign (Bo-	Malbrane, vbi futra,
	treland there is mention of a certain Buhop	countreyes. This is thus declared by Flo-	Westmann		to be true which are reported of him . For if there	nonia) with the territory adjoyning, with this con-	001 141 141
A. D. 510.	call'd Nennion , who is fayd to have flouri-	rilegus: In the forenamed year, faith he, King Arthur having reduced the Isle of Brittany to	464		were any probability that he conquered thirty	dieson that he and his Successiones should hold it	į.
A. D. 310.	thed in Britiany about the year five hundred	its former flate, maried a wife named Guen-	1		Kingdoms, if he subdued the King of the Franks,	with acknowledgment and dependance of the	
l	and twenty, and to have had his feat in a	humara descended from the Noble flock of the	i :		if he flew Lucius the Emperours Governour in	Bleffed Virgin, to whom we have feen before	
1	place called the great Monastery. This man	Romans. She had been brought up in the Court of			Italy , how comes it to paffe that all Historians,	that King Arthur bote fo particular devo-	
l	probably was the Successour of S. Niniania,	the Duke of Cornwal , and in beauty excelled all	I		Romans, French, Saxons should make no men-	tion. All which faith that Authour, is extra-	
ł	and this Great Monastery the same with Can- dida Casa, where was the Monument of that	the women of Brittany. To this mariage he in-	l		tion at all of such Heroicall Exploits of So great a	Red out of the ancient Archives of that	1
i	Apollolick Buhop, which by reason of fre-	queed all Princes and Noble persons in the Re-	1		Prince, whereas they have related far leffe acts of	Citty.	Ì
l	quent miracles wrought there invited great	gions adjacent, and during the celebration of it	l		persons much inferiour? Geffrey tells us that his	8. Thus much may be judged expedient to be faid concerning King Arthur, of whom	
!	numbers of devout men to embrace a Cano-	fuch Barte, and fuch magnificence both in fea-	1	l le i	Arthur conquered Frollo King of the Franks: whereas among theFrench Friters fuch aName as	nothing will remain more to be related for	1
1	bitical Life, as hath been fliewd from Aleni-	fling and military exploits were shewn by him,	l		Frollo cannot be found. He fays likewife that du-	the space of many years till we come to treat	1
ì	nm. Of this Bulop Nennion we read in the	that Nations far removed did admire and emu-	1		ring the raign of the Emperour Lee King Arthur	of his death: The intercurring time being to	
ì	life of S. Finanus this pallage, That the faid S.	late him. By this means from some transmarine Kings he gained love, and in others he imprinted	l		kild Lucim an Italian Generall of the Empire:	be supplyed by a few passages touching Ec-	i
1	Finanus having in his childhood been instructed	a fear and terrour.	ĺ		and yet according to all the Roman Historians	clefialticall affaires occurring in Britiany.	i
l	by S. Colman a Buhop, was afterward recommen-	2. Within little more then a year after this	4.0.515.		there was no Lucius Governour in Italy : Neither		
1	ded to the care of Nennion. The words of Tin-	mariage he is fayd to have paffed into Ireland,	Ld. bic.		did King Arthur raign, nor was fo much as born		XVII,Ci
AP CAPETAU.	mouth extant in Capprave are these: Behold certain this out of Brittany entred the faid	and there to have taken Prisoners the King Gil-	i		in the time of Leo, but of Iustinian the fifth Em-	XVII. CHAP.	XVII.CI
in S.Finane.	haven in Ireland, in which ships was the Hely	lamur and his Nobles , and Subdued the whole	1	1	perour after Leo. To conclude , Greffrey fays he	1.2.3 The Kingdoms of the East-angles, and	1
1	Buhop Nennion and severall others accompany-	Island, From thence to have fayled into Holland,	1		much wenders that Gildas and S. Beda should	East-Saxons erected.	1
1	ing him. Thefe men being received with great toy	Gott-land and the Isles of Orkney , all which Re-	1		make no mention of King Arthur in their Vri- tings. Whereas we may much rather wonder that	4 The Isle of wight conquered : whence the	1
1	and honour, Calanus Abbot of Noendrum (or as	gions he brought under Tribute.	1	1	this Geffrey should so highly extell a man whose	name.	1
I	locelin writes, of Edrum) very diligently recom-	3. Such Fablesas these , invented by idle	1		actions have scarce been mentioned by any an-		1
1	mended young Finanus to the Venerable Buhop.	and ignorant Bards, and with addition pu-	1		cient Historians of high esteem for their truth	1. A Bout the year of Grace five hundred	1.0.517.
1	Thereupon Finance presently after returned with	bliffied in a Latin file by Geffrey of Mon-	1		Ofincerity. But perhaps thu is the custom of eve-	Atwenty feaven two new Lingdoms	1
1	him into his countrey, and for feverall years lear-	mouth, have passed for true stories not only among the Brittains in succeeding times.	1	: 🖪 [	mation to exalt fome one of their Princes with	were crected in Brittany without any diltur-	1
1	ned from him the Rules of a Monafficall life at his	who might be pardond if in their poverty	1		excessive praises: as the Grecians have enor-	bance from King Arthur. The feat of them	
1	see called the creat Monaftery: Moreover with great proficiency be fludied the Holy Scriptures:	and mileries they recreated their minds			moufly magnified their Alexander the Romans	was in the Eastern parts of the Island. The	: [
1	and by inv king the name of Chrift, wrought	with the imagined past glory of their	١.		their Oftavian , the English their Richard , the	Province of the Icens, containing Norfolk,	1
1	many Miracles	cessours : but they have imposed on forrair	1		French their Charles : and in like manner the	suffelk and Cambridgshire, was polletled by	1

The Church-History of Brittany K. AR. K. Ar-THUR. 242 THUR. A. D. 519. the Angle , and made up the Kingdom of the A. D. 518. Eaff-angles. The Province of the Transbanses, containing Effex & Middlefex, were possessed XVIII. CHAP. XVIII. C by a Tribe of the Saxens and made up the 1. 2. A Synod affembled in Vales by Saint Kingdom of the Eaft-Saxons. But whether of their two kingdoms began first is uncer-David. tain in our Hillory, because the names of 3. 4. Of S Kined. their first Kings are for the unconfiderable-1. S. David forbidden to confectate again nes of their actions not left recorded. she Church of Glastonbury. 1. Mathew of Veftminfter fixes their beginning in the same year five hundred twenty fixe, when, faith he, there came out of Ger-W. A moneft. 1. W Hillt Cerdic was buly about the inr.D.116. many certain Pagans who feyfed on the Eaftern gilant Paffour or foules Saint David Buhop of parts of Brittany , namely that Region which is Menevia affembled a Provincial Synod , call'd called the Kingdom of the East-Angles. And the Syned or Villory. In which , faith Giraldus Godf at Some of the Jame Germans invading the Middle Cambrenfisthe Clergy of all Cambria (or Wales) 143. 204 Provinces of the Island , fought many battles mett together , and confirmed the Decrees of the againft the Brittains. But becaufe their Leaformer Synod as Brevy , whereso they added new ders were many, and not subordinate to one, ones for the Churches benefit. From theje two their names are forgotten. The fame year the Synods all the Churches of Cambria received their Kintdom of the Eaft-Saxons alfo took it: Origi rules and Ecclefiasticall orders , which also were nal, in these days called Ejjex : the first King confirmed by the authority of the Roman whereof , a w beleived , was Erkenwin the Son Courch. The Decrees of them both , which the Holy Prelat David had first publish'd by freech, 3. Th's Friter does not acquaint us with he committed allo to writing with his own hand. the name of the first King of the East -An. and left them to be referved in his own Church, gles : But that detect is supplied by Renuland Copies of them to be communicated to other phos of (hefter , though he affign the Ori-Churches in that Province. All which together ginal of that Kingdom much tooner : For with many other Treasures of that Noble Library thus he writes : In the year of Grace four hunform to by sm have been loft partly by age . or dred ninery trothe Kingdom of the Eaft-Angles negivence, and principally by the incursion of Pirats which almost every Sommer from the began under Viffa, from whom all the succeeding Kings were auciently called Vffings , which fince ifles of Orkney in long boats were accustomed to we call Ficans or Fireys. Such is the uncerwast the Sea coasts of Cambria. tainty about the beginning of these two 1. The lotte of this treasure deserves in-Kingdoms: to discourte of which concerns deed to be deplored, fince thereby we might not our delign. have been pertectly informed of the whole 4. The year following the Ifle of Fiebr flate of the Brittish Churches. However we was invaded by King Cerdic and his Son Kinrie, as hath been fayd But almost three are from this ancient Hillorian affured that those Churches were regulated according to years pailed before they could quite subdue the Roman: So that by examining the Dectrin ir For in the year five hundred and thirty, and Disciplin of the Roman Church in that faith Huntingdon , Certic and his son with a age, we may be allured that the British numerous army fought with the Brittains in Huntingd.1.1 Churches beleived and practifed the fame : witland ( or the Isle of Wight : ) and having And confequently that S. Augustin fent overcome them took possion of the Island. In afterward to convert the saxons, brought no which barrell they made a wonderfull flaughter Nevelties hither with him , as some Modern of them at Whitzaresbeig, in the thirteenth yea. Protefants doe accuse him, fince s. Gregory their Rain, The Illand , called in Laten P. Eta, who tent him was exalted to S. Peters chan they care four years after to their Nephews nor above threescore years after this synod. stuff and Wirgar. The Brettains call this Illand 3. We read in the life of s. Kined in Cap-Guith , which , faith Nennim , fignifics a dirave, that when S. David had publish'd his vorce or renting a under : because is is di-Edits for the affembling this universall Synod of vided from Britting by so narrow a sea in-Cambria, he took care humbly to invite thereto

s. Kined. But his answer was . That for his fins

being become differred and crooked in his body , he

was unfitt for any fociety , and much more to be

adiorned to the company of fuch holy men. Be-

ides that he had not natural frength sufficient

o enable himto undertake such a sourney. Aftet

his the same Author relates a double Mi-

racle, how s. Kined having been restored to

health and streightnes by the Prayers of Saint

David, by his own prayers was reduced again

to his former infirmity & crooke ines.

tervening, that is feems to have been once

joynd with it. The Saxons from the Brittah

word called it Wirland, or Virland.

under Brittish Kings. XI. Book.

following Friters of the middle age have

rather obscured then illustrated the lives of

Saints. It fhall fuffife therefore in this place

to declare that this s. Kined in the time of

5. David fill'd Brittany with the fame of his

Sanitary. He lived a folitary Anachoreticall

life in the Province now called Glamor can-

shire, probably in the same place where yet

remains a (nappell called S. Keneth his Chappell,

left as a monument of his Santhey Camden in

his description of that Region writeth thus,

Western Gower is almost an Island by reason that

the Sea encompafies it every where except in one

narrow face in which it is loynd to land. It de-

erves, to be mentioned in flory not fo much for

the torns in it , as the fruits , and the memory of

famous canonifed Saint called S. Kined , who

. After the diffolution of the foretaid

sined S. David accompanied with feverall

other Bishops took a journey to the Monaflery

of Glaffenbury , with an intention to repaire

the ruines of it, & again to confecrate it. But

how he was deterred from fuch a defign by

our Lord appearing to him in fleep & forbid-

ding him by a fecond Dedication to profane

the sacred Ceremony which himfelf had

many years before performed : in testimony

whereof he with his finger peirced a hole in the Bishops hand , which remaind open to

the view of all men till the end of the next

days Maffe : All this hath already been large-

ly related in the beginning of this Hillery

at the year of Grace fixty four , where was

treated of the first foundation of that fa-

mous and most ancient Monaflery of Glaston

XIX. CHAP.

. 2 erc. S. David translates the Metro-

7 He exercifes his Pastorall Office in Ire-

8 9. 10 Of Iruh Saints: Particularly of

THE celebrating of this syned is the

recorded of S. David. Therefore we will

here adjoyn what remains of his Gefts till

his death, which followd fifteen years after,

in the year of Grace five hundred forey

2. Concerning his Birth and the Prophe-

cies foregoing it, as likewise his Education,

& how in the year five hundred and nine-

teen in the synod of Brewy he was elected

politan See to Menevia.

S. Ædan.

bury to which place I refer the Reader.

there lead a folitary devout life.

4. But I take no pleafure in exteribing 11 politan of Cambria: which See S. Dubricins the multitude of Miracles with which the

three years before had relinquished retiring

K. An-

himfelf into folitude : All this hath been already declared. 3. Notwithstanding his Confectation, he would not accept of a Metropolitical Inrifdiction but upon this condition that he might transferre the see from Carreleon to Menevia, a place for the remotenes, folitude and neighbourhood of many Saints and Religious persons in the Islands and territory idiovning, molt acceptable to him. I hich Translation was approved both by King Ar-

thur and the Synod then not diffolved. 4. This Menevia is feated in the Province of the Dimete, now Penbrok-shire, adioyning to the most remote Promontery of Brittany called by Prolomy the Promontory of the Office pita, where, faith Giraldus, the foyle is flony and

barren neither cloathed with wood nor interlaced with rivers, nor adorned with meadows, but ex posed to the Sun and winds : Yet with this penury the ancient Saints and Bubops were oeft contented, accounting the remotenes from worldly tumults and novie to recompence fufficiently all fuch incommodities

5. This Merevia or , as the Bratains then called it, Menew was in memory of this holy Buliop named by the converted Sazons Devid-Minster, and by the British Tuy-Denry, that is, Dav de houfe, and at this days . D wids The Bishop whereof was for many ages the Metrepolitan of Cambria, but at length became fubject to Canterbury. Notwickstranding the Inhabitants of Wales lince the Con quel oi Brittany by the Horman entred into a San of Law against the Arch-but op of Can rerbury challenging their former right and priviledge of independance; but the caute was judged against them. How the Ar hiepiscopall Pall by o casion of a Plague was caried over See into Little Britany, and left in the Church of Dole Hal be fliewd hereafter.

6. The Pastorall care and zeale of & Pavid in maintaining the Catholick Faith against. Herefres, particularly Pelagranifm , and Ecclesiastical Discipline against vices and ditorders is celebrated by all our Friters, and was fignally approved by him in the Synod of Victory assembled by him ten years after his Confectation. 7. Neither was his Pafforal folicitude con-

fined to his own Province: it extended it felfe abroad alfo, and especially into Ireland: From whonce he was often vifited and confulted with by devout men. Hence Giraldin Girald. Cam. Cambrenfis fpeaking of this age, faith, to may br. . . vit. 4. among the Iruhmen in those days a frequert David. custom to coe in pilgrimage, and their greatest devotion was to vifit the monuments of the Apostles in Rome. Among the reff one Barro an Abbet in the province of Cork went thither , and in his return he past d by Menevia, where he flayd till he could find the commodity of a ship and wand. For fuch was the ujual practife of good de-

bricine Arch-bishop of Caer-leon and Metro-

XIX. CH.

THER.

A. D. 129.

and confecrated Buhop, fucceeding Saint Du-II. Part.

vous trushmen , that either going or returning

K. Arі тная. A D.519. The Church-History of Brittany

they would defire to enjoy the conversation of the Hely Bishop David, whose name like a precious vagrant Oynemen: was fread all abroad.

8. B. Viber has publifli'd a Caralogue of Iruh Saints, forted into feverall orders according to the times wherin they liv'd. The fieft order was of fuch as liv'd either contemporaries to S. Parrick, or prefently after nim. The secend order contain'd fuch saints a fired about this age, fuch as were S. Finaand ca . d by the Irah , Fin , and by the Britterre Gain Or Fin , 5 Brenden , &c. In which The this observation is express'd , The Sai we of the Second order received the Rite of clears ar Mr & our of Brittany from nely men aving mere , wich as were S. David , S. Gildas

9. Moreover s. David fent over fome of 3 of lawer, his Dr isples into fround, who grew famous S.c. 1. ap. 1 there for their learning and fant tv. Among

"Jul 900 | which one of the most illustrious was saint A tan : concerning whom Gradden that writes, 5. A. in , calld by the trib s. Maidee, for nous for his vertines and learning in Divine a ne, baring received permission from his Fa-. David and his Brethren , with their bened ! mfa; d into treland. Fiere after he had and west fame by his piety and miracles, at court he built a Monaftery near the Citry of ternes, where having collected a good number of A trust Brethren he confectated himfelf to the service of God , living according to the form and tale shiel he had received from his Prom Father s. David at Menevia. Which Rule was the same that was observed by the Marks in

> 10. This S. Adan was afterward Bihop of Ferne, and Metropolitain of Leinfter , whilit S. David was yet alive, whom he used to confalt in affairs of difficulty, as we read in the Nameles Authour of the life of S. Lugid, call'd alto s. Moluca, in thefe terms, Saint Moedhor , nam'd otherwife S Elan the most Holy Buhon of Leinster would needs goe be ond Sea into Brittany to bu Mader S. David Balop there , to demand of hi w whom he would recommen l'or his Spirita il Father to heave his Con. Jeffemein I cland The life of this S. Ædan is

> count in Captrave where notwithstanding

he is tiled only Abbet , and not Bulop.

Arper, as we read in the Antiquities of

XX. CHAP.

1. 2. &c. Of S. Davids death , and buriall The Time , and Place : and of his Successour.

A Fter many years spent by the Holy Bishop David at Menevia in the exercite of all Chriftian vertues, it pleased almighty God in love to him, and just anger to the ungratefull Britisins to translate this burning and flining Light from earth to heaven, where it now flines most glorioufly to all eternity.

2. As touching the year of his death,confidering the great diverfity in Hiflorians about his age, it must needs be involved in great uncertainty. For Giraldus Cambrenfis and John of Ting outh affirm S. David to have lived one hundred forty feaven years, having been both in the year of Grace tour hundred fixty two, and dying in the year fix hundred and nine, when s. Gregory the Great was Pope. Piss likewife allows one hundred Pin in ! forty fix years to his age, and places his death in the year of Grace five hundred forty four : By which account his birth would fall in the year of chrift three hundred ninety eight. But both these assertions feem exorbitant : the former placing his Death much too late: and the latter his Birth as much too early.

3. It is therefore more confonant to the order of British affairs and itory, faith learned B. Fiber, and better agrees with the Character of the time affign'd by Giraldus to affirm with Pies, that he dyed in the year of Grace five hundred forty four, and that at his death he was fourfcore and two years old and no more: For in that year the Calende of March fell on the third Feria , as Girald a tays they did when he dyed.

4. Let us now view what things are reported to have occurr'd before his death. When the houre of his diffolution approached, faith the Authour of his life in Capgrave, the Angel of our Lord appeard to him , and faid , The day fo much defir'd by thee is now at hand : Prepare thy felfe, for on the Calends of March our Lord lefus Christ attended with a multotude of Angels will come to meet thee. Whereupon he aif verd, O Lord, dismisse now thy serhaving heard the found of thefe words , but not well underflanding the fence, fell profirate to the ground in great feare. Then the Holy Bubop cryed with a land voyce , Lord lefus Chrift , receive my Spirit. Whereupon when the Brethren made land complaints , he affraged their forrow with mild and comfortable words, faying , My Brethren , be conftant in your good Profession, and beare unaniK. AR-TH IR.

THUR.

A.D. 519.

XX. CHA

under Brittish Kings, XI. Book.

moully to the end that yoke which you have A. D. 529 undersone: Observe and fulfil vinespever things we have seen and heard from mee. And from that hours to the day of his death, the week followens, he remained in the Church exhorting and encouraging them.

6. When the houre of his departure was come, our Lora I Co Christ vouch-fafed bu prefence, as he had promis'd by his Angel, to the infinite consolation of our Holy Father. Who at the fight of him exulted wholly in spirit, faying to him, 0 my Lord, Take mee after thee. And with thefewords in our Lords company he gave up his Spirit to God, on the Calends of March , which being affociated to a Troop of Angells, with them mounted up to heaven , in the year of his are one hundred forty feaven.

6. The same Authour further adds . That thu Holy Bishops death , by an Angel divulging it, inflanely was fread through all Brittany and

Ireland. Suitable whereto is this pallage in the life of S. Kentigern : Whilft the fervant of God Kentigern one day continued his prayers with more then ordinary attention and devotion , his face feemd as on fire : the fight whereof fill d the by flanders with great amaZement. When Prayers were ended . he began bitterly to lament : And when his Disciples humbly ask a him the reason of his server, he sate a while silent; at last he faid, My dear children, know for certain that the Holy Bishop David , the glory of Brittany , the Father of his countrey is this day dead , he has escaped out of the prison of his body , and is flown to heaven. Beleive me , I my felf have feen a multitude of Angels conducting him in to the joy of his Lord : and our Lord himself at the entrance of Paradice bath crownd him with glory and honour. Know also that Brittany which is deprived of fo great a light, will a long time mourn the abjence of so powerfull a Patron. He is was who opposed himse's so the sword of our Lord which was half drawn our for the destruction of that nation in revenze of their fins and impenstence Now wall Gad delaver up Brattany to firange Nations which know bens not , and Pagane shall empty the Island of its inhabitants. Christian Religion shall be utterly dissipated in it, till the time prefix'd by God be ended : But after that, it shall shrough the mercies of our Lord be reflor'd to its former state, yea to a far better and happier.

How true this Prophecy of S. Kentigern was the following story will demonstrate. 7 S. David was buried in his own Church of Menevia, which, faith Geffier of Monmouth, Gafrid. I.M. he had loved above all other Monasteries of his Diocefe because S. Patrick who had prophecied of his Nativity, had been the founder of it. He adds, that it was by the command of Malgo King of the Venedota that he was there buried: And that after five hundred years he was solemnly canoni?'d by Pope Calixtus the fecond of that name. The (hurch in which he was buried was dedicated to s. Andrew , but in succeeding imes took s. David for the Patron, by whole name it and the whole Diocese was call'd S. Davids.

8. The Memory or his sandley was to pre- A.D. ... cious, that within a few years after his death the vifiting of his Church was a great devotion of those times. S. Ondocens Succelfour of s. Thelian in the Bishoprick of Landaff Cambr. after a Pilgrimage to vilit the Monuments of the Holy Apolies at Rome, made another to the Church of S. David. And afterward when any one had a defire to goe in devotion to Rome and was hindred either by the difficulties or dangers of the journey, he might

equall the merit of fuch a pilgrimage by

twice viliting the Church of s. Davids, as ap-

pears by a Diffick common in those times

expressing to much. Such was either the

pious credulity of that age, or perhaps that compensation was allow'd by Popes. 9. The Successour of s. David in the Ba shoprick of Meneviawas called Kinoc or Cenac, who was translated thither from the See of S. Patern. But his and many of his Successfours Gefts have been buried in obscurity. for the Name of saint David did to fill the Church of Menevia for feverall ages, that the mention of his tucceflours has been omitted.

XXI. CHAP.

1. 2. 3. Death of King Otta , and K. Cerdic.

BEcause we would not discontinue the have purfued them feverall years beyond the date and feafon whereto we are arrived in the Generall Hiftory of the E. defiaficall flate of Brittany. Which disorder, hereafter also oft to be committed, especially in the lives of particular saints, we expect will find pardon, because therby a greater disorder will be avoyded of delivering their actions peecemeale and by threds to the Readers prejudice. We will therefore return to the place from which we made this divertion.

2. In the year of Grace five hundred thirty two Otta King of Kent dyed, leaving his Son Irmeric Successour in his Kingdom : who was illustrious for nothing more then in that he was Father to the glorious and happy King Ethelhers the first Christian King among the

3. Two years after dyed also Cerdic King of the Well-Saxons in the fixteenth year of his Raign, to whom fucceeded his Son Kenrie in all his Dominions, except the life of Wiehr . which he left to his Sifters Son Wigger, whom he dearly lov'd, both for propinquity of blood and military skill.

G'rald, in

245 K. AR-

XXI. CH

XXII.

K. A R-	The Church F	littory of Brittany K. A.		under Brittish Kin	gs. XI. Book. 247	K. A R-
THUR.	246 The Church-F		Λ. D. 359.	11	thu regard , fo that Ecclefiafticall cenfures did not	A. D. 539.
A D		The very next spring this dry bench , thus buried A.D	519		touch them. Notwithflanding S. Kentigern , as	. !
A. D. 5:9		as hath been fasd, prouted forth into green bran-		XXIII. CHAP.	we shall declare presently, did make full satisfa- tion for the defect and errour committed in his	
		ches, as the other treese did : which profest did well that at this day there are proceeded from it	XXIII. C.	AAIII. GIIII.	Confectation.	, 1
XXII. C.	XXII. CHAP.	severall young trees five or fixe feet high, and		1. 2. &c. S. Kentigern made Buhop , being	4. Hu Diocese extended it self according to the	, ,
	l	Some higher, which every year by our Lords blef-		onely five and twenty years old.	ismits of the Kingdom of Cumbria, from that fa-	, '
	s. 2. &c Of S. Iohn a Brittish Saint, in	fing due more and more flourish.		6. 6. Certain defects in his Ordination:	mom Wall from Sca to Sea which had formerly been built to hinder the Enemies incursions into the	
	France.	3 The Centuriators of Magdeburg take no- Maga	lab.ten	Diffensed with by S. Gregory the Great.	Provinces of the Brittains, as far as to the River	
	4. 5 Gc Of S. Mochta a Brittish Saint	by him, but conceale this Fonder. He is		29/11/2011 3 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Ford, or Scottuh Sea, Northerly, It was in the five	
1	in Ireland.	likewise commemorated in the Gall can Mar-			and swentseth year of his age that he was confe-	
	1	tyrologe on the feaven and twentieth of Han	1961.	I. TN the year fivehundred thirty nine s.	crated Buhop.	
1	1. TN our ancient English Martyrologe the	June.	1.17.	five and twenty years old, was confectated	5. In this Episcopall Confectation there were more then one detect, and transgrettion of	
	death of a Holy Brittish Presit is at 1	4. And as the French Church doth celebrate the memory of this holy British Peal		Buhop of Glasco. Concerning his birth in the	the Canons : 1. Fulf his ago, that he was made !	
	figned to the year five hundred thirty	tohn, so doth the trish that of S. M. L. M. W. W.		year of Grace five hundred and fourteen,	Buttop being no more then five and twenty	
	was more celebrated in forrain Nations then	by B. Vshers supputation dyed also this year		and how his Mother in his conception was de- luded by fome unknown person, insomuch	years old, wheras in the Council or Agde	
	his o.vn. The great commotions of Brittany	He in the beginning of the saxon troubles		las he was vulgarly efteemd to have been	( Agathenti ) allembled not above three and thirty years before this time, and in which	
	and barbarous cruelty of the Saxons compel-	forfook his countrey, and pass'd over into		the Son of a Pirgin, as likewise how great	probably feverall British Bishops were pre-	
	led oreat numbers to feek means of ferving	Ireland: And, according to the narration of led of Incelinus, coming to a certain place near led	Salane Salane	leverity was used to her by her Father when	tent, a Decree was made, That no Metropolitan	Concil Azash
	God abroad, which they could not find at home. Among whom this Holy Preift John	the fea calld Lugh ( or Louth ) very pleasing	i	the was known to be with child, how the	should prejume to ordain any one Bish p before be	Centil Again
	vas one who retir'd himselfe into France,	and delicious : there he refolved to repote		was first cast headlong from a high Mountain, and miraculously escaping that danger, was	was arrived to thirty years , that is, the age of a perfect manileast by reason of his youth he should,	ı
	and tho : gi he spent his life in solitude and	himfelf. In the fame place s. Partick had		expos'd to the fea alone in a boat without	as it jometimes happens, incurre some fault and	
	prayer in the Province of Tours , yet it	formerly had a refolution to build a Church: but was commanded by an Angel to con-		Oares , and by a wonderfull Providence	errour. 1. Again the Fathers of the first Nicene	
	pleas'd God by a miracle after his death to make known his sanday. Which Moradel	fign that place to a certain Brittain named		landed lafely in the Northern parts among	Council Orderd : That if any one were made a	oneil 1 No
	the difference have mention'd in this Hiffery,	Mofthus , or Morchaus, who would therrive	Pina	the Scotts, and there immediatly dilivered of her child, and laftly how both the Mother	Bishop wishous the judgment and con ent of the	.en. c.6.
	were it not that I find it related by a famous	come thither and end his days with great bean	uran \$()	and Infant were nourish'd by a Holy man	Metropolisan , he was forbidden to exertise his Episcopall junction. Now in this Ordination ot s.	1
	Burn S. Grevery O. Tours, in whole Prov nee	functivy: which he accordingly did. He was		calld Servanue , hath already been decla-	Kentigern there was no content of any Metropo-	j
	thi. Haly Presft liv'd, and who might him-	oftimes there visited by s. Parrick, whose Descripte he became: and withall took the care		red.	lires, nor to much as concurrence of any	}
	felf have been an eye-witnes of it. The re- lation given by him is as followeth:	of twelve leapers recommended to him by		1. When he was capable of learning, the	Bishop of the neighbouring Diocefe. Thirdly	1
	2. Not far from this Church of Cason refts the	s Parriet. He prophecied of the Holymin		fame s. Servanm took great care to instruct him in knowledge and piety, wherin he	the helt Canon of the Apoller, confirm'd by many Councils, enjoyed that every Bishop should	į.
Greg. Turan deglicia Con	facred foly of a certain Press named John. He	Columba. And was afterward confectated		proffired admirably, fo that he was beloved	be ordain'd by as least two or three Bishops :	Cerru, i.
fejjar. c. 23.	vas by Nation a Bittain, and living here with	Bishop of Louth by S. Patrick. As touching the centure inflicted on him by S. Patrick,	11178	by his Mester beyond all his companions:	Whereas S. Kentigern was cofecrated by one	Apoff.
, , , ,	treat devotion and piety, our Lord was pleased by	that because he waver'd in his Faith touching	Pfinis P	who ther ore gave him the sirname of	fingle Bishop , and him a stranger of a forrei	i
	the better to attend to divine love, avoyded the	the long lives attributed to the ancient Pa-	mr. f. 614		Shops the Ancient Fathers for the dignity of	
i	ight of men , confining himself to a little Cell	triarks in Genesis, he himself should live three	1 1	this day, faith B. Vsher.	that Degree ordained many River to be obser-	.
ł	end matory over a tamft the Church of Caton:	hundred years : to long a delay of his		3. How he came afterward to be elected	ved, belides fuch as belong'd to the effence o	.
i	viere is a little Orchard cultivated by himfelf be had planted a few lawrel-trees, which now are	happines being to be his punishment; this is deservedly rejected by the learned Bushop	Ay Copped in Konige	annep, was of a manner that terates : when he	that Sacrament : as announting the Head with	
ĺ	o encreased, that the boughs of them being drawn	Viber : As likewise , that s. Patrick before		was come to an age wherein he might diffose his wen aftens, the man of God Kentigern went from	Chrism with invocation of the Holy spirit, figning	: [
1	operher archanife doe afford a very pleasing	his death recommended to him the care of		hu Master to a place called Glashu, where he	the person with the Sign of the Crosse, imposition of hands, together with severals other Rives ad-	.
1	ogether arch-nule due afford a very pleasing shade. Under those laurels his custom was to	his see of Armagh. For Records of good au-		liv'd alone in great abstinence, untill the King	joyned for the adorning the house of God, a	
	fit, reading or writing, as he thought fit. After	thority doe leave it out of doubt that S. Be- nignus was defign'd by S. Patrick in his life-		and Clerry of that Region, calld then Cumbria	derect wherofdid not vitiate the Sacrament,	
l	bu death among the faid trees whose wide- Bretch'd branches made a very commodious shade,	time his Succellour in that See. The memory		( now Gilloway ) together with the other Chri-	but person only.	. 1
ł	there was one which through age was quite withe-	of S. Moltha is celebrated in the Annals of		Slour and Buhop, neswithstanding the utmost	6. Now in all these points some defects there were in the Ordination of S. Kentigern	.1
1	red. Then he to whom the care of the place was	Plfer on the thirteenth day before the Ca-		resistance he could make. And sending for one	which detects when afterward he calld then	á
1	committed dig'd up the roots of the faid dry tree,	lends of september.		fingle Buhop out of Ireland they caused him to	to mind, caused great unquietnes and re	> <b> </b>
١	and of the body of it hewed out a feat or bench, upon which when he was weary, or would feriously me-	11		be consecrated after the then usuall custome	morfe in him. But whereas the forefaid Au-	
	dirate on busines, he was used to fitt. After he			among the Brittains and Scotts: For at that time a pratisfe had gott footing to wie no other Ceremo-	thour lays, That by a cuffor introduced among the Brittains this Saciament of Ordination of	<u>\$</u>
	had made fuch uje of the faid feat the space of two	1 . 1		mes in the Confectation of a Buhon , but onely	Bishops was practised thus imperfectly: it appear	
1	years or mire, a thought of remorfe came into his			the infusion of Sacred Christin on their heads	that fuch a deficiency was crept in among	g
1	heart, I believe by divine Inspiration, which for-	11		with invocation of the Holy Spirit , benediction	them, and this only fince the Saxons entrin	
1	ced him to fan, Alas . Sinner that I am , why doe I for mine own convenience make use of a seat	ക്ക		and imposition of hands. For those islanders, removed as it were out of the world, by meases	caused so great disturbances in the Island that the Ecclesiassical Canons were either for	
1	fram'd of the tree which fo hely a Press planted			of their continual infestacione by Pagane, were	gotten, or if remembred, could hardly b	
	with his own hand. Having faid this, he prefently	GRE I		become ignorant on the Ecclefiafficall Canons.	practifed. Either there were no Metropolitan	u,
1	took a If ade and digging a deep hole in the ground			ter which reason the Law of the Church con-	or they were so far distant, that in those dar	n-
1	prejently, he pure the feat into it after he had cost off the feet which supported it; and then	1		decended to them, and admitted an excuse in	gerous times, no accelle could be had t	:0
	cover dist with earth Now behold agreat wonder	1			then	m:
	3,421,77	· ' !		***************************************		,

SHIR.

The Church-History of Brittany

K. AR-THUR.

XXIV. C.

under Brittish Kings. XI. Book. guish'd Parishes by their certain bounds. He

249 K. AR-

A. D. 541

them : Most places wanted Buhops, and even 1 inhabitants; fo that it was a wonder that even the Holy Chrismcouldbe supplied, which

248

no doubt was furnish'd out of Ireland. 7. Hence it is manifest that these disorders and neglect of Ecclesiaftical Canons were an Errour veniall, because unavoydable: that in former peaceable times the practife was otherwise, and the Canons were duly observed: So that the purity of the Brittains Fairh was hereby nothing prejudiced. Therefore some Proteffant Controvertifts doe unteafonably collect from hence that the Brittains before S. Gregories time did not in their Ordinations conform themselves to the Reman Church , but received their Rites from I know not which Eaftern Churches : Whereas no Eastern Churches can be found which neglected any of these Ceremonies : and as for the Roman , it is evident by what hath been formerly declared, that the Brittains in their Discipline establish'd by Councils demanded a confirmation from the Sea Apoflolick.

3. But a more Authenrick proof of the respect and dependance which the Brittish Churches had of the Roman , cannot be imagin'd, then the behaviour of S. Kentigern himself. For being afterwards afflicted in mind for the forefaid defects in his ordination , he did not feck for Counfel or remedy from any Metropolitains in Brittany , Ireland or France , but only from Rome and the Supreme Bishop thereof , to whom the Cuftody of Ecclefisficall Canons was by the Church committea, and who had authority to enjoyn the observation of them, to punish the trans-gression, and to supply or dispence with the detects either by negligence or necessity occurring in the execution of them.

9. This is expressly declar'd by the foreiaid John of Tinmouth in his profecution of the Life of s. Kentigern : where he tells us , That the Man of God went seaven severall times to Rome , where he fimply and particularly layd epen his whole life , his Election , Confectation and all the accidents which had befalla him to s. Gregory the Speciall Apostle of the English Poon which the Holy Pope perceiving that he was a sincere man of God and full of the Grace of Gods holy Spirit , confirm'd his Confectation , knowing that it came from God. Moreover at his often and earnest request, yet with great unwil-lingnes, he condescended to supply those small defeets which were wanting in his Confectation : and having done this, he dismissed him to the work of the Ministery which was enjoyn'd him by the Holy Ghoft.

10. Hence appears that in the ordination of s. Kentigers nothing was omitted that was of any necessity, fince it was only upon his importunity and for fatisfaction of his Scrupulofity that s. Gregory supplied the omissions of certain River required by the Canons. The greatest fault that the Holy Bishop could impute to himself was his being consecrated by one onely Irish Bishop, against

the Expresse Canon of a General Council. But A.D. 541. confidering the unquietnes and danger of the times, and the want of Buhops, though there was a transgreffion of the words of the Canon , yet there was none of the mind of it, which certainly does not oblige to impossibilites. And this was the resolution of the sence of it which the same S. Gregory gave to s. Augustin, answering the like difficulty , in thele words : In the Church of the actury, purtient workers in one Country of the Greg. M.
Angle, wherein at present them are the onely ghisporthum cans not evaluate any other Subseptions to the present the concurrence of other than the concurrence of other

XXIV. CHAP.

1. 2. S. Kentigern Vertues.

HOW s. Kentigern behav'd himself in discharge of his Episcopall Office is thus further declar'd by the same Authour : After his Confectation , during the As. Copyes whole course of his life his custom was to cat only in t. Kenevery third day, and sometims, fourth and his grown food was bread, Milk, cheese and butter. For he alway abflain'd from flesh and wine , or any other drink which could diftemper. Next his skin he were a very rough hayr-cloath , and over that a garment made of goat shins together with a close Cowle : and his uppermost clathing was a white Albe. He always were a Stole : and caried a Paforall flaffe or Crofier, not fihericall, nor gilded and feet with precious flones , but of fimple wood, bowing back as the toop : and in his hand he ever held a book. Thus he was always in a readines to exercise his function , when sever necessity or reason requir'd, He lay in a stone-chest made hollow like a Biere : under his head lay a stone : and under his body were cast cinders and a Cilico of hayr in which posture he with some unvil of paye: in united payme no usin join subita-lingues admitted a short fleep: after which he would plunge himself in cold water, and so re-cite the wholo Psalter. This customary practife neither from nor rain did interrupt, nor any thing but ficknes or journeying : and then he would redeem a discontinuation of these austerities with some firitual exercise. Thus does that Authour describe s. Kensigerns private life,by many other arguments showing him to be a man absolutely perfect in all vertues.

2. Consequently he relates other actions of his in order to the discharge of his Epifcopall Office, faying , He fix'd his Episcopal See in the Citty of Glasco:where likewise he ordain'd a great Congregation (of Religious men) who lived according to the form of the Primitive Church , in community of all things. The Infidels in his Diocese he converted to the Faith. Apoflats and Hereticks he by his found doffrin recall'd to the befom of our Holy Mother the Church He every where threw down Idols and Images of Devils, and built some Churches. He distinwas always travelling to gain foules to God, never riding on hors-back, but in imitation of the

K. AR-

THUR.

A. D.141.

YYV. C.

Apostles always going a foot. And because he would not eat his bread in idlenes, his custom was to labour with his hands in agriculture. His other Gefts we shall relate here after.

XXV. CHAP.

2. &c. Mordred King Arthurs Nephew rebelles : He is pursued by Kino Ar. thur : and both flain. . S. King Arthur dyed , and was buried

at Glastonbury. o. His appearing again long expected by

to 15. &c. His Monument discovered in after ages.

Bout this time it was that our famous King Arthur found at last repole in his grave, which he could never enjoy during life. The manner how he was brought to his end is thus related by our

2. In an expedition which upon some unknown occasion he made abroad he left the administration of his Kingdom to a Nephew by his sefter, and son of Loth King of the Fills called Mordred. Who taking advantage of his Facles absence, invaded the throne apon a pretence that King Arthur, was a bastard, as being born not in lawfull mariage. And to this treason he added the crime of incest, violently taking his Vncles wife Queen Guenbumara. Morcover toftrengthen him felf , he entred into a Confederacy with the King of the Veft-Sexons, to whom he quietly yeilded feverall Provinces. 3. These infamous crimes being come to

the ears of Ling Arthur , he presently returned into Brittery , inflamed with a rage and harred unquencheable against his abominable kinfman. Mordred was prepared to hinder his landing:at which time a cruell batell was fought between them , in which Angufelou King of Albania , and Valwan another Nephew of King Arthur were flain. Not-withstanding at last with infinite difficulty helanded : And renewing the fight he made a great flaughter of his enemies, and compelled Mordred to fly to Vinchester. Whither he was with great fury purfued by King Arthur: where in a second batell after much blood fled Mordred was again putt to flight, which he directed towards Cornwal But King Arthur not ceasing to follow, at last overtook him neer the River Camblan : in which place the controverly between them was ended, but

fatally to them both. 4. For Mordred having ranged his army, in adesperat fury rushed among his enemies, esolved rather to dye then once more to

fhew his back to them. In this cobat, which continued almost a whole day, after horrible blood-flied on both fides , King Arthur with the courage and fury of a lyon ruffled into the troop where he knew Mordred was: and making way with his fword, at last with horrible flaughter dispersed his enemies. There fell the Traytour Mordred, and with him feverall Saxon Commanders, Cheldric, Elaphise, Egbrith and Bruning, and many thou-

fands with them. s. But this Victory coft King Arthur his life also:For in the combat he received a mortall wound: Whereupon he was conveyed into the Isle Avallenia ( now Glastentury ) by the charity of a kinswoman of his, a noble Matron called Morganis. This gave the foolish Brittish Bards occasion to invent the story of a Faery Goddelle called Morgans which caried the Body of King Arthur by Magical skill into Avallonia , with a promise that flie would cure his wounds, and that he should return with his former courage and strength to govern his Brietains: And for this reason during many years, yea ages, his return was expected by them as foolfhly as the coming of the Melias is by the Jewes. 6. When Queen Guenhumara heard of the

return of her husband, and his war with his Nephew, flie fled in great hast to the Citty Caer-leon, where fle took the Habir of Religion among the Nunns in the Monasters of S. Iulius the Martyr.

7. The true reason why King Arthur would be caried to the Monastery of Glastonbury doubtles was, partly to prepare himselfmore perfectly for death in the company and by the affiftance of the Holy Monks living there: and likewise that after his death he might be buried among fuch a world of saints as reposed there from the beginning of Chrifianity. The like design we read of in Confian-tin, for he ordaind his buriall in like manner, to the end he might be partaker of the Suffrages of fo many Saints, & of the prayers of fuch as in succeeding times sliould

come to vitit their Monuments. 8. King Arthur before his death gave unto Antiquis. the faid Monastery Brent-march and Poulden Glosom. with other lands beside : Which the Pagan Angli took away, but afterward being converted to the Fasth restored with advantage. He appointed likewise for his Successiour a kinfman of his called Conflantin: and having recommended himself to the Prayers of the Monks, he dyed happily, and after a Christian

manner, was buried with a Croffe. 9. His conveyance to Glaffonbury was , it feems by own order, done with great fecrecy: and by the fame order his death and place of burial was studiously coceald. The reason is given by Mathew of Westminster in these words: The dying King was desirous to be hidden, least his enemies should insult and his freinds be molefied for so great a calamity. And hence it is that fince our Histories doe relate nothing of his

exib.Hif.

1.D.542.

I I. Part.

The Church-History of Brittany K. AR-250 THUR. death and buriall, the Brittish Nation out of their A.D. 142. great affettion to him, doe contend that he is fill

alive. And on this occasion was invented the Prophecy fathered on Merlin the Magician, that he should appear and raign once more. Last-ly Malmsburiensis affirms that in his time (who dyed in the year of Grace one thousand one hundred torty two) the sepulcher of King Arthur could no where be found : whereas the Monument of his Hernical Nephew Walwin Prince of a Territory called Walwerth , had lately been found in the time of King William , near the Sea-

coaft , and that it was fourteen foot long. 10. Notwithstanding a little while after in the raign of King Henry the Second , by the pious industry of certain devout persons King Arthurs Monument was at last found. and the expectation of his return utterly vanished among the Welsh Nation. The manner how it was found together with the description of it, we have in severall of our Hifferians , as Mathew Paris , and Giraldus Cambrer fis , who affirms that the Abbet who found it flewd him the Croffewhich lay over King Arthurs body, the characters whereof

he curiously read, &c.

11 But the most authentick account hereof we may receive from the Great Table of Glassonbury framed on purpose to continue the memory of the said invention, a copy whereof is preserved by B. Psher, in this tenour: in this fland Avallensa, or rather this Tomb of Saints at Glaffenbury , doe reft King Arthur the flower of the Kings of Brittany, 41.2 Guenhavera his Queen , who after their decease were honourably buried near the old Church between two ftone-Pyramids , heretofore nobly engraven : And in the same place have their bodyes refted for many ages, to wit, fix hundred twenty eight years, till the time of Henry de Soils, who after the burning of the faid Church was Abbet of the same place. The which faid Abbet after many administrans by several persons comman-ded men to digg between the said Piramids, to try whether they could find the Kings body : but before they began to digg, the place was all encompaffed with cortains. They digged therefore exceeding deep, and at last found a very great Biere of wood a rogether shutt : which with their instruments they opened, and within it discovered the Kings body, and a certain Croffe of Lead, of which one whole fide was filled with thu Infeription , Here lyes buried the famous King Arthur in the Island Avallonia. Then they opened the Tomb of the Queen, and the hayrs of her head were fread over her body, and feemd as if she had been lately buried : but asson as they touched them , they fell all into dust. The Abbot then and Convent with great isy and exceeding honour transferrd their Bodies from thence, and placed them in a double Monument of Stone nobly engraven on the out fide, in the great Church : to wit , the Kings body by it felf at the head of the

Tomb : and the Queens on the East fide. 11. As touching the two Pyramids between which King Arthurs Monument was first

placed, and the ancient, scarcely legible, inscriptions on them , which Malmsburien fit has copied out, we gave our opinion of them when we treated of the first foundation of the Monastery of Glaffonbury , Suppofing that they were the names of certain Hely persons there anciently buried, among which King Arthur prudently defired to be placed, for the reasons afore sayd. Yet fince among them there are found fome names which favour of a sexon Originall, it may therefore feem that some of those perfons were buried, and their names inferibed in after times: But withall , fince the Southern parts of Brittany had of ancient times been possessed by nations of a German originall, as the Belga, Atrebates, &c. why might not many of their names continue after their language was changed ?

XXVI. CHAP.

1. 2. Folly of those who deny that ever there bad been fuch a King as Arthur. 3. The Crosse a proof of his being a Chri-

and even his being were merely the creatures and fictions of idle dreaming Bards.

2. Among fuch cenforious Friters , Genebrard thus politively prefumes to write , Geffrey of Monmouth and Bale doc most vainly and falfely faign that their Great Arthur , who never had a being , as may be understood from Saint Beda , did in the time of Clodevess King of France destroy she Saxons , and performed more wonderfull Exploits through the whole world almost, then Alexander the Great : That he was a Christian , &cc. Indeed that many foolish stories passe concerning him it cannot be denyed. But that it may be collected from s. Beds that there was never any fuch man is a mistake. All that he says is , That Ambrofine Aurelian a modest man was the only person of the Roman flock who overlived the miferies of the Brittains, at the sime when the Saxons first raifed foch Tragedies in the Island. He does not deny that he had sons and grand-children: On the contrary Gildas expressly affirms that the off-firing of Ambrofina in the times when he wrote did degenerate from the

vertue of their Ancestors.

3. It cannot therefore be denyed that such a Prince governed the Brittains , as King Arthur, that his raign continued the space of about three and thirty years: that in the feaventieth year of his age he died, and was buried after the Christian manner was fustiunder Brittish Kings, XI. Book.

ciently testified by the Crosse over his Tomb.
Which Crosse was from the beginning efteemed through the whole Church an affured badge of Christianity, but in the beginning of the late Change, called a Refirmation of Christianity, the Crosse which teftified that King Arthur was a Christian, was by a person of quality a Protestant thrown

HUR.

YXVII.C.

~HUR.

XXVI. C

down to testify that another fort of Christiasiry began then to arise. The first degree of Apostafy declar'd by the Emperour Iulian was the casting away the fign of the Croffe, which. faith s. Cyrill, is the prime and immoveable foundation of the Faith protes'd by a Chrifirst, and which, according to the testimony of S. Athanasius, hath in every age triumphed over all Superfittion and Idolatry Wereas of late the Croffe it felf is accounted at the best to be superstition , and our Vene-

XXVII. CHAP.

ration of it, Idelatry.

1, 2. Gr. Of S. Ilintus. . His Vow of Chastity : blaspemed by the Centuriators dec.

Before we apply our selves to the nar-ration of the Gests, or indeed crimes, of the degenerate Successours of King Arthur, it will be expedient to celebrate the vertues and Sanctity of two Holy Brittish Saints, famous in that age, S. Iltutus and 3. Sampfen : the former , heretofore mention'd dved during that Heroscall Kings taign, but in what year is uncertain: the other floupiffed then, though his life was continued feverall years after.

2. S. Ilentm ( in the Gallican Martyrologe An Capter Call'd S. Hildsons , by others S. Eleutus ) was in its San of a Noble Soldier nam'd Rican. His mother was call d Rieneguilida , daughter to the Prince of Leffer Brittany In his childhood he was by bis parenes care instructed in learning : but being arrived to more years he applied himfelf to Martiell affaires. And hearing the report of the magnificence of his kinfman King Arthur , he reflived to visit him , by whom he was with great benow receiv'd. Afterward he went to the Prince of the Province, now call'd Glamorgan, by whom he became fo highly efteem'd, that he was advanced to the highest condition in that State, and next under him governed the Court.

3. After this he was counsell'd and perfinaded by S. Cadocus , firnamed Sophias, to forfake bis secular habit and profession, and to consecrate the remainder of his life to the service of God, that fo he might more affuredly attain to eternall happines and rewards. Henem thereupon yeilding the affent and submission to the words of the Holy man , relinquish'd the world , and retiring himfelf to a commedient manfion liv'dehere fome time a folitary devent life. He is fayd by Pies to

have been a Disciple of S. German of Auxerre : Afterward he had recourfe to S. Dubricins then Bishop of Landaff , who gave him the 111111. Tonfure and Crown , badges of a Religious Pro- apicap grav feßion, and fo difmis dhim to his place.

251 K. AR-

4. Thus , faith Pits , with the confent of his Pinibid. wife he vowd perpetuall Chaftity , which was alfo by his wife observed. This his signall act of contempt of sensual pleasures is so displeafing to the Centuristers of Magdeburg, that although in the beginning of their Narration touching his actions they had given this Charafter of him, That he was above all that liv'd in his Nation most eminently skilld in the Scriptures of the Old and New Testament, and divine Philosophy : morever that he was adorned by Almighty God with the Spirit of Prophecy and knowledge of future things : Norwithstanding in the pursuit being to mention this Pow of Chaftity, they not only contradict the former Charafter . but invent a most blasphemous lye, adding these words, Illutus was notoriously

filld with the spirit of Anti-Christ : insomuch as

out of contempt of mariage, and in opposition to the Aposlles Destrus, he repudiated his most chast wise, and moreover pluck dout her eyes. Which

most impudent lye reported likewise by

Bale an Apostace and transgressour too of his Vow of Chastity, has not the least ground in our ancient Records touching his Gefts. 5. The Memory of his learning and fan-City is to this day preferv'd in Glamerganshire, where there is a town and Church calld Llan-lwit , contractedly from Llan-ileut ( not far from Llan-carvan the habitation of S. Cadecus ) where S. Iltutu diligently preached Gods word , and moreover instituted a Colledge of schollars , whom he instructed in learning and piety. Among whom the most illustrious was s. sampson , of whom wee shall treat presently, and who by his Mafters

directions embraced likewife a Religious Pro-6. Severall fables and unfavouty Miracles reported in Capgrave touching S. Ilium, deferve to be omitted : Neither feems there to be any just ground for this passage in the

conclusion of his life : That when his laft end approach'd , he return'd into leffer Brittany , and there in the Citty of Orle , after many figns and miracles wrought by him , he commended his body to the earth , and his Spirit to God , on the eight day before the ides of November. For doubtles if he had dyed in Leffer Brittany the Gallican Martyrologe would not have been filent in that particular : Wheras it mentions nothing of him but that he was a Disciple of & Germanus of Auxerre whilf he preach'd against Martyrolog. the Pelagians in Brittan); that he was the Infirm- Gallican 7 Hour of S. Sampson Bishop of Dole and of many other illustrious Monks; and lastly that he was eminent for the Spirit of Prophecy and many Miraeles. Which Marryrologe differs in one particular from ours, in which he is fayd to have been the Disciple of S. Germanus Bishop of Paris, not of Auxerre.

HE forefaid testimonies and irrefragable Menuments doe evidently declare the unreasonablenes of some late Writers affertion , that King Arthur Was neither a King nor a Christian, yeathar there never was any fuch man, but that his actions

II. Part.

XXVIII

Mat.Paris.

Eccl ap. V fer

S. C.	XXVIII. CHAP.  2. Of S. Sampfon.  2. Of S. Pivo.  3. Sampfon an Arch-bishop in Bristamy: and where.  5. Sampfon an Arch-bishop in Bristamy: and where.  5. Sampfon in Arch-bishop in Bristamy: and where.  6. Stampfon in Leffer  6. S. Jampfon in Tours.  Of S. Consaid, or S. Mein.  A S touching S. Illums his Disciple, S. Sampfon, he was born in Great itian ju the Province of the Dimete or the-rules, now calld classing anishine: He schended from Noble parents: its Fathers ine was Liman Cas we read in B. Vilner) and is Washbris. Anne, who was born in the next request of the greatest from the chell City are request, on Fornes sliman. His parents ha- ing lood many years childled, as last by the trigupour fathing, Alms and prayers bearined him of God.  1. In his years of the lives from Leffer from Leffer or worth-	bibby went out of this signal mile Leger oni- tiany, and carted over with him the Pall, which was the enligh of his dignity, is ser- tain beyond all-controverly. A great de- bare there was in the time of Pope Innovent the bibly whether the Pall was transferd from Tark or from Menevia, Mathew Paris declares his opinion that itwas from Tark Bux Giraldau Cambrenfi in his Dialogue con- cerning the Church of Menevia relating this controverly, brings in Pope Innovent chas obickling in the behalf of the Church of Tark, The but his Samplon Bushop of Duke, as the tradition is, bad famerly been Arch-Bushop of Tark, Whetro Giraldaus thus antivers, Saving your, Revenue, the cafe is otherwise, for the Highery of the Church of Dale differ to the Highery of the Church of Dale differ to the Advance Church in Bristian, Hence is the relate of Minevia mas transferd is the fa- preme Digusty of the Church of the Advances in behalf of the Church of Ive they are deceived by an equivocation of the Name, because in their Revolut his, fina the Name of an Arch-bushop Samplin. And ano- ther plea which those of York had or their cause was suppositious Prophecy of Mer- lin These the deserved in the Inname head of the interval to the their cause was suppositious Prophecy of Mer- lin the the deserved in the Inname head of the interval to the Church of the Church they are deceived by an equivocation of the Name of an Arch-bushop samplin. And ano- ther plea which those of York had or their cause was suppositious Prophecy of Mer- lin the the deserver of tendam head dem	etali	Paland III vir. 6 Control Manymen Galler, 35 Tree	sitiled the son of a Neble men otoreat Britteny viving in the Aggian of Penta (or Cair guen) in Against 3.5 supplies of the tree ceived good education, having been by his parents recommended to 3.5 sumply so of Manevus. One peculial Minacle is recorded to have been wrought by him, which was that by his paryers a sountain sprung forth in a dry soile, very effectuall for curing several distance, and specially the Senvery (Plora) which therefore is vulgarly callful the Disself of 3. Meiss. This is related in the Gallians Marryring on the sircent of lane. He is memorated likewise in our Bassler of Senvery (Plora) which therefore have dyed in the year of Green sire hundred and ninery. And he is commenorated likewise in our Bassler Marryrings on the same day by the name of 3. Main. 9. After that 3.5 sumples had sprund sprund having in his cuttody the Past which he had worn formerly being Arch himps of that cirry dying he was elected in his place. And having in his cuttody the Past which he had worn formerly being. Arch himps of Marevia, the same he made use of in his 2-piscoff functions also at 10th 12 from whence the same he made use of in his 2-piscoff functions also at 10th 12 from whence his sacessor, the sum he made use of in his 2-piscoff functions also at 10th 12 from whence his sacessor, the sum he made use of in his 2-piscoff functions also at 10th 12 from whence his sacessor in the power of their former. Marrysliam the Archivished the former. This they continued many ages, till former. This they continued many ages, till	XXIX. C H A P.  1. 2 & C. Of S. Male, or Mahatus.  1. A Nother Kinlinan of S. Sampin call'd A.S. Maclevim, or S. Male, otherwife S. Mahatus, was famous at this time. He during the tempet tais'd in Internal by the treaton of Mardied against his Vinckle King Arthur, and the bloody war following, let the kingdom and past'd likewife into Leffer Stitten, the common refuge of devour men in those times.  2. He was born in Internal His Internal Condition Maryneige) a Comm and founder or the Cirly by Hillorians call'd Gunnensia, and she tirry by Hillorians call'd Gunnensia, and the being threeforer years old was delivered to him on the Vigile of Enfer in the valley of Lancarvan in Glampyna-ther.  3. In the same place at that time lived a Hely man Call'd S. Bendan, Abbet of the Manasiery of Llancarvan by whom this Instant of wonderfully born, was baptivid, and airterwards educated in all vertue and piery.	
f. f. f. f. f. f. f. f. f. f. f. f. f. f	XXVIII. CHAP.  2. Of S. Sampfon. Of S. Pier. Of S. Sampfon. S. Sampfon an Arch-bishop in Bristamy: and where.  2. He caries the Pall to Dole in Lesser Bristamy: which Charch therefore pre- tended an exemption from Tours. Of S. Consid. or S. Meine  A. Stouching S. Henry his Disciple, S. Sampfon, he was born in Great ition, in the Province of the Dimete or who-reder, now call delamographine: He cented from Noble parents: His Fathers was was Aron as we read in B. Vilnes) and Watchers; call Frentzes from the cheft City Watchers; call from the his parent ha- ing livel many years childled; at last by whether of the control of the cheft City where the control of the cheft City where the control of the cheft City where the control of the cheft City where the chef	biship went out of this illand into Leifer Birt- any, and caried over with him the Pell, which was the enlign of his dignity, iscer- cian beyond all controverly. A great de- bate there was in the time of Pope Inneent the hird whether the Pell Was transferd from Jark or from Menevia, Mathew Peril declares his opinion that it was from True declares his opinion that it was from True declares his opinion that it was from True But Girlalas Cambrenfis in his Dialogue con- cerning the Church of Menevus relating this controverly, brings in Pope Inneent thus obiecking in the behalf of the Church of True, The but this samplen Buthop Dileis, at the tradition is, had fumerly been Arch-Biship of True, Whetro Girlaldus thus answers, saving your, Reverence, the cafe is othershife to the Highery of the Church of Deal drip that in the Sequence fung in that Church on the Estimate of Menevus was transferd as the fu- preme Digasty of the Church of Della. As for the Advacts in behalf of the Church of Ive they care deceived by an equivocation of the Name, because in their Revord they fina the Same of an Arch-biships samplin. And another plea which those of York had or their cause was a suppositious Prophecy of Mer- lin The the during the dams highed dam	fat. Perf. 1. O. 1999 iraid Canb	Paleol. 18 111 d. Cantida Marypul- Galler, 15 Trae	zārnis[5.3 ampjen*Countrey], that he elected to good education, having been by his parents geoomemeded to 3. sampjen of Menevas. One fixeill Miraele is recorded to have been wrought by him, which was that by his parents a fountain firtung forth in a dry flower of the country of the parents of the country of the parents	1. 2 G.c. Of S. Male, or Mahatus.  1. Nother Kinfun of S. Sampjia call'd  5. Maclovim, or S. Male, otherwife 5. Machavim, was famous at this time. He during the tempelt rais' din Britary by the treason of Mardred against his Ynckle King Arthur, and the bloody war following, left the kingdom and pass' all sike wise into Lesser Britteny, the common resuge of devour men in those times.  2. He was born in Britary: His Fathers name was Frant (He is call'd Hans in the Gal- lican Martyralege) a Count and sounder of the citry by Historians call'd Generossis, azid the being threescore years old was deliver'd of him on the Vigile of Egfer in the valley of Llan-carvan in Glampjan-shire. 3. In the same place at that time lived a Hely man call'd S. Brenden, Abbas of the Mansgrow of Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Country of the Wooderfully born, was baptis'd, and afterwards educated in all verrue and piery,	A, D, \$4a
f. f. f. f. f. f. f. f. f. f. f. f. f. f	XXVIII. CHAP.  2. Of S. Sampfon. Of S. Pier. Of S. Sampfon. S. Sampfon an Arch-bishop in Bristamy: and where.  2. He caries the Pall to Dole in Lesser Bristamy: which Charch therefore pre- tended an exemption from Tours. Of S. Consid. or S. Meine  A. Stouching S. Henry his Disciple, S. Sampfon, he was born in Great ition, in the Province of the Dimete or who-reder, now call delamographine: He cented from Noble parents: His Fathers was was Aron as we read in B. Vilnes) and Watchers; call Frentzes from the cheft City Watchers; call from the his parent ha- ing livel many years childled; at last by whether of the control of the cheft City where the control of the cheft City where the control of the cheft City where the control of the cheft City where the chef	sany, and caried over with him the Pal, which was the enlign of his dignity, is certain beyond all controverly. A great debate there was in the time of Pope Inneem the ishird whether the Pall was transferd from Jarko from Inneem, Mashow Paris declares his opinion that itwas from Jarko Bus childhood of Menesus relating this controverly, brings in Pope Inneem thus obliciding in the behalf of the Church of I Tark, The but this Samplin Buthop of Dela, at the tradition is, bad farmerly been Arch-Buthof Tark, Whetto Girallus thus anlivers, stowing year, Reverence, the cofe is athernife; for the History of the Church of I Dela affirm him to be wart at Masovia, and to haverdation in that in the Sequence form in the Court on the Felliwity of Sequence form in the Court on the Felliwity of Sequence form in the Court on the Felliwity of Sequence form in the Court on the Felliwity of the Church of Jule. As for the Advances in behalf of the Church of I rat here, I was a fine of the Church of the	orald Cont	Maryph Gale: 15 Iss.	good education, Javing ocean by imparitis recommended to 3. Sampjan of Menevus. One peciall Miracle is recorded to have been wrought by him, which was that by his payers a fountain forung forth in a dry life, and specially the search of form which therefore is vulgarly callful the Differ of Men. He is might be suffered to the search of	1. 2 G.c. Of S. Male, or Mahatus.  1. Nother Kinfun of S. Sampjia call'd  5. Maclovim, or S. Male, otherwife 5. Machavim, was famous at this time. He during the tempelt rais' din Britary by the treason of Mardred against his Ynckle King Arthur, and the bloody war following, left the kingdom and pass' all sike wise into Lesser Britteny, the common resuge of devour men in those times.  2. He was born in Britary: His Fathers name was Frant (He is call'd Hans in the Gal- lican Martyralege) a Count and sounder of the citry by Historians call'd Generossis, azid the being threescore years old was deliver'd of him on the Vigile of Egfer in the valley of Llan-carvan in Glampjan-shire. 3. In the same place at that time lived a Hely man call'd S. Brenden, Abbas of the Mansgrow of Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Country of the Wooderfully born, was baptis'd, and afterwards educated in all verrue and piery,	A, D, \$4a
5. 2 3. 4 5. S 6. C 5. 1 1. Brian Printer Main Andrew Main Printer Main Andrew	2. Of S. Sampfon. 2. Of S. Piro. 3. Sampfon an Arch-hishop in Britany: and where. 5. Sampfon an Arch-hishop in Britany: which Charch therefore pre- tended an exemption from Tours. Of S. Consid. or S. Mein.  A S rouching S. Ilentw his Disciple, S. Sampfon, he was born in Great iting, in the Province of the Dimerie or who-wales, now calld classifyenishine: He scienced from Noble parents: the Fathers in was Amon (as we read in B. Vilner) and it was Amon (as we read in B. Vilner) and it was Amon (as we read in the cheif City verrence, call Fromess from the cheif City and many years childled, at last by the in by some for the science of which the cheif City is frequent fasting, Alms and prayers bearied him of God.  In his years years the became a worth-	which was the enlign of his dignity, is seriain beyond all-controverity. A great debate there was in the time of Pope Innuent the bird whether the Pall was transferd from Tark of from Menevia, Mathew Paris declares his opinion that itwas from Tark declares his opinion that itwas from Tark But Girddian Cambrerifs in his Dialogue concerning the Church of Meneura relating this controverly, brings in Pope Innuente thus obiecking in the behalf of the Church of Tark, The but this Sampfon Buthop of Diek, as the tradition is, had farmerly been Arch-Buthop of Tark, Whetro Girddians thus antivers, staving your, Revenue, the cafe is otherwise, for the Highery of the Church of Dale differ to the Highery of the Church of Dale differ to the Highery of the Church of Dale As for the Advances in the Sequence fung in that Church on the Foftivity of S. Sampfon at sexperify fold, the preduce of Mineview material, Hence is the Advances in behalf of the Church of Tark they are deceived by an equivocation of the Name, because in their Revolut his finat the Name of an Arch-buthop Sampfon. And another plea which those of York had too't their caute was a suppositious Prophecy of Merins the Advance of the darner of landam highed darn	orald Cont	Marymin Galle, 15 Iss	recommended 03. Amphysio distribute. One pecial Mirade is recorded to have been wrought by him, which was that by his prayers a fountain forung forth in a dry lossy as the period of th	1. 2 G.c. Of S. Male, or Mahatus.  1. Nother Kinfun of S. Sampjia call'd  5. Maclovim, or S. Male, otherwife 5. Machavim, was famous at this time. He during the tempelt rais' din Britary by the treason of Mardred against his Ynckle King Arthur, and the bloody war following, left the kingdom and pass' all sike wise into Lesser Britteny, the common resuge of devour men in those times.  2. He was born in Britary: His Fathers name was Frant (He is call'd Hans in the Gal- lican Martyralege) a Count and sounder of the citry by Historians call'd Generossis, azid the being threescore years old was deliver'd of him on the Vigile of Egfer in the valley of Llan-carvan in Glampjan-shire. 3. In the same place at that time lived a Hely man call'd S. Brenden, Abbas of the Mansgrow of Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Lan-carvan by whom this Insam sounders of the Country of the Wooderfully born, was baptis'd, and afterwards educated in all verrue and piery,	A, D, \$4a
5. 2 3. 4 5. S 6. C 5. 1 1. Brian Printer Main Andrew Main Printer Main Andrew	2. Of S. Sampfon. 2. Of S. Piro. 3. Sampfon an Arch-hishop in Britany: and where. 5. Sampfon an Arch-hishop in Britany: which Charch therefore pre- tended an exemption from Tours. Of S. Consid. or S. Mein.  A S rouching S. Ilentw his Disciple, S. Sampfon, he was born in Great iting, in the Province of the Dimerie or who-wales, now calld classifyenishine: He scienced from Noble parents: the Fathers in was Amon (as we read in B. Vilner) and it was Amon (as we read in B. Vilner) and it was Amon (as we read in the cheif City verrence, call Fromess from the cheif City and many years childled, at last by the in by some for the science of which the cheif City is frequent fasting, Alms and prayers bearied him of God.  In his years years the became a worth-	rain beyond all controverly. A great de- bare there was in the time of Pope Inneems the ibird whether the Pell was tranferd from Jark of from Menesia, Mashro Pens declares his opinion that it was from Jerk of But Ghidalm Cambraffy in his Dialegue con- cerning the Church of Menesus relating this controverly, brings in Pope Inneems thus obliciting in the behalf of the Church of Jerk, The but this Samplin Buthop f Dels, as the tradition is, bad famorely been Arch-String of Jork. Whetro Gitalius thus answers for the Hiffery of the Church of Dels affirm time to be user at Menesia, and to haverdating to no other Church in Britany. Hence is that in the Sequence fing in that Church in the Epfliviny of Sequence from that Church in the Epfliviny of Sequence for the Church of the Experience of Menesia was transferd to the the Prelate of Menesia was transferd to the the Prelate of Menesia was transferd to the the Advacts in behalf of the Church of I set, they are deceived by an equivocation of the Name, because in their Revolut his, fina the Name of an Arch-brishy Samplin. And another plea which those of York had or the caute was a suppositious Prophecy of Mer- lin The the darner of the annean healf admin or the sum in the darner of the annean healf admin to the church of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the darner of the sum in the sum i	orald Cont	Marynd- Galler, 15- Inns	speciall Mirade is seconded to have been wrought by him, which was that by his payers a fountain forung forth in a dry loile, very effectuall for curing feverall diffuels, and specially the search (Pora) which therefore is vulgarly callful the Diffuel of James He is surprised to have dyed in the year of Graze five hundred and ninery. And he is commonated likewise in our Baglish Marryshigs on the same day by the name of s. Main, his had spen for the same day by the name of s. Main, had spen from the same day by the name of s. Main, had spen from years in his Manafery of Dele, the Stirbup of that City dying he was elected in his place. And having in his cultody the Pall which hehad worn formerly being, Arch simp of Marreira, the same he made use of in his E-piscoff functions also aroble From whence his sweetghear Sinbape if Dele taking advantage, stimm of the Westerle to the mellers she had nown for wearing a Pall, and consequently of challenging an Archstoplepal Insufiation and an exemption from the power of their cash and a meaning on the same had an exemption from the power of their	Nother Kinfunan of 8. Sampfin call'd 5. Maclovim, or 8. Male, otherwise 5. Maclovim, or 8. Male, otherwise 5. Maclovim, var samous at this time. He during the tempest rais'd in Britemy by the treason of Mached against his Vackle King Arthur, and the bloody war following, left the kingdom and pass'd likewise into Lefter Britteny, the common refuge of devour men in those times.  2. He was born in Brittany: His Fathers name was Fant (He is call'd sians in the Gallier Macrypeige) a count and founder of the Citry by Hillorians call'd Gunnenfit. His Marther was call'd Dermella, or Darmala, and she being threescore years old was deliver'd of him on the Figile of Eagler in the valley of Llan-carvan in Glamorgen-shree.  3. In the same place at that time lived a Huly mas call'd 5. Brendan, Abbar of the Manglery of Llan-carvan by whom this Infant fo wonderfully born, was baptis'd, and atterwards educated in all verue and piery.	
5. 2 3. 4 5. S 6. C 5. 1 1. Brian Printer Main Andrew Main Printer Main Andrew	2. Of S. Sampfon. 2. Of S. Piro. 3. Sampfon an Arch-hishop in Britany: and where. 5. Sampfon an Arch-hishop in Britany: which Charch therefore pre- tended an exemption from Tours. Of S. Consid. or S. Mein.  A S rouching S. Ilentw his Disciple, S. Sampfon, he was born in Great iting, in the Province of the Dimerie or who-wales, now calld classifyenishine: He scienced from Noble parents: the Fathers in was Amon (as we read in B. Vilner) and it was Amon (as we read in B. Vilner) and it was Amon (as we read in the cheif City verrence, call Fromess from the cheif City and many years childled, at last by the in by some for the science of which the cheif City is frequent fasting, Alms and prayers bearied him of God.  In his years years the became a worth-	bate there was in the time of Pope Innovent the bird whether the Pall was transferd from Tark of from Menevia, Mathew Paris declares his opinion that itwas from Tark. But Giraldau Cambrenfi in his Dialogue concerning the Church of Menevas relating this controverly, brings in Pope Innovent thus obickling in the behalf of the Church of Tark, The but this Sampfon Bushop of Dake, as the tradition is, had famerly been Arch-Bushop of Tark, Whetro Giraldaus thus antivers, steving your, Reverence, the cafe is otherwise, for the Highery of the Church of Dale affine the Highery of the Church of Dale affine to me other Church in Britany, Hence is it that in the Sequence fung in that Church on the Foftivity of S. Sampfon is texpelly fals, the Prelate of Minevia main transferd in the fappemen Digusty of the Church of Pole. As for the Advancts in behalf of the Church of Ivek they are deceived by an equivocation of the Name, because in their Revords they fina the Name of an Arch-bushop Sampfon. And another plea which those of York had or their caute was a suppositious Prophecy of Merins.	orald Cont	Maryer- Gale. 15 Ins.	wrought by him, which was that by his prayers a fountain forung forth in a dry foile, very effectuall for curing feverall diffuser, and flocially he szwory (Pfora) which herefore is vulgarly call'd the Diffuser of S. Meins. This is related in the Gallian Maryring on the fifteenth of Inne. He is fuppos'd to have dyed in the year of Grace fup to the day by the name or S. Main. Jos on the fame day by the name or S. Main.  9. After that S. Samplin had spent some years in his Mandgroy of Del, the Suhap of that City dying he was elected in his place. And having in his cushod the Pall which he had worn formerly being Arch hishop of Manuals, the same he made ule of in his E. pijong functions also aDule. From whence his sheetghare Bishaps of Dele taking advantage, asim dilikewise to themselvas the honour of wearing a Pal, and consequently of challenging an Archstrigheld Innssitution and an exemption from the power of their than the same than the same of their than the same of their than the same of their same and an exemption from the power of their same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of their than the same of the same of their than the same of th	Nother Kinfunan of 8. Sampfin call'd 5. Maclovim, or 8. Male, otherwise 5. Maclovim, or 8. Male, otherwise 5. Maclovim, var samous at this time. He during the tempest rais'd in Britemy by the treason of Mached against his Vackle King Arthur, and the bloody war following, left the kingdom and pass'd likewise into Lefter Britteny, the common refuge of devour men in those times.  2. He was born in Brittany: His Fathers name was Fant (He is call'd sians in the Gallier Macrypeige) a count and founder of the Citry by Hillorians call'd Gunnenfit. His Marther was call'd Dermella, or Darmala, and she being threescore years old was deliver'd of him on the Figile of Eagler in the valley of Llan-carvan in Glamorgen-shree.  3. In the same place at that time lived a Huly mas call'd 5. Brendan, Abbar of the Manglery of Llan-carvan by whom this Infant fo wonderfully born, was baptis'd, and atterwards educated in all verue and piery.	
S. C. S. C.	of S. Pies.  S. Samplon an Arch-bibop in Britany: and where.  See He caries the Pall to Dole in Lesser  See He caries the Pall to Dole in Lesser  See He caries which Charch therefore pre- tended an exemption from Tours.  Of S. Counding S. Mram his Disciple, S. Samplon, he was born in Great  itism, in the Province of the Dimete or who-reder, now call of classrograthine: He conded from Noble parents: the Fathers  there was Loma as we read in B. Viner) and  we was Loma as we read in B. Viner on  the Watchers of Long who was born in the next  revenue; call Frentzia from the cheft City  was the contract of the cheft City  as the difference of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the contract of the contract  was the contract of the contract  was	the shird whether the Pall was transied from Jerk or from Meney and show Para declares his opinion that it was from Irek But Girlalus Cambraff, in his Dialegue concerning the Church of Menewa telating this controverly, brings in Pope Innerent thus obicking in the behalf of the Church of Irek, The her this Samplin Buthop f Dele, as the treating in , had firmerly been Arch-Buthop of Irek. Whetero Giraldus thus answers steining year. Reverence, the ceft is obscuring for the History of the Church of Dele affirm the me at Macrois, and is have relating to no other Church in Britany. Hence it is that in the Sequence Jang in that Church in the Ephiny of sequence Jang in that Church in the Ephiny of Sequence Jang in that Church in the Ephiny of Sequence Jang in that Church in the Ephiny of Sequence Jang in that Church in the Ephiny of Sequence Jang is the Church in the Ephiny of the Church of Dele. At just the Advances in behalf of the Church of I with the Advances in the Ephiny Semplin. And another plea which those of York had or their caute was a suppositious Prophecy of Merican Internal Int	orald Cont	lin-	prayers a fountain promis fortun are all idicates, and specially the senero(Pfora) which therefore is vulgarly cally the Differ of S. Mein. This is related in the additions Marryaley on the fifteenth of Inne. He is singupord to have dyed in the year of Graze five hundred and ninery. And he is commonated likewife in our English Marryaley on the same day by the name or s. Main. Joy on the same day by the name or s. Main. Joy on the same day by the name or s. Main. Joy of the same five hundred and pent some years in his Manafery of Dele, the submp of that City Arigh he was elected in his place. And having in his cultody the Pak which he had worn formerly being. Arth. brings of Marroira, the same he made use of in his E-pifopal sunfactions also attales. From whence his sweetflower Submps of Dule taking advantage, assume all the writes the melievas the honour of wearing a Pall, and consequently of challenging an Archespiegal Innesiation and an exemption from the power of their contracts.	As. Maclovim, or S. Male, otherwise.  S. Mahnum, was tamous at this time. He during the tempest rais'd in Britary by the treason of Marshed against his Vackle King Arthur, and the bloody war following, letter the kingdom and pass'd likewise into Lesson in those times.  3. He was born in Britary: His Fathers name was Fent (He is call'd stam in the lican Marypology) a Comm and founder of the Citry by Historians call'd Commens, His Marcher was call all Dermella, or Darmalia, and she being threescore years old was deliver'd of him on the Figile of Easter in the valley of Llan-tarvah in Glamorgan-shret.  3. In the same place at that time lived a Huly man call'd S. Brendan, Abbat of the Manglery of Llan-tarvah y whom this Insant of wonderfully born, was baptis'd, and afterwards educated in all verue and piery.	
S. C. S. C.	of S. Pies.  S. Samplon an Arch-bibop in Britany: and where.  See He caries the Pall to Dole in Lesser  See He caries the Pall to Dole in Lesser  See He caries which Charch therefore pre- tended an exemption from Tours.  Of S. Counding S. Mram his Disciple, S. Samplon, he was born in Great  itism, in the Province of the Dimete or who-reder, now call of classrograthine: He conded from Noble parents: the Fathers  there was Loma as we read in B. Viner) and  we was Loma as we read in B. Viner on  the Watchers of Long who was born in the next  revenue; call Frentzia from the cheft City  was the contract of the cheft City  as the difference of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the cheft City  was the contract of the contract of the contract  was the contract of the contract  was	from Jork or from Menevus, Mathew Paris declares his opinion that twas from Irek! But Girlellan Cambrerfly in this Dialeque concerning the Church of Menevus telating this controverfy, beings in Pape Innevent thus obieding in the behalf of the Church of Irek, Tek but this Sampfin Buthop of Dele, as the tradition is, had farmerly been Arch-Buthy of Irek, Whetro Giraldus thus antivers, saving your, Revenue, the cafe is othersife, for the Highery of the Church of Dole affirm him is be owner at Menevus, and to have relating him to be owner at Menevus, and to have relating to no other Church in Britany. Hence is that in the Sequence fung in that Church of Felicia of Menevus was transferd to the presence Digusty of the Church of Dole. At the Presence of the Church of Dole. At the the Advances in behalf of the Church of Irek the Markes the Church of Dole. At Name, because in their Record into Jina the Name of an Arch-bithop sampfin. And another plea which those of York had or their caute was a suppositious Prophecy of Merins.	orald Cont		ioile, very effectual to cutting revent differes, and freecially the servery (Piora, which therefore is vulgarly call'd the Differ of 5. Mint. This is related in the Gallican Marynlegs on the fifteenth of Inne. He is fuppos'd to have dyed in the year of Graze five hundred and ninery. And he is com- menorated likewife in our English Marryn- legs on the fame day by the name of 3. Mann. 9. After that 3. Samffer had spent form years in his Manuflery of Dele, the Buthep of that Cing Ajing he was elected in his place. And having in his cuttody the Pall which head worn formerly being Arch bishop of that cing Ajing he was elected in his place. And having in his cuttody the Pall which head worn formerly being Arch bishop of that State of the Comment of the Comment of the instance of the Comment of the Comment of the Comment in State of the Comment of the Com	As. Maclovim, or S. Male, otherwise.  S. Mahnum, was tamous at this time. He during the tempest rais'd in Britary by the treason of Marshed against his Vackle King Arthur, and the bloody war following, letter the kingdom and pass'd likewise into Lesson in those times.  3. He was born in Britary: His Fathers name was Fent (He is call'd stam in the lican Marypology) a Comm and founder of the Citry by Historians call'd Commens, His Marcher was call all Dermella, or Darmalia, and she being threescore years old was deliver'd of him on the Figile of Easter in the valley of Llan-tarvah in Glamorgan-shret.  3. In the same place at that time lived a Huly man call'd S. Brendan, Abbat of the Manglery of Llan-tarvah y whom this Insant of wonderfully born, was baptis'd, and afterwards educated in all verue and piery.	
S. C. C. S.	S. Samplon an Arch-bundy in Strikens).  And where.  Britismy: which Charch therefore pre- tended an exemption from Tours.  Of S. Consaid, or S. Mein.  A S touching S. Iltura his Difciple,  S. Samplon, he was born in Great  tiriny in the Province of the Dimete or  the was from calld classroganhire. He ficended from Noble parents: the Fathers  time was Liman (as we read in B. Vilner) and  was there; Anne, who was born in the next  resume, call greaters from the cheff City  are parent, or Fennes sliman. His parents ha-  ng land many years childled; as laft by  the in the parents from the cheff City  are frequent failing, Alms and prayers  beained him of God.  I have younger years the became a worth-  the frequent failing, Mens and prayers	declares his opinion that it was trom I we's BUG Gridland Cambranfis in his Dialegue concerning the Church of Menevus relating this controverly, brings in Pope Innerent chus obiecking in the behalf of the Church of Treh, The hot his Samplin Buthop of Dele, as the tradition is, bad formerly been Arch-Buthop of Tork. Whetto Girdlands thus answers, staving your Reverence, the ceft is othersife for the Highery of the Church of Dele afficient is to me and the control of the Highery of the Church of Dele affice this is the several Meneview, and to have relation to no other Church in Perivate. Hence that in the Sequence famp in that Church in the Fefficient of Meneview are transferd to the fappeneen Digasty of the Church of Dele. As for the Advances in behalf of the Church of 2 with they are deceived by an equivocation of the Name, because in their Record into fina the Name of an Arch-buthop Samplin. And another plea which those of York had or their caute was a suppositious Prophecy of Merican the desire the desire the desire of the dam highled dam.	orald Cont		differes, and specially the survey of the Different which therefore is vulgarly call'd the Different for S. Miss. This is related in the Gallians Marrysley on the fifteenth of Issue. He is fuppored to have dyed in the year of Graze five hundred and nintery. And he is commemorated likewise in our English Marrysley on the same day by the name of s. Main, he had been for the first daying the first diperior of the same of s. Main, and the same first diperior of the same first diperior of the same first diperior of the same first diperior of the same first diperior of the same first diperior for the same first diper	5. Minutus , was famous at this time. He' during the tempelt ais' din Fritany by the treaton of Aurelied against his Vinckle King Arthur, and the bloody war following, left the kingdom and pasi'd likewife into Lesser Britteny, the common refuge of evour men in those times, the common refuge of evour men in those times to the time the search of the times of the times and the search was call'd Lans in the Callian Marryrelege) a Count and founder of the citry by Historians call'd Genneralis, and the chirty between the county of the times and the search was call'd Dervella, or Darrella, and the being threefocore years old was delive'd of him on the Vigils of Eufter in the valley of Lian-carvan in Glampgan-chire.  3. In the lame place at that time lived a Huly man call'd S. Brenden , Abbar of the Mansfery of Lian-carvan by whom this Infant fo wonderfully born, was baptis'd, and atterwards educated in all verrue and piery.	
S. C. C. S.	S. Samplon an Arch-bundy in Strikens).  And where.  Britismy: which Charch therefore pre- tended an exemption from Tours.  Of S. Consaid, or S. Mein.  A S touching S. Iltura his Difciple,  S. Samplon, he was born in Great  tiriny in the Province of the Dimete or  the was from calld classroganhire. He ficended from Noble parents: the Fathers  time was Liman (as we read in B. Vilner) and  was there; Anne, who was born in the next  resume, call greaters from the cheff City  are parent, or Fennes sliman. His parents ha-  ng land many years childled; as laft by  the in the parents from the cheff City  are frequent failing, Alms and prayers  beained him of God.  I have younger years the became a worth-  the frequent failing, Mens and prayers	But Giraldau Cambrenfis in his Dialeque con- cerning the Church of Menewa relating this controvers, brings in Pope Innevent thus obicking in the behalf of the Church of Tork, Pad one this Sampson Bushop of Dele, as the tradition is, bad farmerly been Aerch-string of Tork. Whetro Giraldus thus answers, saving your, Reverence, the costs is subscriptly for the Hispary of the Church of Dole Affron- him to be owner at Menewa, and to have relates as the subscript of the Church of Dole Affron- him in the Sequence saving in that Church on the the trade of Menewa was transfered to the su- prome Digasty of the Church of Dole. As the the Prelate of Menewa was transfered to the su- prome Digasty of the Church of Dole. As the the Advacation behalf of the Church of Tork, they are deceived by an equivocation of the Name, because in which second they sing the Name of an Arch-bishop sampson. And sno- ther plea which those of York had or their cause was a suppositious Prophecy of Mer- cin 19th the deserved in the standard held admen- tion 19th the deserved in the subscript of the lin 19th the deserved in the subscript of the line of the lin 19th the deserved in the subscript of the line in the line 19th the subscript of the line is the subscript of 19th the subscript of the line is the subscript of 19th the subscript of the line is the subscript of 19th the subscript of the line is the subscript of 19th the subscript of the line is the subscript of 19th the line is the subscript of the line is the subscript of 19th the subscript of the line is the subscript of the line is the line is the subscript of 19th the subscript of the line is the subscript of the line is the subscript of 19th the subscript of the line is	etali		which therefore is vuigarly call a the Dipays of 5. Main. This is related in the Galicia Marypring on the fifteenth of Inne. He is fupposed to have dyed in the year of Graze five hundred and ninery. And he is com- menorated likewife in our English Marriya- logs on the fame day by the name of 3. Main. 9. After that 3. Sampfin had fipent fome yeas in his Manufery of Dele, the Bushop of that cirry dying he was elected in his place. And having in his cuttody the Pall which heals dwom formerly being Arch bishop of therewise, the fame he made use of in his E- piopal functions also artible. From whence his Saceflower Bishop of Dele taking advan- tuge, asiam'd likewife to themselvas the ho- nour of wearing a Pal, and consequently of challenging an Archispiple Innssistant and an exemption from the power of their sand an exemption from the power of their sand an exemption from the power of their	during the tempest rais'd in Britany by the treason of Marched against his Vackle King Arthur, and the bloody war following, lett the kingdom and pass'd likewise into Lesson in the Common refuge of devout men in those times.  2. He was born in Britany: His Fathers name was Fent (He is call'd Bans in the Godliem Marcyleg) a Comm and founder of the Citry by Historians call'd Commens, His Marcher was call d Dermella, and the being threescore years old was deliver'd of him on the Frigit of Easter in the valley of Llan-carvan in Glamorgan-shree.  3. In the same place at that time lived a Huly man call'd S. Brendan, Abbar of the Manglery of Llan-carvan by whom this Insan so wonderfully born, was baptis'd, and afterwards educated in all verue and piery.	
6. C. Sin Sin Sin Sin Sin Sin Sin Sin Sin Sin	and obere.  "" He caries the Pall to Dole in Leffer Brittiny: which Charch therefore pre- tended an exemption from Tours.  Of S. Connaid, or S. Mein.  A Stouching S. Husten his Disciple, S. Samplan, he was born in Great titing, in the Province of the Dimete or tub-rules, now called classification in Great titing, in the Province of the Dimete or tub-rules, now called classification in Great titing, in the Province of the Dimete or tub-rules, rule as were as in B. Vilnet) and the thirty, I have not been in the next treventer, and Frentze from the cheif City terrenter, or	cerning the Church of Menevus relating this controverly, brings in Pope Innerent thus obiecking in the behalf of the Church of Trel, The hot is sample Bulby of Dele, at the tradition is, bad formerly been Arch-Bulby of Tork. Whetro Girdluss thus answers, staving your Reverence, the ceft is otherwise for the Highery of the Church of Dele afficient is to me the Meneral and the Anaectation to no other Church in Britany. Hence to that in the Sequence Jamp in that Church on the Epflivity of S. Samplin it is texpelly faid, This the Prelate of Meneral and transfer of the Javest in behalf of the Church of Jose, they are deceived by an equivocation of the Manne, because in their Revords they find the thome of an Arch-bulby Samplin. And another plea which those of York had or their caute was a suppositious Prophecy of Merican of the during of Landam shalled dam.	etail 1		of 5. Min. This is related in the column of the Maryning on the fifteenth of Inne. He is fuppoed to have dyed in the year of Graze fine hundred and ninery. And he is commemorated likewise in our English Marynings on the Same day by the name of 3. Main. And the same of t	treason of Marked against his Vnckle King Arthur, and the bloody war following, lett the kingdom and pass'd likewise into Lessen, the common refuge of devout men in those times.  2. He was born in Brittany: His Fathers name was Went (He is call'd Hans in the Galliam Marpyralege) a Count and founder of the City by Histonians call'd Gomentips, His Mather was call'd Dermella, or Darradia, and she being threeforce years old was delived' do him on the Vigile of Easter in the valley of Llan-tarvan in Glamogan-thire.  3. In the same place at that time lived a Huly man call'd S. Brenden, Abbar of the Manslery of Llan-tarvan by whom this Insant fo wonderfully born, was baptis'd, and afterwards educated in all vertue and piecy.	
S. C. S. C.	He caries the Pall to Dole in Leffer Brittary; which Charch therefore pre-tended an exemption from Tours.  Of S. Connaid, or S. Mein.  S touching S. Iltura his Disciple, S. Sampsin, he was born in Great titany in the Province of the Dimete or the brades, now calld Glamerganshine: He seconded from Noble patents; this Father, we want to the same your was form as we read in B. Visher) and is Mathers, Anne, who was born in the next require, call fromette and the third City versume, call from the all times and the same should be said the same to the same for the same for the same for the same should be said the same should be said the same should be said the same should be said the same should be said to the same should be said the same should be said to the same should b	controversy, brings in Pope Innevent thus obicking in the behalf of the Church of Irok, The but this Sampson Bushop of Dule, as the Freddithin is, bad famerally been Arch-Bushop of Irok. Wheteo Giraldus thus answers, sewing year. Reverence, the cofe is whoreastern for the Highery of the Church of Dule affirms him is be owned and Menevius, and is haveredains to no other Church in Bristany. Hence is is that in the Sequence samps in that Church in the Feshivity of S. Sampson is texpelly load, That the Prelace of Menevius was transfered to the spreame Digastry of the Church of Dule. As for the Advances in behalf of the Church of Irok, they are deceived by an equivocation of the Name, because in their Records they fine the Name of an Arch-bushop Sampson. And another plea which this of York had to their caute was a suppositious Prophecy of Merins.	લંકાન વ્યક્તિ		isteryring on the intecent of time. It is fupposed to have dyed in the year of crase five hundred and ninery. And he is commenorated likewife in our English Marrystogo on the fame day by the name of 3 Main.  9. After that 3, Sampfin had fipent fome years in his Massaftery of Dele, the Bushop of that cirry dying he was elected in his place. And having in his cutdody the Pall which helad worn formerly being. Arch bishop of Merevia, the fame he made use of in his E-propal functions also attable. From whence his sacetfurer Rishop, of Dele taking advantage, assumed his sacetfurer Rishop of Dele taking advantage, as and the same of the delegation of challenging an Archispifely Interfiction and an exemption from the power of their and an exemption from the power of their and an exemption from the power of their and an exemption from the power of their and an exemption from the power of their	Arthur, and the bloody war following, left the kingdom and paif di likewise into Leffer Britteny, the common refuge of devour men in thole times.  2. He was born in Britteny: His Fathers and was Prof. (He is call of Hans in the Gallican Martyrolog) a Comra and founder of the Crimby Historians call'd Guncenfis. His Marther was call all Demella, or Darmaia, and file being threefcore years old was delived at him on the Pigile of Eafter in the valley of Llan-tarvan in Glamorgan-shire.  3. In the fame place at that time lived a Huly man call'd S. Brendan, Abbar of the Manglery of Llan-tarvan by whom this Infant fo wonderfully born, was baptivid, and afterwards educated in all verrue and piery,	
S. C. Bri Sen del Sen	Britiany: which Custon interjoin pro- tended an exemption from Tours.  A Stouching S. Merse his Disciple, S. Sampian, he was born in Great titiany in the Province of the Dimete or the-wales, now calld classerganhine: He schended from Noble parents: the Fathers time use Annual Cas we read in B. Vilner) and is Mathers, Annue, who was born in the next venues, call Forentias from the cheff City versumes, out Forents allarum. His parents ha- ng law's many years childled; as laft by the difference of the control of the con- tile Trequent failing, Alms and prayers bearined him of God.  I has younger years his became a worth-	obicking in the behalf of the Charlo of Irel, The but this sample Bithop of Dile, at the tradition is, had famerly been Arch-Bithop of Irel, Whetto Giraldus thus antivers, saving your. Reverence, the cafe is otherwije. If the Higher of the Church of Dole afficie to the Higher of the Church of Dole afficie that in the sourt at Menevia, and to have related that in the Sequence [ung in that Church on the Following 48. Sample at it expectly light on the Following 48. Sample at it expectly light of the Prelate of Menevia was transferd to the fa- preme Digasty of the Church of Dole. At far the Advacts in behalf of the Church of Irel, they are deceived by an equivocation of the Name, because in their Revords they fina the Name of an Arch-bithop Sample. And son- ther plea which thinks of York had or their caute was a suppositious Prophecy of Mer- lin Irel the desires of Landon highled deem lin the the desires of Landon highled deem			sippos'd to have dyed in the year to trate from the more and minery. And he is commemorated likewise in our English Martyralezo on the fame day by the name of 3. Mann.  9. After that 3. Sampfin had spent some years in his Mandger of Del, the Subap of that cirry dying he was elecked in his place. And having in his cushody the Pall which he had worn formerly being. Arch bishop of Manness, the same he made use of in his E-pisopa simulations also arbite. From whence his sweetghour Bishops of Dele taking advantage, assum dilikewise to themselvas the honour of wearing a Pall, and consequently of challenging an Archistopleal Instiglation and an exemption from the power of their same and an exemption from the power of their same and an exemption from the power of their same and an exemption from the power of their same and the same same and the same same same same same same same sam	the kingdom and pais'd likewife into Leffer Stritten, the common refuge of devour men in thole times.  2. He was born in Printeny: His Fathers name was Fent (He is call'd Hans in the Gallican Marpyrelege) a Count and founder of the Citry by Hilforians call'd Gemenfix-His Mather was call'd Derwella, or Darrada, and the being threefcore years old was deliver'd of him on the Vigile of Eefter in the valley of Llan-cervan in Glamogran-thre.  3. In the fame place at that time lived a Huly mas call'd S. Brenden "Abbar of the Manfery of Llan-cerva by whom this Infant fo wonderfully born, was baptis'd, and afterwards educated in all verrue and piery,	•
S. C. S.	A Scouching S. Husen his Disciple, S. Samplen, he was born in Great with production of the Disease of the Disea	Tork, The but this samplen Bushop of Dule, at the tradition is, bad famenty been Arch-Bushop of Tork. Wheteo Giraldus thus answers, saving your Reverence, the ceft is othernife, for the History of the Church of Dule affirms him to be owner at Manewia, and to have relation to no other Church in Britany. Hence it is that in the Sequence famp in that Church in the Feftivity of S. samplin is expensify faid, This the Prelate of Menevia mas transpared to the fair preme Digasty of the Church of Dule. As fair the Manewall of the Church of Tork, they are deceived by an equivocation of the Name, because in their Records they fine the Name society in their Records they fine the Name of an Arch-bishop Samplin. And another plea which those of York had to their caute was a suppositious Prophecy of Merins.			we hundred and ninety. And ne is com- memorated likewife in our neglish Marryn- leg on the fame day by the name of 3 Mass.  9. After that 3, 5 ampfen had figent fome years in his Massaftery of Dele, the Bubep of that cirry dying he was elected in his place. And having in his cultody the Pdd which head worn formerly being. Arch bushop of Merevia, the fame he made use of in his E- picopal functions also at Dele From whence his societions also at Dele taking advan- tuge, almost also at Dele taking advan- ous of wearing a Pd, and consequently of challenging an Archspipled Insuffation and an exemption from the power of their and an exemption from the power of their	Sitteny, the common refuge of devour men in those times.  2. He was born in Brittany: His Fathers name was Fruit (He is call'd stans in the Gallican Martyralege) a Count and founder of the Citry by Hillonians call'd Gomeenfa. His Mather was call'd Derwella, or Darwala, and file being threefcore years old was delivered of him on the Figile of Eafter in the valley of Llan-carvan in Glamorgan-shire.  3. In the fame place at that time lived a Huly man call'd S. Brendan, Abbar of the Manglery of Llan-carvan by whom this Infant fo wonderfully born, was baptis'd, and afterwards be deucated in all vertue and piery,	,
Bri Seel Pri Mai S	A Stouching S. Ilease his Disciple, S. Sampson, he was born in Great item, in the Province of the Dimete or ut-h-rades, now calld classarganshine: He steened from Noble percens: the Fathers, Anne, who was born in the next revenue, call frequents and me the third livery revenue, and provents a found that the third livery revenue, or Fenta sharm. He parent banglar's many years childled; at lathy task frequent faiting, Alma and prayers beared him of God.	rradition is, had formerly been Arch-Bissey, of Tork, Whetto Giraldus thus answers, saving your, Reverence, the case is ethersize, saving your, Reverence, the case is ethersized to the Highery of the Church of Pole affirm him is be over at Meavista, and to have related to that in the Sequence surger in that Church on the Fostivity of 3. Samplin it is experily Josan's the Fostian of Meneva was remarked to the preduce of Meneva was remarked to the spread of the Church of Jose, they are deceived by an equivocation of the Name, because in their Revold they find the Same of an Arch-bissey Samplin. And sometine plea which thinks of York had or their cause was a suppositious Prophecy of Merican to the darvier of tendam should demine the contract of the darvier of tendam should demine the contract of the darvier of tendam should demine the cause was a suppositious Prophecy of Merican of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the darvier of tendam should demine the cause of the cause of tendam should demine the cause of the darvier of tendam should demine the cause of the tendam to the tendam the tendam to the tendam			memorated likewise in our seguin basistics.  9. After that s. samplin had spent some year.  9. After that s. samplin had spent some years in his Mandlery of Dels, the Suhap of that cirry dying he was elected in his place. And having in his custody the Pall which he had worn formerly being Arch bishop of Menevia, the same had used of in his z. pijong functions also at Dels From whence his sheetghear Bishop of Dels taking advantage, assum dilikewise to themselvas the honour of wearing a Pall, and consequently of challenging an Archivergical Insufaction and an exemption from the power of their some some power of their second an exemption from the power of their second an exemption from the power of their second secon	in those times.  2. He was born in Bristany: His Fathers name was Fent (He is call'd Hans in the Gallican Martyrelog') a Count and founder of the City by Hiltorians call'd Gennenfis. His Mather was call'd Dernella, or Darrada, and the being threeCore years old was delive'd of him on the Figure of Eafter in the valley of Lineaccura in Glamogran-Line.  3. In the fame place at that time lived a Huly mas call'd s. Brendan, Abbat of the Mangler of Lineaccura by whom this Infant fo wonderfully born, was baptis'd, and afterwards educated in all vertue and piery,	,
Bri Sen deci Pri mai Spi. his Pri mai Spi. his Pri Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca	A S rouching s. Ilentus his Disciple, s. samplas, he was born in Great titian, in the Province of the Dimete or unbe-wales, now calld classification in the sciencide from Noble parents: its Fathers in the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time time to the same time time time to the same time time time time time time time ti	of Tork. Whereo ciraldus thus answers, seving your Reverence, the cells is observed; for the History of the Church of Dole affirm, him to be wart at Mercue, and to have relative to no other Church in Bertrany. Hence it is that in the Sequence lang in that Church in the Felfivity of S. Samplin it is expectly found, This the Prelate of Mercue is marraniged to the property of the Church of Dole. At for the Advacts in behalf of the Church of I rel, they are deceived by an equivocation of the Name, because in their Revold they fina the Name of an Arch-brishy Samplin. And another plea which those of York had or their caute was a suppositious Prophecy of Merical was a supposition of the Merical Revolution of the Church of the Advanced of Landon should define the Samplin of the Advanced of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should define the Church of Landon should be the Church of Landon should be churched to Landon should be c			lage on the fame day by the name of 3. Main.  9. After that 4.5 samples in dipent fome years in his Menuflery of Dele, the Bubep of that city dying he was elected in his place. And having in his cuthody the Pell which hehal worn formerly being. Arch bushop of Menerie, the fame he made use of in his 2-picopal functions also atDele From whence his sacethers the property of the deleter of the del	2. He was born in Printary: His Fathers name was Fruit (He is call if Hans in the Gallitan Martyrelege) a Count and founder of the City by Hillonians call 'd Gomzenfis. His Marther was call'd Derwells, or Darrolls, a: dflee being threefcore years old was deliver'd of him on the Figile of Eafer in the valley of Llan-carvan in Glampran-three.  3. In the fame place a that time lived a Huly man call'd S. Brendan "Abbar of the Manglery of Llan-carvan by whom this Infant fo wonderfully born, was baptis'd, and afterwards deducated in all vertue and piery,	,
Bri Sen deci Pri mai Spi. his Pri mai Spi. his Pri Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca Ca	A S rouching s. Ilentus his Disciple, s. samplas, he was born in Great titian, in the Province of the Dimete or unbe-wales, now calld classification in the sciencide from Noble parents: its Fathers in the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time to the same time time to the same time time time to the same time time time time time time time ti	seeing your. Reverence, the cofe is othersife, for the Higher of the Church of Dole affirm them is be owner at Menevia, and to have relation to no other Church in Bristian). Hence is it that in the Sequence found in the reflicitly of a Sampfon is texperfly foat, the reflicte of Minevia mai transprad is the fappeone Digusty of the Church of Dole. As for the Advacts in behalf of the Church of Iwik they are deceived by an equivocation of the Name, because in the the Name of an Arch-brishy Sampfon. And sometine plea which thinks of York had to their caute was a suppositious Prophecy of Merical was a supposition of the Church of the Church of the Church of the Church of the Church of the Name of an Arch-brishy Sampfon. And sometime plea which thinks of York had to their caute was a suppositious Prophecy of Merical Church of the Archive of Landon shall dain			9. After that 2, Samples has specified to the years in his Mendley of D 104, the Buthey of that citry dying he was elected in his place. And having in his cuthody the Pal which he had worn formerly being Arch hishop of Mesevia, the fame he made use of in his English functions also acDule. From whence his sweetgheur Butheys of Dule taking advantage, assum diskewsize to themselves the honout of wearing a Pal, and consequently of challenging an Archerysteph Insufaction and an exemption from the power of their dynamics.	name was Fan (He is call'd Hans in the Gal- lien Martypale) a Count and founder of the Citry by Historians call'd Gumeenfis. His Ma- ther was call'd Dervella, or Darvalla, and the being threefcore years old was deliver'd of him on the Vigile of Eafter in the valley of Ilan-cervan in Glamogran-thre.  3. In the fame place at that time lived a Holy man call'd 5. Brendan, Abbat of the Manglery of Ilan-cervan by whom this Infant fo wonderfully born, was baptis'd, and afterwards educated in all vertue and piery,	,
Bri Sendel dei dei dei dei dei dei dei dei dei dei	itins) in the Frewillet of the Ambersales, now call delamorganism: He iftended from Noble parents: it is Fathers in or as American as we read in B. Vilner) and is Mathers, Anne, who was born in the next revenue, call fromers from the cheff City revenue, call from the American for the cheff City are great, or Fennes slimms. His parents have fire frequent failing, Alms and prayers becaused him of God., when and prayers because this most god. In the younger year, the because a worth-	for the History of the Church of Dale assignment in the court at Mercule, and to have relative to no other Church in Britany. Hence it is that in the Sequence sang in that Church on the Festivity of S. Samplin it is expectly said, That the Prelate of Mencula was transferd to the sample in the Advances in the ball of the Church of I as for the Advances in behalf of the Church of I as the Advances in the ball of the Church of the Name, because in their Records they sind the Name because in their Records they sind the Name of an Arch-british Samplin. And another plea which those of York had to their cause was a suppositious Prophecy of Mertin the the desire of the days of the same shall dearn			years in his Managery of Date, inc. Sundy of that City dying he was elected in his place. And having in his cultody the Pall which he had worn formerly being, Yeth simp of Menevia, the fame he made use of in his E- pifopal functions also at Date. From whence his sweighers his page of Date taking advan- tage, assumed his weight of the discovered nour of wearing a Pall, and consequently of challenging an Archespifopal Institution and an exemption from the power of their washes and the property of the property of their washes and the property of the property of their substantial property of the propert	lisem Marnyralge) a Count and founder of the citry by Hillonians call'd Generalfis. His Ma- ther was call'd Derwella, or Darralia, and the being three-foor years old was delived to him on the Pigils of Eafter in the valley of Llan-carvan in Glampgan-three.  3. In the lame place at that time lived a Huly man call'd S. Bendan "Abbar of the Manfery of Llan-carvan by whom this Infant fo wonderfully born, was baptis'd, and afterwards educated in all verue and piery,	,
Bri Sendel dei dei dei dei dei dei dei dei dei dei	itins) in the Frewillet of the Ambersales, now call delamorganism: He iftended from Noble parents: it is Fathers in or as American as we read in B. Vilner) and is Mathers, Anne, who was born in the next revenue, call fromers from the cheff City revenue, call from the American for the cheff City are great, or Fennes slimms. His parents have fire frequent failing, Alms and prayers becaused him of God., when and prayers because this most god. In the younger year, the because a worth-	him is be own at Macrosis, and a novertains to no other Church in Bertany. Hence is a that in the Sequence fung in that Church in the Fefivity of S. samplin is texperfly fad, That the Prelate of Minevia mat transferd to the first the Advacta in behalf of the Church of Jak. As they are deceived by an equivocation of the Name, because in their Record itse, fina the Name of an Arch-bishey Samplin. And another plea which thinked I York had too their caute was a suppositious Prophecy of Merical was be the dearn of Landan should demine the course of the dearn of Landan should demine the course of the dearn of Landan should demine the course of the dearn of Landan should demine the course of the dearn of Landan should demine the course of the course of Landan should demine the course of the cours			that City dying he was effected in this place. And having in his cultody the Pall which he had worn formerly being Arch hishpo of Marevia, the fame he made ule of in his Enjional functions also at Pale 18 from whence his sheetleast Bishpo of Dale taking advantage, alium dilikewife to themselvas the honour of wearing a Pal, and consequently of challenging an Archestyleady Institution and an exemption from the power of their distributions of their challenging and the properties that the thinks the of their thinks of their	citry by Historians call'd Guntenfis. His Merber was call'd Derwella, as id flebeing threesfore years old was deliver'd of him on the Pigile of Eafler in the valley of Lan-cervain of Clampgrachine.  3. In the same place at that time lived a Hely mass call'd 8. Bendan, Abbot of the Monaftery of Llan-carvan by whom this Infant so wonderfully born, was baptis'd, and afterwards educated in all vertue and piery,	
Pri- Sense dei Sense dei Sense	itins) in the Frewillet of the Ambersales, now call delamorganism: He iftended from Noble parents: it is Fathers in or as American as we read in B. Vilner) and is Mathers, Anne, who was born in the next revenue, call fromers from the cheff City revenue, call from the American for the cheff City are great, or Fennes slimms. His parents have fire frequent failing, Alms and prayers becaused him of God., when and prayers because this most god. In the younger year, the because a worth-	to no other Church in Bertrany. Hence it is that in the Sequence Jamp in that Church in the Felfiviry of S. Samplin it is expectly Joid, This is Prelate of Meneva maternal gold in the Prelate of Meneva maternal gold in the James Diguist of the Church of Joid, As for the Advacts in behalf of the Church of Joid, they are deceived by an equivocation of the Name, Jecusely in their Regord into Jimathe Name of an Archbrishy Samplin. And another plea which those of York had or their caute was a suppositious Prophecy of Merica and the Church in 19th at Archbrish James John Merica Line The Landon highlid definition.			And having in his cultody the raw with the had worn formerly being. Arch bishop of Mesevia, the fame he made use of in his E-pifopa functions also at Dale 1. From whence his succipient Bushops of Dale taking advantage, assumed likewise to themselvas the honour of wearing a Pall, and consequently of challenging an Archstepsfeld Intessalation and an exemption from the power of their and an exemption from the power of their made and architecture of their factors.	ther was call'd Dervella, or Dervalia, and the being threefcore years old was delive'd of him on the vigile of Eafter in the valley of Lian-carvan in Glamorgan-thire. 3. In the same place at that time lived a Huly man call'd s. Brenden "Abbar of the Manner of the Manner of the Manner of the Manner of the wonderfully born, was baptis'd, and afterwards educated in all vertue and piery,	,
Pri- Sendel Gel Sendel	itins) in the Frewillet of the Ambersales, now call delamorganism: He iftended from Noble parents: it is Fathers in or as American as we read in B. Vilner) and is Mathers, Anne, who was born in the next revenue, call fromers from the cheff City revenue, call from the American for the cheff City are great, or Fennes slimms. His parents have fire frequent failing, Alms and prayers becaused him of God., when and prayers because this most god. In the younger year, the because a worth-	that in the Sequence fung on that Churchon the Essivity of S. Samplin is texperfly lead, That the Prelace of Menevia mat transferd to the first the Advances in behalf of the Church of Jule. As they are deceived by an equivariant of the Mame because in their Records they find the Mame of an Arch-bishop Samplin. And another plea which those of York had too their caute was a suppositious Prophecy of Merining the deceived with the deal of the Caute was a suppositious Prophecy of Merinin the between the same helpful dearn			he had worn formerly being National States of Merevia, the fame he made use of in his E- pifond functions also allole. From whence his Suctifieurs Bishops of Dule saking advan- ting, assumed likewise to themselvas the honour of wearing a Pall, and consequently of challenging an Architerylength Instightism and an exemption from the power of their challenging themselves.	being three(core years old was deliver'd of him on the Vigile of Easter in the valley of Ilan-carvan in Glamozan-shire.  3. In the same place at that time lived a Haly mar. Gall'8 s. Bendan, Abbar of the Monastery of Ilan-carvan by whom this Insant to wonderfully born, was baptis'd, and airerwards educated in all vertue and piery.	,
Pri- mai 191. his Pr Ca Ca Chan of the Other Cha	sub-welet, now Cattle of Campagness: His Pathers in Cended from Noble parents: His Pathers in the Well of the Campagness	Feffiving of S. Samplen it it expressed has a the Prelate of Menevia waterangined to the fa- preme Digasty of the church of Dale. At ju- the Advacts in behalf of the Church of I ark they are deceived by an equivocation of the Name, because in their Records they find the Name of an Arch-bishop samplen. And sno- ther plea which those of York had or their caute was a suppositious Prophecy of Mer- cin These the drawin of Landan highled deem			Mesevia, the fame he made use on his spipeling fundious also about From whence his succlious substantial by the substantial su	him on the Vigile of Eafter in the valley of Line-cervain of Clampschitte.  3. In the fame place at that time lived a Huly man call'd's serendan, Abbut of the Mondertully born, was baptis'd, and afterwards deducated in all vertue and piery.	,
Pri Ball 191- his Pr Ca via. vi th ol	me was Amm (as we read in b. vince however, the was born in the next revence, calld renerate from the cheif Citty ter-fearly, or Fentas sharm. He parents have lived many years childlelle, at laft by heif requent failing, Alms and prayers becamed him of God.  Let he was prayer years he became a worth to be the present of	the Prelate of Meneva mas transferd to the ja- preme Digasty of the Church of Dule. As for the Advacats in behalf of the Church of Int. they are deceived by an equivocation of the Name, because in their Records they fina the Name of an Arch-bithpy Samplin. And ano- ther plea which those of York had to their cause was a suppositious Prophecy of Mer- lin : The the drawn of Landon highled adorn			pifong functions also attales. From whether his solutions is his part Dole taking advan- tage, allum'd likewife to themfelvas the ho- nour of wearing a Pall, and confequently of challenging an Archivepifonal Institution and an exemption from the power of their and the property of their conference of their	Llan-carvan in Glamogan-shire, 3. In the same place at that time lived a Haly man call'ds. Brendan, Abbs of the Ma- nastery of Llan-carvan by whom this Insam so wonderfully born, was baptis'd, and afterwards educated in all vertue and piety.	,
the property of the property o	is Mulbert, Anne, who was own in the cheft City revource, called Frentras from the cheft City ser-guent, or Fennes slavam. His parente har age hard many years childelfe, at laft by solf-frequent faiting, Alms and prayers becamed him of God.  In his younger years his became a worthy a la his younger years he became a worthy.	preme Digasty of the Chauten of Duce. As you the Advacts in behalf of the Chaute of I are, they are deceived by an equivocation of the Name, because in their Records they find the Name of an Arch-bishop samplin. And another plea which those of York had or their caute was a suppositious Prophecy of Mer- cin Then the drawn of Landan highld deland.			his successors Bishops of Date Laking auxiliaryes, assum'd likewise to themselvas the honour of wearing a Pall, and consequently of challenging an Archieps spall surstaining and an exemption from the power of their honour of the power of the power of their honour of the power of the power of their honour	3. In the same place at that time lived a Hely man call'ds. Brendan, Abber of the Monaftery of Llan-carvao by whom this Infant so wonderfully born, was baptis'd, and afterwards educated in all vertue and piety.	,
Process of the column of the c	rounce, called Fenetica from the parents ba- enge lev'd many years childlette, at laft by heir frequent failing, selms and prayers beained him of Ged.  2. In his younger years his became a worth he for the proper fails by the proper fails of the proper fails by he for the proper fails by the proper fails by he for the proper fails by the form Le-	the Advicest in behalf of the Church of low, they are decivied by an equivacation of the Name, because in their Records they fina the name of an Arch-bushay 32mpfin. And ano- ther plea which those of York had too their cause was a suppositious Prophecy of Mer- lin: These the drawing of Landon should adam			tage, assumed likewise to the mist was the no- nour of wearing a Pall, and consequently of challenging an Archiepisepall Intifastion and an exemption from the power of their	Hely man call'd s. Brendan, Abbar of the Mo- nafery of Llan-carvas by whom this Infant fo wonderfully born, was baptis'd, and airerwards educated in all vertue and piery.	,
pare. Carrier the ob-	der-guent, or Penta Sturum. Its parent ung loo'd many years childlesse, at last by heir 'frequent fasting, Alms and prayers brained him of God. In his younger years his became a worthy	they are deceived by an equivocation of the Name, because in their Records they fina the name of an Arch-bishop Sampson. And ano- ther plea which those of York had not their cause was a supposition of Prophecy of Mer- lin: That the district of London thould adam			nour of wearing a Pale, and confederation of challenging an Archiepiscopal Invisition and an exemption from the power of their the Archiebishop of	naftery of Lian-carvan by whom this Infant fo wonderfully born, was baptis'd, and afterwards educated in all vertue and piety.	
th of la	ing liv'd many years chinicate, at meir frequent falting, Alms and prayers brained him of God.  In his younger years his became a worthy first from Le-	Name, because in their Records they find the mame of an Arch-bishop Sampson. And another plea which those of York had for their cause was a suppositious Prophecy of Merlin: That the direct set London thousand adam.			of challenging an Archiepiscopal Invigation and an exemption from the power of their	fo wonderfully born, was baptis'd, and afterwards educated in all vertue and piety.	
th ol la reg	beained him of God.  La his younger years his became a worthy  La his younger years his became a worthy	name of an Arch-bishop samplin. And another plea which those of York had tor their cause was a suppositious Prophecy of Merlin: That the desnity of Landan should adam			and an exemption from the power of their	afterwards educated in all vertue and piery.	
ol la reg	a. In his younger years he became a worthy	ther plea which those of York had for their cause was a suppositivious Prophecy of Mer- lin: That the dienity of London should adorn				afterwards educated in all vertue and piety.	1
Di la rey	In his younger years he became a worthy	cause was a suppositivious Prophecy of Mer-	1 1		iomer Merropolitan the dampy ages, rill	Trans his childhead he is venerted to have thin'd'	
la reg		lin : That the dignity of London should adorn				Tram his therefore at it is before it was a sure	1
la reg			1			gloriously by innumerable Miracles, faith,	1
reg		Cancerbury ; And the Jeaventh Paftour of York				Harpsfeild, which indeed accompanied him	Pincent
	ind-from whom he learn'd human knowledge, in- goir, of life, and Monaficall infliction in a	chould be honeur'd in Leffer Brittany.	1 1		tions of the faid Arch-bishops. And all that	all his life-time:many of which are recorded	c 93.
	tonaftery which a titele before he had founded by	6. The debate therfore is generally con-	1 1		time the see of Menevia, or S. Davids, though	by Vincentine and S. Antoninas , but relo-	Anten.
		cluded to the advantage of the Church of	1 1		acknowledged the prime Church and Metro-	lutly declar'd to be impostures by the Ceneu-	r. 8.
		Menerica, in which s. Samples is supposed to	1		polis of Cambria, vet abstain'd from the Pall.	reators of Magdeburg; without any proof.	1
- 1	incension this tellimony : There was faith he,	have forceeded in the place of Kingras who	1		For which cause Pope Eugenius the third	4. Our learned Camden affirms that the	Camder
		was next to S. David. Now the Church o.	1 1			constant Tradition was that he was afterward	Huntin
		Menenia heing a Merropolitan Church, entoying	1 1		the see of Canterbury in the year of our Lard	made Bishop of a Citty in the Province of the	1
		all the Priviled es of the Church of Caer-lean,	1			Iceni, now Huntingdon shire, call'd by Antoni-	- 1
		the Archbisher thereof by confequence wore	1 1		The state of the s	nus Durofipons, because seated neer the R ver	1
		a Pall the Entire of that Digney, Which Pall	1			oufe, but afterward the name was changed	1
		was by S. Samplen caried over to Dele in Leger				into Germenchester, from Germen, or Guehrum	1
		Britishy in the year of Grace five hundred	1	Menye,Gal 18-lak j.		the Dane to whom upon his becoming Chri.	-{
	- I was in number sorr. Not long affers vire being	fixty fix, at which time the whole Province		1-7.	of the frequent incurfiens of the Danes and Nor-	fian King Elfred gave those Provinces.	• 1
	The Holy man Samples was	I of Menerica was almost depopulated by	-1 1			Notwithstanding it is rather probable that	
		laging pettilential difeate, as nath occir ob	·i 1		Litary 1 1 C. L. management that a Church	the faid Tredition was grounded on some mi-	-1
		ferved by Roger Hoveden, Harpsfeild, Sigebersm			was kaile a sunt of as Leen to Which to this day	stake.	دا
		and others : the Holy Bishop was unwilling	17.59-1-41			5. In succession of time upon occasion of	•
4 1		to avoyd the danger : But his tremas being				the troubles afore laid, S. Maio, or Manuta	<b>6</b> }
		urgent . he took in p and landed in our	1			went beyond fea into Leffer Brittany : where	e j
			1			he liv'd in great fanctity. But when the fam	•
			Gallis an			thereof was fread abroad ( as we read in the	e :
- 1	this Holy man, who then liv'd not far from	great favour by Childebert then K ng of France	Man 11.			Gallican Martyreloge ) he , out of a contempt of	of Mari
. 1		and with his licence and contribution founded	A Nation	Malasbur			
		Monastery:where he lead a life wholly employ di	7	Pentif-1, 2		sain bordring Ifland , where in his Eremitica	44 i
516.			. i	151.		manner of living he express a an Angelican pu	4-1
		- I and admonstrone directed many Disciples in the	ie i	1 Table 1""			41"
		fame way. Thus we read in the Gaulcan Mari	r ;				
			_ !		brother Edwin in the year of Grace nine	ceale it felf. For when the Inhabitants of the	DE.
			n i				in.
- 1	-melent at the Syned Of Brewy in the year of	ll a companion of furtable holines can a	J•		It His Successour in the see of Dole was		
1	and ninetten.	Committee of the Little of the	7, [		his kinfman, and companion of his voyage,	namer of Digine Miracles did hide himfelf the	re
- 1		who probably is the same which otherwise	15		S. Maglore : concerning whom we shall treat	. 11 Com the congrey at ion of men (this they were \$)	ua i
1		- I is stiled S. Mevenness, whose life hath bee	n,	1	in deserte : concerning whom we man	by some who had received belp from him) they	in
1	ther the time, nor place can affuredly be	written by Roland à Nova-Pilla : by whom	10		in due place.	4.000.00	-1

a common affembly came, and drawing him by force out of his foliatede, chose him for their Pa-

flowr: and inviting the neighbouring Buhops, they placed him in the Ponsificall chair of the City

of Aleth, and partly by entreaties, partly by mere force they compell'd him to be their Buhop

6. S. Machusm being thus exalted to this di-gnity shed forth abundantly the beames of that

Divine Grace with which he was replenish'd,

newne crace with wosten ne was replensin a, sluffraring mens foules with the true knowledge of God, inflaming them with his Love, and affor-ding both admonitions and examples of all ver-

tues : to which likewife be added a great efficacy

by wonderfull operations and miracles. Infomuch

by wonacryus operations and mercues. Information as fince the Aposseles sime were read not of any one who wrought greater wonders in the name of Christ, then he: For with his word hecalimed

tempests; three dead persons he restor'd to life ; to

the blind he gave light; by the sprinckling of Holy Water he expell d Devills; and quenched the

7 Neither was it in regard of Miracles onely that

this Holy Bishop was like unto those Princes of

our Faith , but resembled them likewise in his pa-

tience which was oftimes put to the tryall : For he

was affaulted by certain impions perfors, and fuffred many calamities for infice and Religion, infomuch as in the end he was violently thrust

out of his Episcopall Throne and Discese, together with seaven other devout persons whom he had

chosen for his especiall companions, and who

conject for his especial companions, and who imitated him in purity of living: yet this fo heavy a Croffe he bare after our Lord with a courageous mind, as the Apostles heretofore

8. Attended with these holy men Saint Ma-

butus fled into Aquitain : and in the Citty of

Xaintes ( Santonum ) he was most kindly enter-

and Ecclefiafticall Governour.

poyfon of ferpents.

A.D. 542

was that houre enlightned. 2. S. Brendan thus call'd to heaven, en-

joyd on earth also an eternall Monument of his name and sandity : for in the Illes of orkney a town and Church were built, and were call'd from his Name. The region of which honour and devotion was because his sacred body was thither translated. The day of his death is celebrated in our Marry-

reloge on the fixteenth of May : and his Tranflation on the fourteenth of lune. 3. We will here conclude with the Memory of a Hely British Abber call'd S. Dec, who flourish'd in this Age. Of whom the

Iruh Annale thus write in the life of Saint Canic ( from whom the Prevince of Kilkenny took its appellation , importing the Church of Canic.) Then S. Canic was grown to an age caof Canic. When S. Canic was grown to an age ca-pable of knowledge, he was defirous of instruction, Primord. f. and therefore pas d over the Sea into Brittany , to a Religious wife man naimed Doc : and unde him he fludied diligently , and was taught both learning and piety. This S. Doc was one of the three Hely Briesains from whom the Iruh learnd the form and Rites of celebrating Maffe, as hath already been shewd: the other

two were S. David and S. Gildas.

man. Columba However goe, and faile not to doe as I have commanded : for this last night I faw heaven on a sudden opened, and quires of An-gels descending to meet S. Brendans soule, by a whose incomparable plendour the whole world es

XXX. CHAP.

XXX.CR. 2. Of S. Brendan. 3. Of S. Doc, and S. Canic.

Sint Brendan the Spirituall Father and Sinstructour of S. Maclevin, though by birth no Brittain, is not be denied a place in this History : Concerning whom we read in 3. Peher that he came out of Ireland to visit Plain the Holy man S. Gildas Albanius in Britany: where he built a Monaftery and a Church. He Was also Superiour in the Monastery of Lancar vas , where he baptifed s. Maclovius. After that he returned into Ireland, where he was Abbut of a Monastery call'd Birra, and in the year of Grace five hundred feaventy one most happily ended his holy Life. Of whose most napply ended his noty Life. Or whole glory and Beatistude revealed to S. Columba, the Authour of that saints life call'd Adamanner thus writes , where he introduces s. Columba thus discoursing with his Minister

Diermitim: Celumba. Goe and quickly provide all things necessary for celebrating the Holy Eu-cherist: for this is the day of the bessed death of S. Brendanm. Diermitim. Phy dec you command that we should prepare fo felemnly for Maffe to day, fince no Messenger from Ireland (Scotia) has yet brought tidings of the death of that Holy

cloviensis. ) II. To this large relation in the Gallican Martyrelege , Ichn of Tinmouth adds: That S. Mahurus with his feaven Disciples in devotion vifited Rome, where he redeemd many Infidell Captives, and having instructed them in the true Faith, baptis'd them. Moteover that after forty years government having been in-infly and violently driven from his See at Lleth, he curfed and excommunicated the people, and then retired to an Illand in Aquitain

laftly having done this , that he should again

return to Xaintes , where he was to be devefted

of his corruptible flesh, that his soule might freely ascend to partake eternall felicity. All

thefe things the Holy Bishop perform'd according as Ged had commmanded : and when he came back

from Brittany S. Leontine receiv'd him with grea

ter 109, and express d more respectfull Offices and kindness to him then formerly.

10. Shortly after this S. Mahutus or S. Ma-

clovim(dyed, full of dayes and fanctity , and

though the inhabitants of Aleth were depri-

ved of the facred Relicks of their prime Prelat,

whom they had treated fo inturioufly : yet the

Name of Bleffed Maclovins vemains , never to

be blotted out : which to this day both adorns and

defends that Citty with his glorious pretestion and celefiall benefits. Notwithstanding the

Episcopall See does not now remain at Aleth, but is remov'd to an Island two miles distant

from thence , anciently call'd Aares, where

a City new built, is in memory of their Hely

Prelat and Patron call'd S. Malo (Vibs Ma-

was buried by Leontine in Aquitain. And bid,

calld Agens, from whence he repair'd to Leontim & Buhop there. Which relation contradicts the Gallican Martyrologe, according to which s. Maclovim was so far from cursing his flock, that he prayed dayly for it. However the Centuriators of Magdeburg Charitably remember only his curfing and not his prayers: and most unskilfully write, that he flourish'd under Leontins Bishop of the Saxons (mistaking Saxonum for Santonum : ) and that be curs'd the Brittains , his own countreymen, from whom he never receiv'd any iniury. How long he liv'd appears not : but his death is in our Martyrelege affign'd to the year of Grace five hundred

taind, and fatherly aftified by Saint Leontim Arch-bishop of Bourdeaux, and Metropolitan of that Citty : who there accommodated him with a convenient habitation for ferving God. For the Holy Arch-bishop Leantine bore a most tender affection to him, admiring and reverencing the Divine Graces which he observed in him, whom he efteemd as fent from heaven to afift him in hie Pastorall charge. For which reason, in all Visi-tations of his Diocese and Province he took himfor his companion, earnestly besceehing him to be his aßiftant by his wholesom counsells, by his Prayers

acceptable to God, and by the examples of his hely Life. 9. Moreover this Man of God, although fo diffracefully and unsuffly exild, was not unmindfull of his flock; but forgetting all snu-ties, he dayly invoked our Lords clemency for

the conversion of that stubborn people. The Divine Majefty as laft condescended to his Prayers and by an Angel acquainted him that his flock was now penitent, and earneftly defir'd the return and favour of their Pafter : and that it was Gods and pavour of their raper and that it was coal will that he thould report to them, and refort to health that Region which was grevously afflifted with the Counges of Divine Severity; that he should restore plenty to the barren earth, and

THE

xxx.



THE

### TWELTH BOOK

OF THE

## CHVRCHHISTORY

o f

# BRITTANY

CHAP.

I. CHAPTER.

1, 2. Gc. Conficuin (acceeds King Asthur. His Cruelly: Pennance, and undertaking a Religious life.



T feems the Bristains at the beginning had no fuch conceit of King Arthur returning, for furely they would have expe-

peted awhile and not immediatly have will led his Throne with a fuccetion of firange Proces. The Bards had not yet contrived their farbatiscall Stories, which could find none in thee times to hearken to them.

1. Therefore after King Arthur death Confined to the Confined to this defignation, fucceded him in the Government of Britany.

fastis, according to his defignation, fucceeded him in the Governmens of Britten, the was the Son of Caden Duke of Curmall, and kinfmanto King Arthur His (ufficiency to discharge that employment for the benefit of his countrey was enough approved by his glorious Prederefform choice. But Almighty Gal having fix d a period to the British Manarchy, permitted many factions to arise, and many pretendants to the Principality, the opposing of whom hindred Comfanis from advancing the common profit and fafety of the Kingdom.

3. Yea moreover ambition and revenge had fuch power over him that they invited him to commit crimes, which haftned the ruine of his countrey. Hence it is that Gld-du calls him the Tytaus of Jamminia: Tytaus of your by reason of his cruelty, and Tytaus of one onely Prevince, because severall others at the same time that invaded each one their severall Principalities: and for the maintaining of their unjustly surply power full of the whole nation with all manner of crimes and impietry.

A. This gave occasion to the same Gildar to write and publi's a passionate investive against the vices of the whole british Nation, which had universally depray d the inhabitants of all states and conditions excepting a few, exceeding few, who seing destruction unavoydably coming on the Nation, seemed the support of the seemed of the se

cur'd indulgence to their own foules.

5. In frome time, faith he, own Kinge, publick Officer, private peofins, Bishops and other Ecclefishtek, corry one kept their order and reprisms the duties belonging to them. But when they were dead (Such as Moorelian, Pherpadagen, Arthur; and likewist Dubricius, David, ECC, there fucceeded a generation utterly ignerant of the furmer Feture, among whom all the rules of Truth and hylics were fo indeen and jubureted, that as fur-fleps, nor fo much as the least moument of their truths and page to the media to the least moument of their truths appeared in any

di Ex

II. Part.

Kk

STANTIN.

4.0.111

#### The Church-Hiltory of Brittany 258

K. Con-ST ANTIN.

II. CHAE.

of the fore aid orders and conditions, 8cc.

6. Conflantin at his first ascending into his A. D. 543. Threne bound himself by a solemn outh to govern justly, and to use his atmost endea-routs to defend his subjects from injuries and oppressions, and the common wealth from the violence of its enemies. This appers, because the year following we find him accused of persury and violating his Faith given, for his barbarous crueky, and factilegious profunction of Gods house.
7. Fortwo fins of Merdred, faith Mathem of

Weffminfter, rofe in arms against Constantin, being destrom to revenge ibeir Fathers death (flain by King Arthur, as hath been faid) Thefe toyning in a confederacy with the Saxons, fought many battles with him. But at last being compelled to flye, Constantin pursued them : and one he flew before the Alear of S. Amphibalus his Church in Vinchester: And the other who had hid himfelf in a certain Convent of Monks, he condemned to a cruell death at London. Gild.de Ex-

8. For this Sacrilegies inhumanity, Gildae in his too free ftile calls Conffantin the tyranin his too tree litic calls Confantin the tytan-nical whelp of the Lynnes of Dannonia, as in-finger of the dreadfull Secrement of an Oath by which he bound himself before God and all his stants to adding from all inquities and treathery to his fulficit, assurishfunding which such we hoffen show of their carnal Mather and the com-mon spirstnad Mather the Church, and seve unto the most Holy Alears be had soon the bowels of the mil Hely Alters he had seen the borrets of was Royal Sandhir shough covered with the Pref-ment of a haly Albert Sandhi Albert samples both whilst how firetched frost their hands was drawf found or refif from to implare bely from Dad and his Alers marriell sandhing which, he may barkarmelly shed being head, which which, he may barkarmelly shed being head, which with a purple dye flamed the Seat of the Eccle-finfical Sacrifice and the Sacred palls which covered is. By which expression of Gilda it feems that thele two children, Sons of Merdred, had not been guilty of raising war

against Conflantin : but without any offence done by them had been murdred contrary to his eath. 9. In consequence to which Investive the fame Author adioyns most pressing exhortations to Conftantin, that he would doe fuitable pennance for these horrible crimes, & implore the Divine Mercy, that if possible, he might avoyd the dark inextricable torrents of eternall fires in which otherwise he must for ever be rolled and rousted.

10. It is probable that this Zealow Friter, who flourished at this time, did personally use the like exhortations to him, which he after recorded in his Book : and that they wrought a good effect on him. For though fome of our Historians write that he was flain by Conen who succeeded in the Kingdom Yet Hottor Bortim relates how Confiantin after a shore raign having been deprived of hu wife and children, grew wears of his Kingdom, and privily flealing from his freinds, wene into Ireland And that there for the love of Chrift he

laboured unknown like a poore fervant in a Mill.

But afterward by perfivation of a Monk, to whom
he had discovered his condition, he was induced to shave his head and confectate himfelf to a Reso move no nead and conjecture nimjest to a Re-ligious lafe in a Monastery : where he lived with such piety and devotion that he became a pattern of all vertues to the rest of the Monks. That at last he was by the Prelat of that place sent in Mission to the Scotts to instruct that nation in the dollin of Christ, where he fuffred Martyrdom by the hands of certain impious perfors. After fome Ages he was venerated as a saint, and by the authority of succeeding Buhops Temples were dedicated to hu honour, which yet remain in that

11. What is thus related by Boiting, receives Ap. Copp. a strong confirmation from the Authour ofs. attrong construation to the common off.

Davide life in Cappave, where we read That
when she fame of S. Davids belines was fread
abred. General Princes for faking their Kingdoms, retired to his Monastery. Likewife Confanein King of the Cornehmen (which is the same Title with Rex Danmonia in Gildas) for saking bis Throne became a Monk there and after some time frent in the devout fervice of God, he at laft went into a far diffant countrey, where he built 4 Monaftery.

#### IL CHAP.

i. 2. &c. S. Kentigern forced to flye into Wales : where he founds a Monastery, and Episcopall See: Of Malgo, a Prince

Before we proceed to the Gefts of Conan dom of Brittany, it will be requifite that we relate a great affliction and perfecution which betell the famous and Hely Buthop Renigers in the fecond year of the raign of the faid Confession. His Birth , Education & confectation to the Subsprick of Glasco, with the defects attending it, have been already

2. Now in pursuance of his succeding Gefts, John of Timmonth thus Writes : Certain sons of Belial kinsmen to King Marke rose against the Saine, confiring bu death. Whereupon being adminished by Divine revelation, be departed directing his journey to Menevia, where the Holy Buhop David flourished with all vertues. Near Caer-leon he conversed many to the Paith and built a Church Being come to S. David , he abode with him some time, and received from the Prince of that Region, Cashwallam a place commedium er a Monaftery : Thich having erected at Egla yer a extensivery: which naving erected at Egi-(Elry)he fixed there an Epifcopall See. Near that place shere was a certain Noble man, which often threatned and effectually endeavoured to expell him from thence, whom God therefore smote with blindnes: But upon the holy Buhops prayers STANTIN.

### under Brittish Kings. XII. Book. 259

hu light was reflored : for which he became ever

after bit helper and protectour. after in neiper and protectour.

3. There were assembled in that Monastery nastemer then nine boundred sixty sive Brethren, who all lived under Monasticall Descriptine, ferring God wish great abstinence. Of which number three hundred who were illicerate, he appeared to tilling of the ground and guard of the Carrell , out of the Monaftery. Other three hundred he assigned for preparing nourishment and performing other necessary works within the Monaftery: And three hundred sixty sive who pere learned, he deputed to the celebrating Divine offices dayly : Not any of which without great necessity would be permitt to gee out of the Menaftery, bue ordaind shem to attend there

continually at in God: Santtuary. 4. And this part of the Convent he divided G into troops and companies , that when one had finished the fervice of God in the Church, another professly entred and begun it againe: which being ended, a third without any delay entred. By this means Prayers were offred in that Church without any intermission, and the praifes of God were allways in their mouths.

5. Among these there was one , named s. Among energe energy mas one, named Alaph, more especially illustrious for his descens and form, who from his childhood shone bright-by both with versues and miracles, and dayly endeavoured to imitate his Mafter in all Sandity and abstinence. To him the Man of south and augmente. 10 mm to Man of Gold bore over after a particular affeltion, and committed the care of the Monaftery to his produce, and in conclusion appointed him bu succeffeur in the Buhaprick.

6. Assouching the forementioned Noble was who opposed this Hely Buhep , B. Godmin who opposed this catalogue: Saint En-min thus writtes in his Catalogue: Saint En-riques as first built a Church of weed and lime: but afterward be renewd it of stone, although he was therein much bundred and molested by a certain Prince named Malgo or Maglocun whose dwelling was six miles from thence at De-gamp. But afterward being asswaged, he per-Jessey. But directive the design diverged, no per-mitted him to place there are Epilepuld see: on which he befored both ample polificans and pri-voledges: Dawn the fame lukewife to the Mona-fley. The See is by fime called Elgoy, or Ilan-cley, so named from the River Elsy near which itwa feated. And of that Church Saint Kentigem was the first Bishop. But in succeeding times it was called Saint Saphs, from his

name who fate there Babop next after. 7. As touching this Prince Maglecunus or Malgo Conanus, he is mentioned by Gildus, but deeply accused by him to have been though an expeller of many Tyrants , yet withall mbe was greater then many in power, fo like-wife in malice. Of him more hereafter.



#### III. CHAP.

A. D. 545.

111. CH

s. 2. &c. S. Kentigern wonderfully recalled to Glasco : where he destroyes Idolatry among the Picts.

8. v. S. Columba Vifits him. Twenty Irish Saints called Columba.

C Line Kentigernelife was prolonged till ApiCapge. Safter S. Augustin the Monks coming into Bristany, for his death is by the best Historians assigned to the year of our Lord fix hundred and one. Yet because his following actions are normixd, nor have any considerable influence on the generall affaires touching the Brittish Churches, we will in this place fumm up the remainder of his life.

2. During S. Kensigerns abode in Cambria hapned the bleffed death of the Holy Bishop S. David, whose glory was discovered to Same Kentigern by revelation as hath been shewd. In that countrey he remaind the space of feaventeen years, exercifing most perfectly the functions both of an Abbot, and afterward a Buhop at Elwy, till in the end he was recalled to his first Bishoprick at Glasco : the admirable manner whereof we find related by lohn of Tinmouth to this effect:

3. After that all the enemies of S. Kentigern in the Kingdom of the Cumbrians had been con sumed by diverse calamities and diseases, the inhabitants of that region, by reason of the ab-Sence of Saint Kentigern who had been fo many years exild from thence , had for faken the way of our Lord taught by him , and were returned to Idolatry , like doggr unto their vomit. Which Apoftaf of theirs God punished with a greivom famin , theearth , fee and all the elements refufing their accustomed aid and comfort to them.

4. But at length our Lord was pleased to raise up in that Region a good King named Rederech, who had been baptifed by some of the Disciples of S.Patrick, and who was very desirous to restore the Faith of Christ in his Kingdom. For which purpole he directed Messengers with letters to S. Kentigern , in which having acquainted him that the men who fought his life were dead , he most earneftly befeeched, and in the name of our Lord adjured him that he would no longer be ablent from his flock, for which he was obliged even to factifile his own life,

5. S. Kensigern having received this Meffage, without delay prepared for his return : and having by admonition from an Angel appointed Saint Asaph his Successour in the Bishaprick of Elwy, he being attended with fix hundred and fixty of his Brethren took his journey back to the Region of the Cumbrians : at his entrance whereinto he was mett by the devout King and very great numbers of the people, giving thanks to God for his presence: Vpon whom the holy man pronounced a folemne benediction.

II. Part.

Kk ij

A.D.545.

Ld.ibid.

K. Con-ST ANTIN. A.D. 545.

#### The Church-History of Brittany 260

6. After that he cryed with a loud voyce, In the name of our Lord Iefu Christ I command all

those who doe envy the (alvation of men, and refift

the preaching of Gods word to depart prefently

from hence, that they be no hindrance to those

who shall beleive. Having faid this, immediatly

in the fight of all an innumerable muleitude of

wicked Spirits , horrible to behold both for their

stature and shapes, sted away from the company: which caused a wonderfull fear and trembling

in them. But the holy Man encouraged and com-

forted them, letting them fee vifibly who they were in whom they had beleived, and by whom

they had been induced to adore dumb Idels , or

the Elements, which were creatures appointed by

God for their use and service. And as for Woden

whom ( by the seduction of the Saxons) they

esteemd their Principall God, and to whose honey they conservated the fourth day of the week, he showd that he was no better then a mortall man

who had been King of the Saxons , and Ancestour to feverall nations : that he Body was then refolu'd

into duft , and his foule tormented in hell-fire for

7. Then he had fand thm, adding also many other speeches to explain the Christian Faith, the

ground on which he fare in a plain feild calld

ground on which me face in a plain februaria Holdelin, swelld up under him in the sight of them all, so that it grew to a reasonable high hill, and so remains to this day. And all the people seing these wonders, after they were instructed in the

Faith , receiv'd Baptifm. Thus by his destrine he

freed the Nation of the Pilts from Idolatry and

Herefy. He converted likewife the countrey of

Albania : building many Churches and founding Geverall Monafteries. By which it appears that

they were Pills, not Saxons to whom he preach'd:and that they were fuch as had for-

iaken Christianity formerly profese'd by

them : but in his absence were returnd to

their Idelatry , and in imitation of their

Saxon neighbours had admitted the worthip

8. Whilst S. Kentigern liv'd among the Pills, S. Columba (calld by the English, Columbil)

hearing at his Monastery in the Island of Hy the

fame of this holy Bishop , came with a great troop of his Disciples to wish him : and was mett by

him with a like multitude, which they divided

on both fides into three companies, the first of young

men, the fecond fuch is were of perfect age, and the

third venerable old men : all which in the way

towards one another funz spiritual songs. And when S. Columba came in fight of the Buhop, tur-

ning himself to his Disciples he faid, I see a pillar

ning nimped to mu Disciples ne jain, if ea plus of fire as it were a golden crown in the third quire descending upon the Buhop and cashing a celestial splendour about him. Then the two Holy men

also of their idols and false Gods.

K. Cox-STANTIN

A.D. 145

IV.CHA

mans, the Horefti and other neighbouring Nations Likewife that in the same place was afterward erefled a Church dedicated to S. Columba . and plentifully enrich'd by the following Kings of the Scotts: Which Church being an Episcopall See was vulgarly calld Dunkeld. But that Authour feems in this relation to mixe and confound the actions of two different saints, both calld Columba : for certain it is that Columba who

was firft Bahop at Dunkeld flouruh'd almost a was first Bubop at Dunkeld flourish'd almost a vege hundred years after this time : for to him Saint mit f. 10, Cuthbert being then a child was recommended Which mistake is very pardonable, because, as B. Piher observes there were in Ireland almost twenty severall men famous for ver-

tue and piety, all which had the fame Name. IV. CHAP.

1. 2. de. S. Kentigerns tourney to Rome: And the Great Controverfy concerning the Tria Capitula.

1. TN the year of Grace five hundred nine-Try three S. Kentgeris out of Britteny, and

a Bushop call Alban out of Ireland went to Ryme
to vifit Popo Gregory the Great, faith B. Wher
from ancient Records. What speciall business might move them to undertake that iourney belides their devotion to the Monuments of the Apofles there, does not appear in our Historians. Yet it may probably be guess'd at from a confideration of the state of the Church in those times.

2. A great Controversy was then agitated: the occasion wherof was this. The famous Council of Chalcedon having condemn'd Eutyches and his doctrine, which confounded the two natures in Chrift, was reiccted by a faction of the Eurychians , calld Acephali, upon this pretence, because it seemd to them to favour the contrary Herefy formerly condemn'd, of the Nefferians who acknowledg'd not only two natures, but two Perfensin our Lord. The grounds on which the Acethis imputation was, first because it ferm to approve an Episte of the Bishop of Edessa, and also the Writings of Theodorus Bubop of Mapfueftis full of blafphemous passages favouring of Nesterianism , and shirdly had received into Communion Theodoret Bishop of Cyrrhus who had written tharply against the twelve Capita of S. Cyrill. Hereupon the Empersur Iufinian being desirous to represse the Acephals who had rais'd great commotions in Agype and the East, by the advice of Theo-dorm Bilhop of Cefares in Cappadecia a secret aorm Billion of Cejerra in Cappaneria a lector favourer of the Acepbali , published a large Edith, calld Tria Capitala, in which he profeti-bed the fayd that Theodorm and Theodoret, pro-

curing likewise a condemnation of them

approaching to one another with great fervour of affection gave and received mutual kiffes and em-9. Helfor Boetim feems to fignify that Brid King of the Pitts was prefent at this meeting: And that afterward S. Columba going to a Monastery joyning to the Caftle of Caledonia built by Convallus, there instructed in the Faith the Caledo-

K. CON-TANTIN.

### under Brittish Kings. XII. Book.

261 K. Con-STANTIN.

A. D. 545.

and their writings as Hereticall from the Chalcedon into the Church of Saint Euphemia Rifhops of the Eaft. Notwithstanding Menas Bishop of Conflantinople in his subscription to the Emperours Decree added this condition, If these things were approved by the Buhop of Pame.

3. Inflinian therefore perceiving that without the fentence of the Pope his attemps would the ineffectual, calld Vigilim then Binbep of geme from thence to Confiantinople: Who at his departure was feriously admonished by the Churches of Rome, Africk, Sardinia, Greece and thricum that he should by no means consent to any novelty, nor suffer any prejudice to be cast on the Council of Chalcedon. Incomplyance with whomby Letters written in his iourney to Menas Patriark of Conftantinole he freely reprehended their condemna-tion of the Three Bishops, desiring Institute to recall his Decree. And when he was come to Conflantinople he suspended from his Communion the Buhops who had fubscrib'd to the said condemnation: for he judged that not any of the Gefts of the Generall Council of Chalcedon ought to be retracted , or calld into dif-

Notwithstanding five months afterward at the request of the Empresse Theodora he reflor'd them to his Communion: and moreover though he would not subscribe to the Emperuns Decree , yet by his confent the whole Cause was discuss'd in a syned of seaventy Bubops at Conflancinople: and when the fuffrages of the Bubops were brought to him , he whote a Decree which he fent to Menes, in which he also expressly confirm'd the Tris Capi cula,

5. But this condescendence of Vigilias to avoyd a rent of the Eaftern Churches , was ill taken in the Feft, infomuch as the Bishops of Africa, Illyricum and Dalmaria withdrew themselves from his Communion, and Facunde who defended their cause, calld him a Prévaricator. Whereupon Vigilius endeavoured to perfuade the Emperour in the prefence of Menas and the other Eastern Bishops that whatfoever had pass'd on either side should be rescinded, and that a synod should be affembled to which particularly the Affrican and Illyrian Bishops, who had been scandali-sed, shouldbe calld. But they being unwilling to obey, Vigilius was dealt withall that in case the Western Bishops would not comply, he ioyning with the Greeks, flould condemn the three Buhops. Which he utterly refufing, the Emperours Decree was notwithstanding publish'd. And when Figiliss, together with Decim Bilhop of Milan , threatned the Grecian Bifhops with Excommunication, in cafe they confented to the Decree , the Emperour was so incensed that Figilius was forced to fly for refuge into s. Peters Church : from which Sanduary when the Emperours Officer endeavouted to draw him, he was repelld by a tu-

mult of the people. But many injuries being

ftill offred to Vigilim, he fled by night to

6. This constancy of Pope Vigilian procur'd this effect, that laying aside the Imperial Edicts, the discussion of the whole cause thould be referred to a syned : which the Pope desir'd to have celebrated in Italy : But the Grecians refusing, it was agreed that an equal number of Western Bishops should be fummoned to Conffancinople : Which agreement notwithstanding, the Emperour summond all the rest of the Kastern Patriarks. Thus a Councill of Eastern Buhops only mett on the fourth day before the Nones of May: at which Vivilius refused to be present . not esteeming it Canonicall, by reason of the absence of the Festern Buhops , who were most interessed in the affaire. 7. However after twenty dayes respite obtain'd, Vigilius fent a Friting to the Emperour, which he calld a Constitutum,

wherin he at large gave his judgment of the Tria Capitula, telling him that as touching the blasphemies of Theodorus , he did abhorre them; but in imitation of the Council of Ephelius wold spare his name. Again that it would be superfluous to cast any infamy on the Frieing; of Theodores against s. Cyrill, fince s. Cyrill himselfe, and the Councill of Chalcedon had requir'd no other fatisfaction from him but only to pronounce Anathema against Nestorius : which he did. And as touching the Epifle of Ibes , no discussion should be made of it after the Council of Chalcedon. 8. This Conflictuum the Emperour contrary

to his promise reserv'd to himself : but withall acquainting the Synod with Figilias his mind touching the Tria Capitula, which he had oftimes both by words and writing express'd, the synod proceeded to a condemnation of them, withall complaining that the Pope would not afford his presence among them. 9. After this Definition of the Bishops in

the Council, the Pope being in extreme an-guish because he saw how the Festern Buhops would be offended, and that this scandal would be the greater by reason that the Emperour had not fent his Confiscurum to the Council, utterly refus'd his confent and approbation of their Definition; For which retutall he was by the Emperour fent into banishment with feuerall other Buhops.

10. His banishment did not continue long, for fix months after the synods Definition , Vigilius fent a Decretal Epifile to Eutychim the Successour of Mena, in which he condemn'd the Tria Capitula, and profes'd Communion with all those who embracing the Four Councils of the Church , had condemn'd the fame ( meaning hereby the last Council, which he would not name. ) This Decree of Vigilius was by the Grecians referd among the Alls of the Council, by vertue wherof it became acknowleged a lawfull occumenicall

u. This

11.1.o.Fp. 12

V. CHAP.

# The Church-History of Brittany

nued till the time of s. Gregory the Great. And

Churches unfatisfied excepting Ireland only:

to the Buhops whereof S. Gregory, in the year before S. Kentigerns iourney to Rome, wrote an Epiftle in answer to one of theirs

which had charged the Roman See for in-juring the Council of Chalcedon by condem-

ning the Tria Capitala. But s. Gregory infor-

med them that the Controvers did not at all touch the Faith of the Church, but only the per-

fons of two or three Buhops: That the authority of the Council of Chalcedon was entire both with

those who oppugn'd, and those who defended the Tria Capitula: and therefore none could have

just cause to make a rent in the Church upon so tristing a quarrel. Which answer of the Holy

Pope it feems gave fatisfaction to the Irih

Bushops forweread following Epifles from him to them as to unanimous Brethren, in-

frucing them touching Rites in Baptifm

and whether it was to be administred to

fuch as return'd from the Nefferian Herefy,

12. The state of this Controver & hath been

thus largely fett down, because at this very

time it was hottly agitated when S. Kents-

gern went to Reme, and probably was a principall motive of his journey. Which is

the more likely because an Irish Bishop cal-

led Albanus went thither at the fame time

likewife. And though the British Churches

are no where mention'd as partaking with

those who were divided from the Reman See,

yet it might well become the zeale of fo

holy a Bubop as S. Kentigern to inform himfelf

truly of the state of the present controversy,

that so he might prevent a future breach.

V. CHAP.

1. S. Kentigerns death.

2. The manuer of it. 3 Hu preparation thereto.

4. Of his Miracles.

related by John of Tinmouth : The man of Tetated by som of temmouses. Let man of God Saint Kentigern being worn away with age, had his nervest of disjoined that he was forced to lighten his tames by tring a linnen ruban about his head, which came under his ruban about vis neda, writer came under his Chin. to the end he might be enabled with leffe difficulty to prenounce his words. This dif-figuress of his finers: may be aferib d to a pro-mife a little before his death made him by an

Angell: The sold him, Since thy whole life in this world has been a continual Martyrdom, is bath pleas'd our Lord to grant thee a milder and easier end of thy life, then other men ordinarily find.

3. And as touching his preparation to his death, it thus follows in the same Au- M. ind. theur : At length calling together bis Disciples, be earnefly exherted them to a continuance in ne earnesse experience in a communance in observing the duties of their holy Religion to musuall charity, peace hospitality and dispose in reading and Prayer. Morrover he gave and bequeath'd to them earnest and efficaciom precepts firmly to obey the Decrees of the Holy Fa-thers, and Conflicutions of the Holy Roman Church, After which Exhortation given, he

departed to our Lord on the Ides of January, in the fixtieth year after he was first confe-

crated Bishop.

4. After his death the fame of his sanding was every where spread by a world of miracles; the particulars may be read in Capgrave, to whom the Reader is refer'd. Concerning him thus writes I channes Major, S. Kentigers na contemporary and a fingular fremd of 8. Columba. consemporary and a jungment prema of a common.
He was illustroom for many mirreles: and his
body reposes as Galgue to whose brooms a Church
was cretted in that City, second to none in Scotland for coffly ornaments and rich endowments of Canonries. His Memory is celebrated in our English Martyrologe on the thirteenth of

VI. CHAP.

2.2. Ge. The Kingdom of the Northumbers eretted.

8. After whom Malgo Conan raigns. 9. 10. Battells between the Brittains and Saxons.

conflantin the kinfman, and Succes. A. B. 546. four of King Arthur being dead, or Wife, in removed , Aurelius Conanus his Nephew a young man of extraordinary worth and well deferving the Crown , faith Westmonasterienfis , succeeded him : his only fault was that he was a lover of Civill contentions. He caft

witt , in the year of our Lord fix hundred and one, being then fourfcore and five years old, according to the true compu-tation of subsp Fiber: though others mil-lead by Capprave, add 2 hundred years

2. The manner of his death is thus

Snis voyage to Reme by a mature and

happy death rested from his labours, to

HAN.

A. D.547 As.Care A D. 147-

VI.CHAP.

7. K. Coman dyes : and Vortiger fucceeds.

into prison his Fucle, to whom the Crown in right belonged: and murdred two of his Sont, who flood in his way to the kingdom.

under Brittish Kings. XII. Book.

or men amouton and cruelty was probably a cause inducing some of our Historians to charge him with the murder of Canstants his predecessor.

a Gilda gives a Charatter of him much lefte favourable then Mathen of Festiminfer:

for he accuses him of many parrieides, adul-

ton the accuracy mine of many partitions, and-terris, fundations, inflaming his country with civil wars, and other crames: for which without

coull wars, one store country; for which middle represents to denomice to him a short raigh, and after it errord miferies. And accordingly it fellout, for though Mathew of Westminster.

allows him therey years rule : Yet it more fairs with Chronology to affign only four to

3. In the third year whereof, whilst the

Briefib Previnces confum'd themselves with

civill contentions , a new and powerfull civil contentions, a new and powerfull kingdom of the Sasens was effablished in the Northern parts, called the Kingdome of the Northembers: the manner and degrees by

which they amived to fuch power in deferiwhich they amived to fuch power in deferiby to defend the form in the first
by to defend the first in the first
by to defend the first into the first
by to defend the first into the first
by the first in the first into the first
by the first in the first into the first
and the first into first into the first
and first first first no of the German Design
Which while the first in the first first first
by the first in the first in the first first
by the first in the first in the first first
by the first in the first in the first first
by the first in the first in the first first
by the first in the first first in the first first
by the first in the first in the first first first
by the first in the first first first
by the first in the first first first
by the first in the first first first first
by the first first first first first first first first
by the first first first first first first first
by the first first first first first first first
by the first first first first first first first
by the first first first first first
by the first first first first first first first first
by the first first first first first first first first first first first
by the first

Nucle Video Indiance Sonsor elder, Fisher, and Wilder From the elder for onderfoode deek Rings of Kane: From the farend the Rings of the Mericane tand from the third the Rings of the Mericane tand from the third the Rings of the Vel-January and Northmadeer: whose for the Ring Ida prekoned himself the tenth is from Wilde The Ring Ida Perkoned himself the tenth

. Now othe and Bhafe the first Sexus

which brought an army into those Northers

which brought an army into the Parisish into front many battles with the Parisish inhabitants, and having conquered those with refitted them, received the reft into their procedon , fuffring them to live in a quier fubication. They and their funccellours

allo notwithstanding contented themselves alfosowichlinding contented themselves many pears with the title of Governmen to make it is a dependence and submission to the Lung of Lear. But in the year antery nine after their first arrival, they assume the Trite and Dignity of Lings. Of which the first was called the whether the content of the conte

maining that supereminence by election or

invalor, is not manifelt in flory.

6. Clear Frierr affirm that the whole Agree policy a by their Merhambers was division to which that which is more Nersiers; extending it tell from the top of Electromy to the Pistrad was inhabited by the Bernicans; and the other respective policy in the Secretary of the Control of the Secretary of the Secreta

in the of the sermicians: and the other the print of the print of the River of the Path-mall to the River of the Path the Country of the Northumbers ancient-

on of the Northumber ancient-m the Frences of the Fift, Leaden, Southern Combridge, of final and the French Lancefer. This will appear the Justice of Levent Lanes fait to have the first the Lingdon of the Northumbrians.

from Foden.

263

K.Maigo CON The same Authours add that the said Di-

A. D. 55 6 vision of the Kingdom was made by Ida , who leaving his son to govern the Deiri, himfelf

fix'd his habitation among the Bernteians

7. Aurelius Conanus dying in the fourth Gillderhid year of his Raign, Versiper Prince of the Demetæ fucceeded him : who is by Gildas filld a Tyrang who in his old age aftended the throne by civill discords, being a wicked son of a good Prince:defild by many particids and adulteries:who having rid himfelf of his lawfull wife, walloved in last with her impudent daughter. Whereupon he exhorts him by a timely repentance to avert Gods

beyond the Picts-wall.

undgments from bim. 8. His raign likewise lasting onely four years, the throne was invaded by Malgo Conanes, or Maglecum, a Prince no leffe virious

then his Predeceffours : For in the fame Gilden his description be is faid to have murdred his Vncle ( Prince of Venedoria calld Catwallain ) tegether with the greatest part of his Nobility. (This is the same Maglecunus who afforded to S. Kentigers, a place for a Church and Monaftery. And afterward being tormented with remorse for his parricides, he relinquish'd the world, and resired into a Monastery where he norm, and recirca into a managery more he under took a Monafical Profesion. But the farks of ambition thus covered, broke forth again into a flame; so that quitting his solitude, he returned to all his former crimes, and became an Infular Dragon , depressing other Tyrants , and by firengehning himself with their power beco-

ming a far greater Tyrant himfelf.
9. In the second year of his Raign a great battell was fought between the Brittains and Kenric King of the Veft Saxons: The place of the Combat was neer Serbiodunum, calld afterward salubury. In which combat after much blood thed the Brittains were at last overcome and forc'd to fly.

10. And four years after , the Briteains thirsting to avenge them selves of their former detect, gathered togetherall their beff forces : against whom Kenric with his fon Ceaulin marched. The armies mett in the Province of the Dobuni (Oxfordshire) at Berambury (norgambury) The Brittains divided their Army into Nine Bedyes, three of which they

placed in the front, three in the midst, and three in the rear. The saxons though inferiour in numbers , yet much theceeded them in stature and strength : and they fought all in one Bedy. The combat was blood y, con-inning till night: and it was doubtfull which fide had the better. After this many other battells pass'd between them : but for the most part the victory fell to the Weff

VII. CHAP

under Brittish Kings. XII. Book.

265 K. CARE-

A.D.560.

had sheind. Afterward he succeded saint
Theliau the next Bishop of Landaff after saint
Dubricus: and was an heyr not only of his
Dubricus: and was an heyr not only of his
dignity, but of his vertue, doctrin and mitracles. He is commemorated on the fixth
day before the Nones of Indy.

4. Next as touching the Prince, his name was Mourie, Son of Theodoric Prince of Glamerganshire in the Province of the silures, who being weary of worldly vanities, undertook a Monastical Profesion, and served Almighty God in folitude; having transferr'd his Pricipality on his fon Mouric. Into which his son was no fooner entred, but the Sarms broke into his countrey, and began to wast it. Whereupon the inhabitants had recourse to their former Prince Theoderic, whom they even compelled to quitt his defart, and to be their Generall in the war. He full of Devine courage encountred the infidell Enemies , whom he putt to flight at Tinters nere the River Vaga. But having received a dangerous wound in the combat, he returned homeward, and perceiving that it would prove mortall, he gave charge to his Son Mourie, that in what place soever he should end his life, he should there build a Church to Ged , and a Sepulcher for himfelf. After this proceeding in his journey, he had not passed above five miles, but at a place where the Rivers Vaga and Severa meet, he gave up his Spirit.
5. There did his Son Mourir erect a Church

in which he layd his Father; body: whom politeity venerated as a sain, calling the police from his name Merthur-Tendricthatis, The place from his name Merthur-Tendricthatis, The place of the Marry-Theodorie: At this day it is more counterdedy called Merthur. In the fame place, laith 3.6 dayin, in feated the bungle adoption, the Ethings of Landiff: adding, Thus Maunic fifty of this own accord gave to that church a farm called Mathers, Jung on the bankly fibre liver Fagangether with Parthedfogg and the Church of Courveld. And afterward for expression of a murder committed by him on a perform afted between them, he added afther poffunct, at light same, Northura and Kanfalum with the land to filed. He had two some Arthura and Firm; and by Arthura way Arthura and Firm; and by Arthura way Arthura he had quadrid acceled Morean.

a graduate cases correction.

6 This is that Prince Saueri, ce this the crime spinit which the Italy Babop Ordecem excercided his spiritual authority: the order and mainter we read expressly declared in the Act of a Syndy of Landaff lately refleved from darknes and worms by our diligent Actingury in Henry Sysleman: the tenour whereof is as followether be synd of Landaff dembled by ouderen third ships of that Charles daws the year of Grace five hundred and fixty is michalwark Eng of Glamengan from perfalse marching of Cypers was excess municated, Sec.

7. King Munica and Cypers we net register a

mararing of tyness was excommunicated.

7. King Mouric and Cyness meet together at
Landaff, and in the prefence of Oudocess Buhap
fivore before the Relicks of Saimts lying before

thus made, King Meuric by treacher flow Cyneu. Whereupon Buloy Oudcrew called nigether all Eccliphick from the mouth of Transprin-Cuy to Cipfilirks from the mouth of Transprin-Cuy to Tyvi, speecher with three Abbust, Cuofen Abbus of Ideas, and Sulgen Abbus of Decquinus: and in a full symal executionized King Meuric for the market by how committed, and for persony intransfering the memorized state of the presence of the Abbust of Decquinus in and in a full symal execution with the committed of the Meta of S. Peter the Applie and of S. Durbricus and S. Thelium: moreover inclining the committed of the Chriftian Communion also curfed the King, with his progray, the whole Synad confirming it and figuring. It this shay be for his cluster opphase and his wife a Widow. And the King, with his whole Region remaind the flace of two years or more under the lame Excommunication.

8. After that the King fing the prediction of bits and full and dammation of his Kingdom, which is shade to flatin an Excommunication.

years er more under the Imne Excommunication.

8. After that the King fining the prediction of his own fushe and demnation of his Kingdom, could no longer foliation an Excommunication of the Continuance, but humbly beggd parden at Landdif of Bithop Ouderens: Who therespon in the prefence of these collections of the prefence of these collections of the prefence of these collections and between the place to the collection of the milit humbly inclining his head shedding traves abundantly: The Pennance was that he should three ways; make fastisfation to God and the Church of Landdiff, namely by Faffing, Prayer and Almes.

Almet.

Almet.

Ask for the relemption of his wan finde, and for the finde of Cyclen he gave is the Church of Landaff, and into the hand of Oudacem Birthy and all his Successioner, four vollager with their entire theory, to be held free from all fervice for ever, and with diffiate enigment of Common through his country to the inhibitiants absing in the fail land; in felled, woods patients and Neutren's the little of the Wester The first called Represents the freed Neutre View that A willage beyond Kadava, where the Kings Son committed adulter; it reaches from the Forn called Eller's Wandava, and it called the village Gudberdh. This four villages contain four and trenty Medici flam it called the village Gudberdh. This four villages contain four and trenty

neasy of Lano.

10. Mineffes breets, of Clergy men, were Oudereus Bishop, Confen Abbis of the vale of Carban,
Carban Abbis of Islane, Salgen Abbis of Decomi. And of Lairky were prefent King Manrie
with his San Freis, and Marrant he San of Arthruis, S.C. This is the form of the first Spad
of Landoff, in which the different Reader with
before keverall passages which will give
light to see both the Religion and Dissipator
of that age.

A. D. 45

IX.CHAP

was affembled on this occasion : A certain

Briteish Prince named Guidnerth in a conten-

Merchien : For which he was excommuni-

cated by S. Oudocem in a full Synod : in tefti-

mony of which Excommunication the Croffes

were taken down and layd on the ground.

and the Cimbals were turned. Thus he re-

main'd excluded from Christian Communion

the space of three years. At the end of which

demanding pardon, he was fent into Leffer

Brittany to S. Sampfon , Arch-bishop Ot Dole .

from him to receive judgment and fuitable

pennance. This was done, partly because of

the great amity between those Bisheys, but

cheifly because the same language being

fpoken in both countreyes he could more

freely discover his fault, and require insul-gence from the said Arch-bishop. This voyage

was undertaken by Guidnerth : who having

obtain'd absolution he return'd with Letters

ded. But because he had not according to

the injunction given him, remain'd a whole

year in Exile, the Bishop would not take off

his Excommunication. Prefently atter S. Oudo-

the Bishoprick of Landaff. To him King Mor-

to take off the Excommunication from Gued-

nerth, and to raife again from the earth the

Croffes and Combais with the Holy Relicks.

Whereupon after a promife made by him to

make fatistaction for his crime by fafting,

prayers and alms, he was at last with great

devotion, and many tears flied by him ab-

folv'd by the Burbop. After which the faid Guednerth to testify his gratitude gave to the Church of Landaff these Lands. Lann, Car-

guel and Tye, with all the woods, Sca-coafts,

and liberties , &c. Witnelles whereof were

S.B. Godwin affirms that this third Synod was

celebrated not by s Oudscess but by a Biffrop

theie Carks. &cc.

cem dyed, to whom Bertreum fucceeded in

fealed by s. sampfon before the year was en- | "

tion for the Principality flew his Brothe Spilmen

K.CARE-

Y.CHAP.

TICUS.

schooles of Armagh, wherin the Elder Gildas had presided, when he laboured piously in

bitants Iri and Irenfes. In which Island, faith Buhap Viher, there flourish'd in this age the Pfer. ibid.

cultivating the minds of the Irish. In which employment probably the younger Gildas alfo fucceeded him. However certain it is that in that countrey, he like a busy and carefull Bee did not only collect fiveet inyce, but a fharp sting likewise, which he afterward darted forth against the vices of his own countrey. But with the inhabitants of Ireland he dealt more mildly, for as the fore-

cited Authour testifies, he restor'd discipline in the Ecclesiastical Order , he gather'd many congregations of Monks, and likewise mercifully Id.ibid. deliver'd from the slavery of Pagans many

How long his abode in Ireland continued, doth not appear in ancient Records : but certain it is that he return'd into Brietany, where, as we may judge by his writings , he found fmall comfort and encouragement to porue forth the honey which he had gather'd in Ireland, fuch were the cala. mities, and contusions raigning there, vices and miferies contending which should ex-ceed the other. So that his almost only employment was to bewayl the destruction of his countrey hastning on and by publishing

the crimes especially of the Rulers, both fe-cular and Ecclesiaficall, to justicy the severity of God to have been beneath their demerits and provocations. 6. But in the year of our Lord five hundred fixty two he was by a double meliage and invitation from Ireland interrupted in

his fad thoughts, and withdrawn from beholding fuch mournfull spectacles, as every where in Brittany offred themselves to his eyes. The first Message came from persons of quality in Ireland, and is thus related by Adamannus in the life of S. Columba: The Seniours of Ireland by faithfull meffengers fent an Epiffle to S. Gildas by Nation a Saxon (We must 1. 904. read, a Brittain) to the end to enteriain a mutual entercourse of charity between them. And when he had read over their letters , and held in his hand an Epiftle written to him from S. Columba, he prefencly kiff d it , adding these words. He who wrote thu Epifle u a man replensh'd with the Graces of Gods hely spirit. Thereupon one of the Messengers said it is true what you say : Yet netwithstanding this holy man has been censur'd by a synod in Ireland , because in extreme necessity and danger of death he commanded his kindred and countreymen to refift by

fighting a violence offred them. S. Gildas having

hear'd S. Columba thus reprehended, ansiverd,

That a foolish, imprudent and ignorant people

4. Here this Authour calls Ireland by the ancient true name given it by Diodorm Siculue, by whom it is stilled Ire, and the inha-

1.2 &c. The Gests of the younger S. Gil-das: in Iveland: and Brittony: Of Saint Columba : Of S. Brendan.

X. CHAP.

.WE have often had occasion in this History to cite testimonies from our famous Hifferian Gildas , firnamed Badonicus. and sapiens, call'd also the Tounger Gildes to diffinguish him from S. Gildes Albanius whose Gells have bene formerly related. Now because we are come beyond the times of those Brittish Princes which have been mention'd, and in their foule colours painted by him, it will be requisite to afford him a place here also, and breifly to collect what we find in other Authours concerning

2. By his own Testimony he was born in the year when the great battell was fought as the Mountain call'd Badonicus between the Brittains and Saxons in the time of King Aurelius Ambresius to which Mountains the saxons retiring were besieged by the Brittains, and afterward in a battell discomfited This hapned in the year of Grace four hundred ninety three , being the forty fourth year after the first entrance of the Saxans into Brittany.

3. The Authour of his Life extant in the Minaftery of Fleury in France, from whence severall Extraits are afforded us by B. Viher, though in some passages thereof he mingle the Gefts of the Ancient S. Gilder call'd Albasin with those of this Gildas , yet in this which follows he reflects only on our prefem Gildu Badenices firnamed sapiens, whom he affirms to have bene a Disciple of s. Ilrutw, and after he had leit him to have gone into treland : The words are thefe, Gildas, having remained some years under the discipline of S. Ilduem, by whom he was instructed perfectly,

and as far as God had enabled him to inftrutt him, as well in secular learning, fo much of it as was expedient , as in the knowledge of Divine Scriptures; at length taking leave of hu pieus Master, and much reverenced fellow-disciples, he went into Ireland (Iren perrexit) there more exally to learn the opinions and diffats of other fa-mous Schollars, both in Philosophicall and Divine learning. Having therefore pass d through the Schooles of many learned Teachers, and like a diligent Bee collected the imyce of diverse flowers, he layd it up carefully in the Hive of our Mother the Church , to the end he might in opportune season poure forth the mellissuous words of the Gospell on his own countreymen, and thereby

of Landaff call'd Grecielss the feaventh from S.Oudocem.to whom Berehguin fucceeded:and that the fratricide Guidnerth to shew his gratitude gave to the forefaid Bishop and his Succeffors , of his free liberality Lancadwallader , non call'd Bishton or Bishopfton : which , faith he, is

the only Mannour now left to that Sec. 6. As touching s. oudscens, the Authour of his life in Capgrave relates that he quitted his Pafforall Cure, and built a Monaftery nere the River Feye (Vaga,) where affembling a great multitude of Brethren he frent the remainder of his life, which lafted many years, in wonderfull abfinence and Santtiey. Whereby it is manifest that the foresaid third syned was not celebrated in his days: fince it is fcarce poilible that he being the third Bishop of that ice ,

Regall fervice discharging likewise the Church of s. Ildutes of a bagg of Honey , and an iron-caldron which formerly were to be presented to the King.
4. The Third synod, which for affinity of

IX. CHAP.

1. 2. &c Severall welsh Synods, and the occasions of them.

6. S. Oudoceus bu death.

1. THE Complaint of Gildes touching the Princes living in his time was very juit, that Brittany had Kings, but thofe Kings were bloody Tyrants, often times swearing, and as oft for swearing; ready enough to make vows and promises, but presently breaking those promises, Sanguinary , proud, parricids , &c. For besides the fore-cited syned, the fame Bishop Oudocess was obliged upon the very like causes to collect two more, which are extant also in Sir H. Spelman : Which, to avoyd tediousnes, shall not here be set down at length, being both of them parallel to the former. It will fuffife therefore breifly and fummarily to fett down the occasions of collecting the, & the proceedings in them.

1. The occasion of the former of them was this : King Moreans and his Vnkle Fried in the presence of s. Oudecem Bishop and the three forenamed Abbots at the (podium) Church of S. Ilduens took their oaths at the Holy Alter on which were placed the Relieks of Saints, that they would observe peace and amity together without any guile : adding this convention, That if either of them thould kill or commit treachery against the other, he should not redeem his crime by money or lands, but should be obliged to quit his kingdom, and pend his whole life in pilgrimage in forram countreys. A good while after which Covenant made, King Moreans by the Devils instigation flew his Vncle. After which crime committed, he came to the Hely Buhop Oudeceus to landaff , humbly defiring pardon of those nis two crimes of Homicide and perjury. The Buhop thereupon allembled a Syned at the Monaftery of the Vale of Carban whereto came all the Clergy and forenam'd Abbats: as likewise King Moreans attended with the

3. The symod being affembled and confulting on this affaire, gave their judgment that to avoyd the depriving the land of the prorection of its natural Lord, the King thould be permitted to redeem a pilgrimage, by falling, prayers and Almes. Which Pennance the King laying his hand on the four Coffells and the Relieks of Saines undertook to perform, promiting moreover that for ever after he would in all things mercifully execute justice. Which Pennance being finish'd accordingly, and Christian Communion restor'd to him, he proclam'd the Churches of Caree , Ildus and Decunni free from all

principall persons of Morcannuc(or Glamor-

II. Part.

draw them out of mifery to eternall inyes, and like

a good fervant reftore unto his Lord with advantage the Talent enerufted to him. This, which

are your countreymen in Ireland! 7. Thus

should live till the fourteenth, which was Berthguin. He is celebrated in our Martyrelege on the fixth day before Nones of Iuly.

X. CHAP.

Ticus. A. D. 162.

### The Church-History of Brittany 268

K.CARE

XI.CHAP.

CARE.

7. Thu, is the first message declared: in | which that clause which concerns S. Celum ba's action, unjustly censured by the Bisheps of Ireland, shall shortly be cleared, when we are to treat of that holy mans coming into Brissany, the cause whereof was the faid cen-

8. The fecond Meffage, ioynd with an invitation, which about the same time came to Saint Gildas, was directed from a King in that countrey named Ammeric : And it is thus described by the Authour of s. Gil das his life in the Library of the Monastery of Fleury : At that time King Ammeric raigna over all Ireland. He also sens messengers to Saint Gildas , requesting him to come to him ; withall promising that if he would undertake that iourpromining that i ne woma macriade ina sour-ney and refere to good Order the Ecclefishicks in his Kingdom, wherin generally the Catholick Faith is felf was decayed, both himfelf and his subjects should in all things be obedient to him. Wiren Gildas beard this, he, like a valiant foldier throughly furnished with celeftiall arms, prefently went into Ireland , there to preach the Gofpell of Christ.

peu of Christ.

9. Being come thisher, he was prefented to the
King by certain Noble persons who had formarly
been acquainted with him. Ason as King Ammeric faw him he gave him many gifts, and with many prayers entreated him to flay some time with him, and, as he had signified in his Message, restore order to the Church in that Region , be cause in a manner all the inhabitants had loft the Catholick Faith.S. Gildes accordingly travelling through all the Provinces of Ireland restored Churches , inftructed the Clergy in the true Faith and worship of the holy Trinity , cured those who had been payford with Herefy, and expelled all Teachers of Errour. So that by his Teale and diligence Truth began again to flourish in the coun-

10. After this the Hely man built many Monafteries in that Island, and instructed the children of many of the Nobility in learning and piety. And to win the greater number to the fervice of God, he himself became a Monk, and brought to the same Profession very many as well of the Nability as meaner perfor and orphans. He compassionarly freed likewife from the tyran-nicall flavery of Insidels many poore Christians,

11. Thus this holy man became as it were second Apostle to Ireland , repairing the ruines of that Faith which Saint Patrick first preached among them. Now whereas Adamannus fays, that the Epiftle first fent him out of treland was brought by Faithfull men: If we enquire who these Faithfull men were,it will appear very probable that among them the Holy Abbot Kemgall was one, for the Friter of his life fayes, that at this time, namely in the feaventh year after the foundation of the Monaflery of Beancher ( which faith B. Vsher was built in the year of Grace five hundred fifty five ) that hely man fayld into Brittany , out of a defire to vifit some hely men, and to remain there

fome sime:where he built a Monaftery in a certain A.D. (6). illage called Heth.

12. How long s. Gildas abode in Ireland is not manifest : though for so great a work as he performed there, a fhort time would not fuffife. But it is without question that he returned into Brittany, where he also dyed in a good old age : For thus writes Pits of him, Pits in Gill As last Gildas the gloriom Confessour of Christ being minery years old ended his life in great holines in the Monastery of Banchor, where he was buried the fourth day before the Calends of February in the year of Grace five hundred eight, three, when Maglacunus suffaind the British Empire falling to ruine. And on the same day is celebrated in our Martyrologe the memory also of the other Saint Gildar Albanim. Now whereas it is faid that Maglecunm was then King of Brittany : that may pollibly be true: for the succession of the Brittish Princes du-

ring these tumultuous times, for want of

Writers, is very uncertain.
13. If we consider the great age in which he dyed, that may reasonably be applied to him , which B. Viber would rather refert to the former s. Gilder, namely that s. Brenden the son of Finloga in the year of our Lord five hundred fixty two came into Brittany to vifit the hely old man Gildas dwelling there; who was fa-mous for his great wifedom: which passage is extracted out of an uncertain Authour of his Life. For at that time Gildes was more then threefcore and ten years old.

#### XI. CHAP.

1. The Raign of King Eshelbert. 2. 3 de. Of S. Columba : Hu Contention with King Dermitim : whence followd a Civill warr : in which the King is miracu-

landly overthrown. 6. S. Columba pennanced by S. Finian a

7. And excommunicated by a Synod of Bishops.

I. WN the year of Grace five hundred fixty one Irmeric King of Kens after he had raignd thirty years , dyed ; leaving behind him a Son and a Daughter: His Son and Successours name was Ethelbert , his daughters, Ricula. This is that happy and famous Ethelbert, who according to his Name was the glory and fplendour of his Nation, who had the first prerogative of receiving and propagating the Christian Faith among the Saxens. Some disposition thereto was begun in his Fathers time, who by Heller Boetist his H. Satt. testimony (who calls him Jurminric ) permitted in his Kingdom(at least a privat) execusive of Christian Religion. But before it will be openly professed there by his son, thirty years of

under Brittish Kings. XII. Book.

2691K. CARE

A. D. 565.

ercus. his raign must be spent, as shall be shewd A.D.163.

hereafter. During which time many changes hapned to his statestor he was frequently exercis'd in war, wherein toward the beginning he fultained great losses, which afterward he repair'd by many victorics , with which he much enlarged the limits of his dominions 2. In the third year of his raign the famous s. Columba by occasion of civil wars

and the iniurious dealing of the Buhops in

Ireland, was compell'd to quitt that ifland and come into Britteny. Thus does Adelmanna who wrote the life of that Saint relate the particulars ; Two years after the Civil war at Culedre bene , when Dermitius fon of Kerbail was Monark of Ireland, and all busi-nesses were determined before the Kings Tribunal, se happned fo that S. Celumba was obliged to appear before him to challenge a certain free man who had been made a captive. And when the cause being pleaded before the King, an unsust sentence had been pronounced by him, the Man of God rofe up with great indignation and before all there , efent , faid thin , O unsuit King, Know that from the moment thou shall never fee my face within thy dominions, till God the Iust tudge shall have diminish'd thy Kingdom for thy smuffice : For as thou halt deffir d mee here before thy Nobles by a wrongfull sudgment, so shall the Eternall God despise these before thine enemies in the day of war. Having faid thus , he presently took borfe, smiting him with his whip so as that great flore of blood issued from him. This being observed by the Kings Counsellors prefent , they wondred at it , and humbly encreated the King

to comply with the Holy mans request, for fear

Ged should diffspate his Kingdom according to his

3. But the King filld with fury would not underfland , that he might doe right : but moreover fore that he would toke revenge on all the kinred of S. Columba , and make them all flaves. And according to this Oath he gathred a mighty army of three and twenty thou and , horfe , foot and charrets : and with it march'd to the confines of that country, with a refolution utterly to extirparetheinbabitants. When therefore the people of Conal heard of the Kings coming, they likewife were assembled to the number of three thousand, defiro is to fight manfully in defence of their countrey, being in so great danger, and placing all their hope in God alone. S. Columba rose very early, and being full of Gods spirit, he encouraged them, and with a loud voyce which founded terrsbly through the whole army , he faid to them, Fear nothing, God himself shall fight for you , as he did with Moyfes against the Egyptians at the Red fen : Not any of you shall suffer the least harm: for our Lords wrath is inflam'd against this proud Kings army, so that if but one onely person among you shall in his Name give an assault, he alone by Gede power shall putt them to flight. Be courageom therfore : Not a man of you shall fall in this

4. Affon as he had foken this , which his

from God himfelf , a few of his foldiers the fame moment with wonder full courage rush'd upon their Enemies not at all expelling them: for the Holy mans words had utterly taken from their minds all apprehension of death. And at the same time an Angel of God armd like a foldier , and in the on anget of was armanice a featir, and in the shape of a man of an incredibly high flature appeard in the Kings Camp. Hu affect was fo terrible, that the foldiers hearts interly faild them, and instead of resisting their enemies, they rush'd one upon another in their haft to fly away, and fuch a confusion there was of horses and charrets, that for hast they killd one another. Thus a handfull of men wishout the loffe of any one defeated a great army , taking many prisoners.

army hearing believe'd as an affarance given them

5. This wonderfull victory being obtain'd, they return'd to the Man of God : who addressing his Beech to a youth named Scandalan then attending on him, with a propherscall voyce thus faid to him, My fon , this day will procure for mee a redious pilgrimage in a strange countrey, where I must live absent from my kinred and freinds many years. But say nothing of what I tell thee, till the event shew the truth of my words.

6 After this S. Columba went to S. Finian a Bishop, to receive condign Pennance from him, because of so much blood shed in the foresaid war: and with him there went an Angel of God, who shone with wonderfull brightnes but was visible to none except the Holy man Finian , calld alfo Findbarr, when therfore Saint Columba demanded Pennance of the Holy Buhop , hu answer was, Then must be obliged by thy preaching and example to bring as many foules to heaven, as by occasion of thu war have sunk into Hell. After which fentence , S. Columba with great toy , faid , Theu haft pronounced a just and equal judgment

7. But the Hely mans troubles did not end thus : for by occasion of this war and bloodshed Saint Columba in a Syned of Bishops was cenfur'd to abitain from the Commu nion : though many among them differted from this sentence : upon whi h great contentions and disputes arose among the Clergy , which occasiond Saint Columba his letter to Saint Gildas requesting him to endeavour the composing those differen-



XII. CHAP.

270 The Church-History of Brittany under Brittish Kings. XII. Book. 271 K. CARE-K. CARL K. CARE-Ticus. TiCus. propagated in Ireland and Brittany by his Difei-3. Columba , the Brittains usually called him two same, with their Difficules, we have A. D. 168. S.Columkill , for the great number of Monaoles. Among all which notwinflanding the Moalready fooken in the Gells of Saint Kents-A. D. 6 ferses or Cells of Monks which he built in naftery of Hy in which his facred Body refts dorh hold the preeminence and cheif authority. Now 13. That in all Points there was a perfect 5. The Anthone of his Life in Capprave bethe faid Island is usually governed by an Abbot agreement in Faith not only between s. XII. CHAP. XII.CH. who is a Preift : To whose Jurisdiction the whole fides a large charafter of his vertues, piety Kentigern and S. Columba, bur also between . 2 &c. S. Columba's coming into Britausterities, &c. ( solemnly repeated allmost Province , and even Bishops themselves , by a the Disciples of s. Columba, and s. Augustin tany. He fixes his babitation in the ifle cuftom no where elfe practis'd, ought to be subiett, in all Madern Stories Of Saines ) further reis evident from S. Beda, &c. Onely in one lates how he was many years before pro-phecied of, for faith he, A certain Disciple according to the example of their first Teacher S Rice or Ceremony they differed, which was the called Hre. Columba , who was only a Preift and Monk , and time of observing Easter. Vpon which 6.7. & He Converts the Pitts. Monafte. of S. Patrick & Brittain , named Maccaus , fore- lamb. net a Bishop : Of whose Life and Saying many unconfiderable difference notwithstanding ries built by him. told of him, saying, in latter times shall be born one called Columba, who shall illustrate the Brange things are extant in writing compildby his fome Modern Protestants doe ground an opi-9. &c. His twelve companions : One of Disciples. But what a kind of man foever he was, nion that the British Churches did receive them was Constantin late King of Britage wherein he shall live , and his name shall be of this we are affur'd that he left behind him sucnot only their Sacred Rites, but Faith alfo fread through all the Provinces of the Isles of ceffiurs famous for their great continence, Divine from the Eastern Churches, and not from Rome. the Ocean : for he shal be acceptable to God and whighly favoured by him. He shall descend from w Love and Regular inflitution. Thus writes S. But how great this mistake is , hath in some 11. Oc. His agreement with Saint Kentipart already, and shall more clearly be degern, &c. Noile parents, and in the forty fifth year of bu age shall paffe out of treland (Scotia) into Brit-9. Heffer Beetiss hath moreover collected monstrated when we shall treat of the Con-14. 85. His death and place of buriall. from ancient Records the names of S. Columtrovers agitated between s. Augustin the ba's twelve Companions in his Voyage and rany, where he will live a francer and exiled Monk, who urged a conformity to the Re-Shint Columba wearied with these Ecman objervance, and the Brittih Buhops zeaperfon for Christ. labours, calld by Adamannus his (Commilous to continue the Errour taught them by 6. As touching his coming into Brittany, litones) fellow foldiers. There came (faith 19. V ju. quitt his Native countrey, but not permithe) into Albion with S. Columba twelve men the Pills and Scots, who had first received it and his Geffs here, we receive this account ting himself to be a chuser of his place of eminently imbued with the Doctrin of Christ, from S. Columba: whereas he fell into it, not of.703. from S. Beda, In the five hundred fixty fifth Exile , he consulted by a messenger the Holy year of our Lords Incarnation , when Iuftinus th but more adorn'd with fandity. Their Names out of any love to Novelty, or refractary man Brendan Abbot of Birre, to whom God Successour of Infinian governed the Reman Emwere Baathenus and Cominus, who after S. Columcontention, but meerly ignorance of the had given the Spirit of Counsel and Discrepire, there came out of Ireland a certain Press and Abbot, in habit and profession a Monk Pafchall Computation. ba's death were Superiours over Monafteries, and tion. Who after he had lifred up his eyes 14. Adamannus, followd herein by B.V.ther. namean ornaments of the Christian Church among and heart to heaven, commanded to digg placing the arrivall of s. Columba in Brittany called Columba, with an intention to preach the the Scotts. Alfo Cibehacus and Ethernan nephews under the feet of the Meffenger , where was two years fooner then generally our other Ford of God to the Northern Pitts , who are jepato S. Columba by his Brother , and both of them found a stone on which was engraven only rated from the Southern Regions by wast and hor-Prests. Moreover Domitius, Rutius and Fechus. Historians doe, they consequently assign the letter 1 . whereupon he bade the Meithirty four to have been spent by him here. rible Mountains. For as for the Fifts dwelling men illuftrious for their deicent, o et more for their fenger to tell his Mafter that he must goe to piety:Laffly Scandalaus, Ezlodeus, Totaneus Mote-fer and Gallan. These men when S. Columba pass d When therfore thirty of those years were on the South of those Mountains , they had many an island called I or Hy , where he should years before renounced their Idolatry and embrapast , the Holy man out of an impatient defire AD CAPPE find employment for his zeale, and be the ced the Christian Faith (at their Tradition it) to be freed from the burthen of mortality, from Ireland mee Brittainy , fixing their habitacause of bringing many soules to heaven. earnestly prayd to God to end his pilgrimage by the preaching of Nynias a most Reverend and tions in the Ifle lona afterward travelled through Thus writes Adamannus in his life quoted holy Buhop born in Brittany , who had been regu the Regions of the Scots and Piets, and by their la After which prayers oft repeated, he faw in wision certain Angels approaching to him, larly infirmited in the Myfleries of Divine Truth bours in reaching, different and writing imbued both those nations with vertions manners and true 2. But Heller Boëting affigns another more as to conduct his foule to heaven : Which at Rome. The Seat of whose Buhoprick dignifica probable reason of his going into that fight imprinted fuch isy in his countenance with a Church dedicated to S. Martin , where the Countrey , faying , The fame of the great devo-Religion. faid holy Bishop with many other Saints doth that his Desceples observ'd it. But that ioy 10. One companion more the Scottish Hition and piety of Conal King of the Pists draw presently vanish'd , and in its place succeerest , is now in the possession of the Angli. The forians add to S. Columba, to wi., S. Constantin the Holy man Columba out of Ireland into Britfaid place persaining to the Province of the Bernided great fadnes. For he faw those Angels formerly King of the Britisins, who repentany, attended with a multitude of his diferrecalld, who told him that upon the Peticians is ordinarily called Candida cafa ( White ting of his crimes tharply centur'd by Gildas, ples, where he became the Father and direttour tions of the Pittish Churches, Oc. God ha House ) because he built there a Church of hewn became a Monk. Concerning whom John Forof many Monafteries. added four years more to his life. Thus flone , a way of building not praftifed by the Britdes quoted by B. Psher thus writes: Conteporary 3. As for the Ifland called Hy, it is erro-Writes the Authour of his life in Capgrave Frimas, to S, Columbawas S. Conflantin King of Cornwal, neously written by Dempster , Hydestinatus, 15 At last in the year of Grace five hundred 7. New Columba came into Brittany in the Ffa.f. 69 .. who leaving his earthly kingdome, became foldier and from him by Baronius likewife : The ninety feaven, the year in which s. Augustin ninth year of the raign of Bridies the Son of Merto the Heavenly King and with Saint Columba ground of which miltake was the wrong came into Bristany, this Holy man dyed most lochon , the most powerfull King of the Pills: and went into Scotland , where he preached the Faith reading of this passage in S. Beda , Monachus happily , and his Sacred Body was buried in by his preaching and example converted that erat Episcopus Aidan , urpote de Infula que voto the Scots and Piels He built a Monaftery in his Monastery of Hy: from whence notwith-Nation to the Faith of Christ. So that for a reward he received the Island of Hy (or Iona) for the Groanenear the River Cluid , which he govern'd caturedy destinates where the two last words standing it was translated, at least a great & Abbot. He converted to the Faith the whole which ought to be fevered, are by him read portion of it, into Ireland, and reposid in the Church of Down-patrick: The memory of possession of a Monastery. The Isle is but small, Province of Kentire, where he like wife dyed a Maras conjoyed into one. This Island was afterbeing, according to the estimation of the Angli, tyrand was bursed in his Monastery of Govane. ward called Ina, falfly by fome Exscribers which translation is celebrated in the Eccleonly of five families : And his Successiours doe 11. Hefter Boetims names the King of the fiaffical Office long ago printed at Paris : and of Adamannas written lova. only of five Jamius: And mis succession we hold size this day: where himself was likenife buried being seaventy years old, after he had shent about thirty two years stom his entrance Pills , who bestowd the Ifle of Hy or Ions on 4. In the ordinary Copies of & Bedein flead in the same Church of Dour , according to the Iruh Monks Comgall or Conval, who, faith of s. Columba we find written s. Columbanus: the tellimony of Ranulfus of Cheffer, an Inhe, was King of Dalrieda : and fo eminent for Whence many Frigers being deceived doe Scription on his Monument fignified . That in his Pier, that the fame therof drew S. Columconfound this saine with that s. Columbanus into Brittany. that one Tomb three Saints , S. Patrick, S. Bri-8. This Holy man before his coming into who founded the Monafteries of Luxueil(Lube out of Ireland. gide and S. Columba did repofe. Brittany had founded a Noble Monastery in 12. At the same time not far from s. Coxoviense) in France and Gobie in Italy : who Ireland named in that tongue Dear-mach, or lumbs liv'd S. Kentigern , lately returnd to his was likewise an Irishman, and a Father of the feild of Oakes , for the abundance of those Buhoprick of Glasco, and who no doubt was many Monks. Whereas they are indeed ditrees growing there. And from thefe two Monaan efficacious affiftant to him in his Apoftostinguished both by their names, gests and fleries of Hy and Dear-mach , many others were lical office. Of the folemne meeting of these ages wherein they lived. As for the prefent XIII CHAP.

				K. CARE-	under Brittish King	s. XII. Book. 273   1	C. CARS
K. CARB-	272 The Church-H	istory of Brittany	CARR.		nciently confectated to the memory of S. Mar-	was crected the Kingdom of the East Angles in Norfoll, Suffolk and Cambridgibire, together	A. D.585.
		it more strictly by mariage: which according. A. I	0. 575	1 1	buch Church the Queen, who as hath been faid	with the Isle of Ely. The name of the first	1
A.D.570.		ly was effected.  4. Hitherto when we had occasion to			a a Christian , usually perform d her de-	King raigning there was Vffs, from whom his Successions; or as some write, all the sub-	1
		mention that Kingdom we calld it Gaule,		1 1	to. What those Devetions were is thus	jects, were called Vffings. Some place the be-	1
	XIII. CHAP.	which was its ancient Primitive name. But	1 🔠	1 1	nore particularly express'd by the Authour	ginning of this Kingdom before that of the	1
XIII. CH.	Allii Ozza	afterward a Nation out of Germany, calld		1 1	of the life of the Holy Bibop Lethardus in	reft-saxons: but no where can we find their names recorded: the reason perhaps being,	1
		Franks invading it, and under King Phara-	.   188	A Calgren	Caperave, who writes thus : In the mofi an-	because before Vffa's time they were Kings	1
	1. 2 King Ethelbert invades the other	mend possessing the greatest part of it , chan- ged the name of it from Gaule into France		pari.	ted near the Citty, the Queen together with her	only by courtely and with dependance on	1
	Saxon Kings : by whom he is worsted.	and so hereafter we shall call it. The Suc-		1 1	christian family did frequent the Sacraments of	greater Princes , as those of Kent , &c. as in-	. 1
	3 4 Gc. His Mariage with Bertha , or	cessours of Pharamend for severall genera-	1 66	1 1.	Maffes and Prayers , in the celebrating whereof	deed in following ages they were again the	ł
'	Aldiberga a Daughier of France : who is	tions were Pagans , till by the Apoftelick		1 1	the Bleffed Bishop Lethardus was Prefident, or	Beneficiarii fometimes of the Mercian Kings, and fometimes of those of Kent.	1
l	permitted a free exercise of Christian	zeale of saint Remigim Bilhop of Rhemer in		1 1	theif Prelat. For the faying or finging of Maffes were indeed the Solemn Deversons of	4. Two years after the beginning of vffa's	.4. D. 177.
1	Religion.	the year of Grace four hundred ninety nine Ling Clodevem was converted to the Christian		1 1	the Church in those times, as appears, for	raign was fought a Barrle fatall to the Brit-	
i	9.10 Saying Masse was the general De-	Fasth ; and with him the greatest part of his		1 1	as much as concerns France particularly, the	tains, by which they were expelled out of	1
1	votion of the Church.	kingdom : Which Faith ever after conti-			Native countrey of this Queen , by the	almost all the fertile plaine regions of the	t
		nued and encreased there.	1 1	Carl de	Councils of Orleans and Tours, celebrated in	Island, and driven to the Mountains of Cam- bria. Geffrey of Monemouth to make his coun-	- 1
1	. Therro the Saxon Princes had em-	5. At this time that Kingdom was divided		Sec. 14.12	these very times: And this is acknowledged to have been the generall practise of this	trey-mens calamity more illustrious, tells us	l
A. D. 568.	Hitherto the Saxon Princes had em-	into four parts, each of themseverally go- verned by four Kings Sons of Clotharim, and		L 6.4	age by the Centuristers of Magdeburg who	that a certain King, calld Gormand, came with	i
1	I denotion of the Brittains : Dut now mining	Grandchildren of Cledevine : Charibers the		Harrist.	write thus, The reader hereby may observe that	an army of one hundred fixty fix thousand	
١	no relitance from them, turnd their arms	Eldest Son had the seat of his Kingdom at		ins,6 f.334	the Solemnities of Masses did now fill all places.	African foldiers and loynd with the Saxons	ł
Febeloverd.	against one another. For , saith Ethelwerd, three years being expir'd after the coming of S.	Paris ; Chilperic at Soiffens ; Gunebram at Or-			And for as much as concerns Brittany, we	against King Caretiess and his Brittams, and drove them beyond the Severn into Wales.	1
in Chron.	Columba into Priceins Ceaulin and Cuina	leans ; and Sigebers at Rhemes. Now 2	1 64	simen in	have already Thewd that among the Nor- them Pists S. Columba knowing by revela-	5. But Eshelwerd , Malmsbury , &c. more	Malach de
		daughter of one of these did Ethelbert King	1 1	si Scotando	tion the death of S. Brendan in Ireland, cele-	foberly inform us , that where us the Brittains	Reg. 1, 1. c. 2
Malmib.l.		of Kene marry: but of which of them par- ticularly, is not mention'd in our stery.	1 1	13,6.25	brated a Solemne Maffe for his foule.	had hitherto defended themselves against the	
de Rig. c. 1.	Fehelhert Kind of Kent to have been the ag-					West-Saxons by the firm walls of their Citties of	1
Hantingd.	grellour. For it feems being vex'd to fee the Dominions and power of Ceaulin King	daughter of a King of the Franks.				Glocefter, Cirencester and Bathe, this year Ceau- lin after an overthrow given them inbattell,	1
ł	of the west-serent to much encreased, tor	B. The name of this Lawy according to 3.				expugn'd shofe three firing Citties, and forc'd	1
1	befides his own Terrstoryes immediatly lubiect	Bear, Manager, etc. wassers : Date.		XIV. CH.	XIV. CHAP.	them to retire to mountains and woods. This	
1	to him , the other Saxon Princes in the Ball	0,300		1		battell, faith Camden, was fought at a place calld	Camden. In
1.	and south acknowledged a dependance, to		11		1.2 King Ceculins conquests: and death.	Dearham : after which the Citty of Bath was	S-merfet.
. [	that Ceculen assum'd the Title of Monark : Hereupon Eshelbert a valiant Young Prince,			H	3. Gc. The Kingdom of the East Saxons	given up to the Saxons. In which battell three ChristianKings of the Brittains were staine, whose	Hunningd l. 1
1	being mindfull of the glory of his	Saxons.			Eretted.	names were Commagil, Condidan and Faringma-	1
1	cesteurs, who first had cstablish'd a Kingdom	7. The parents of this Lady made a time	11	11		gil. So that afterward Ceaulin and his Son	1
1	in Brittany, and had always enjoyd a preemi-	cuity to deliver a daughter professing the			HE two Sexen Kings, in Kens and the	Cuthwin were fo terrible to the Brittains, that all	
1	nence above other Princes, refolved to en-				Vestern peres , did not prosecute their	places haftned to render them felves to their power.	
1	large the bounds of his Empire, and not to content himself with the only Province of	her family an entire freedom publickly to	.		hatted against one another, but esteemd it more for their advantage to enlarge their	Thus we read in Henry of Huntingdom.  6. The Brittains notwithstanding after	
j.	Kent.	profese fier designer, and to exercise an the		1	Deminions by invading the Provinces as yet	feaven years reft, again attempted another	A. D. 184
-[	In pursuance of which design he rais'd	Sacred River belonging to it : the mariage	1	1	in the possession of the Brittains. In order	combat with the Saxons at a place calld Fedhan-	
A. D. 569	an Army and with it march'd out of his	was concluded : and the Lady lent thio sin-		A. D. 571.	whereto Ceaulin King of the West Saxons, who	les, faith the fame Authour, where on both fides	1
	own confines into the Province of the Regni	3. She was attended by a prudent and		1	had hitherto employ d his forces in the con-	they fought with horrible fury. In fomuch as Cuthwin the Son of Ceaulin being oppress d with	1
1	or surrey, where passing unwarily over a		11.	81.	quelt of places bordring especially on the	multitudes was flain, and the army of the Angli	
1	repuls'd by Ceaulin : and again endeavou	Harpsfeild faid to have been Buhop of Salva-			an army into the inland Previnces : The	putt to flight. But King Ceaulin having again	
1	ring to march forward, the Armies mett a	t   nert ( but he doubts there is an errout in			Successe of which expedition is thus descri-	repair'd his army, the foldiers wherof bound them-	.
1	a Village calld Vibbandun ( now Vimbledon	the Copies where this unknown name is found.) This Bifhop is in Capprave stiled the			bed by Florentins, and which , faith he , was	felves by an oath that they would not fly, at last in	
1	where he was with a great flaughter of hi army compelld to fly back into Kent, havin		1 1		undertaken in the year of Grace five hun- dred feaventy one:	a battell vanquish'd the conquering Brittains, and pursuing them took many Provinces and innume-	'1
1	lost in the combat his two Cheif Captains		1 11	1	1. Control the Brother of King Ceaulin fought	rable foyles. B. Vsher laith that this Battell was	V fir. in Pri
1	offaf and Knebban. Near the place when	e   nity.	1	1	with the Brittains in a place calld Bedanford ( or	fought ( iuxta Moram lapideam ) at Sican-more	mord. 1. 179
1	the battelf was fought remains still a Monn	9. There were then in Dorobernia the prime		4.0.572	Bedford. ) And having obtained the Victory , he	in West-morland : But that place being a part	
1	ment of it, to wir, a rampire rais'd in	a Citty of Kent, fince calld Canterbury, feve- rall Churches which had been built many ages		Harma, bil	took from them four Royal Citties, to wit , Lingar-	of the territories of Alla King of the Deiri	1
ı	round form, as encompalling a Camp which is at this day calld Knebensbury, orth				burgh (a place now unknown,) Egelesburgh	and Northumbrians, no probable caute can be affigued to draw the King of the West Saxon	1
	Burg of Kneven	mant, and which had not been utterly de-			(now calld Aylsbury in Buckinghamshire) Benfingsun (or Benfin, in Oxfordshire) and		
- 1	3. Ethelbert after this losse, sought	molish'd by the Saxons. Among which the	1		Emerham (where placed, is uncertain.) After	haps to give ailliftance to Alla.	1
.4. D.57	o. Itrengthen himself by forrain aid: for whi	ch   Queen made choice of that which was dedi	1 1	A. D. 575	Which villary, he the fame year departed this life.	11	1
\ ``	purpose he treated a freindship and conf		1	""	3. In the year five hundred feaventy five	: [H	1
1	deracy with the neighbouring powerful Kingdom of the Franks: to make whi		seda l. le 16		II. Part.	M m XV. CHAI	Ρ,
1	contederacy more lasting, he defired to jo	yn was near to the City soward the East a Churc	6	_	-1. Fait.		
1	1	<u> </u>	1		1		

anciently

ARB-	74 The Church-H	istory of Brittany	CARE.	K.CARE-	under Brittish King	s. XII. Book. 275 K
- 1		into Cambria , and carred with them the facred	_	Ticus:	Ulicion Briction 22	
6.	11	Relicks of Saines, out of fear leaft by an irruption A	. D. 183		Friters due boaft of their conformity with	dines of gaining by dice-playing even sets their A
I		of the Barbarous Saxons the Sacred Bones of fo	· · · ·	A.D: 588	the Religion of the ancient Brittains, in oppo-	own liberty to flake : and Malmsburiensis a
		many and so great Saints should otherwise be blot-			firion to that which s. Augustin the Monk	affirms that it was a familiar and almost na- K
		ted out of the memory of men. Many likewife	11		flortly after taught the Saxons: and how im-	turally inbred custome among the Saxons to fell
	XV. CHAP.	pasing over into Armorick Brittany, left the two	- 11		1. I am a of them aftern that the Sarate	their Children : Which custom continued
		Provinces of Loegria and Northumbria utterly de-			were instructed in Christianity by the Brit-	many ages in our Nation, infomuch as in
	a.l.	prived of Chrostian Congregations. The Bodies			tains, and not from Rome.	the days of our King Henry the fecond, by
í.	2 The Mercian Principality erected by	alfo of some Saints after they had reverently hid	1		tains, and not nome wife.	the testimony of Giraldus Cambrensis , a G
	Calife .	them in Monuments, they cast great heaps of	- 11		·	Synod at Armagh in Ireland was obliged to in
	Theorem Archebishop of London	earth over them, least they should be obnoxious				make a Decree for the redeeming of fuch English
	and Thadioc of Tork with most of the	to the contumelious form of the Infidels. For the	1			youths as had been fold for flaves in that
	and Industry Tolk with and for into	Kings of the Angle and Saxons, as they were very	- 1		хуі. Снар.	Illand. And before that time, among the
	Brittains quitt England, and fly into	powerfull in arms, fo they were most violent Pa-		XVI CH.		Laws of Inas King of the West-Saxons , there
	Wales Go. carging Relicks Go. with	gans , who thirsted after nothing more then defa-				is more then one which under great pe-
	them.	cing of the name of Christ, and subverting his			1. 2. 3. A preparation for the Conversion of	nalties forbid this horrible and unnaturall
		cing of the name of Christ, and jubering his			England : erroncousty denyed by B.	commerce. Lastly with regard to Saint Gre-
		Religious Forship. Insomuch as when they had	- 1			gories own time, he himself is a witnes
	Harese our Hifterians fay that by	Subdued the countrey , if any Church remaind	1		Parker.	
ľ	Hereas our Historians say that by the last battles the conquered Brit-	untouch'd , they took occasion thereby to bring	1		4 5. Gr. How S. Gregory feing pretty	beyond all exception that the Angli were
		greater confusion and contempt on the Name of	- 1		English flaves, was moved to feek the	accustomed to fell their children, for in an
		Chrift , by turning it into a Temple of their pro	- !		Conversion of our countrey.	Epiftle to Candidus a Preist, his Procurator in
		fane Idell-Gods , and with their implow Sacri-	i			France, he gives him order to redeem fuch
I	eaton to antim that in the fear of the Mer-	fices polluting the Holy Alters of the true	1		1	English children as he mett with fold for
		God.			1. THE saxons were no fooner in a fe-	flaves in that Kingdom; and having bought
١	Creeds or Crids. Notwithstanding it may	Concerning this Theones Arch buhop of	- 1	A. D. 181.		them, to fend them to Rome to be there in-
ı	more properly be faid , that the foun-	London, he was formerly Bubop of Glocefter,	Catalog, in			ftructed in the Christian Faith.
i	dations of that Kingdom were now layd,	and from thence translated to London , in the	Lacain.		of his Divine Providence as to prepare the way	
١	dations of that Kingdom Were now rayd,	year five hundred fifty three , faith B. Godwin.	1		for their conversion to him , in order to	ciently cleared, we will here more particu-
1	which took not its just form till ten years	And the year of Grace five hundred eighty	i		their eternall Happines : as if an Earthly	
ł	after.	Six taking his whole Clerry with him he is	1		kingdom had not been a reward answerable	
١	2. This Cride reckond himself the tenth in	favd to have fled to his own countrey men			to their merits in destroying an ungrateful	
ŀ	descent from den the Idel Desty of the saxons.	in Fales , together with Thadsoc Arch buhop			people, abandond to all filthines and im-	our Nation. Wee find it related by almost all
	And wheras the other Saxon Princes posles'd	of York. And those who afterward in the			people, abandona to all mannes and in	our ancient Historians, and by forrainers too
į	themselves of the extreme parts of the Island	time of the Saxons fate at London, were fimple			piety. California Chortly	
i	the Cambriant Pitts and the Ocean,	Bushops : the Metropolitical dignity being			2. The instrument of this felicity, shortly	
ł		transferd to Derobernia, or Canterbury, as			to approach, was the Bleffed man S. Gregory	
	I i limbe and limbe policiting himielf of all	shall be declared. Neither after the depar-		1	as yet a privat Preift and Monk, but prefently	
į	ale Bestings which were towards the	ture of Thedier, doe we read of any other	1 1		after a most worthy successour of s. Peter it	
١		Arch-bishop of Tork , till by the convertion	1 1		the Cheer Apostolick at Rome. And the occa-	
	Merley: on the South with Thames: on the East	Contain Good all Ving of the Market			fion moving him to intereste himself in se	Pope Beneditt, wheras most certain it is that
	with the Severn and Deva : and on the Baje	of Edwin fon of Alla, King of the Northum- brians, S. Paulinus was there confectated			pious and glorious a design is thus breist	it hapned toward the latter end of sains
	1.1 de com morem	brians , 3. Pautinus Was there confectated	į.		declared by our learned selden : There havin	Gregories immediate Predeceffour Pope Pela-
	. The Brittains themselves by a voluntary	Arch-bahop.  6. By this Secession and flight of the Brit-	1	folden, in Analc#-8	been brought to Rome , faith he , a number of	gins. For a good while pals'd after Pope Be-
		tish Clerey and other inhabitants, there re-		Luc a		nedicts death before Saint Gregory was Pre-
	erected throne, in which he as yet fate con-		1		publick market , Gregory then a Monk excited b	fell of the city : after which he undertook
	tented with the interiour little of Governour	maind the miserable relicks of the Brittains	1		a Tealous affection to propagate the name of Chris	, a Monafticall Profession in a Monastery built by
	or nake For the Saxons being now dispersed	faith Mathew of Vestminfter , enely in three	Weftersel.		and moved to a tender tempassion by seeing th	e   himielt Aa choum stant : Hom whence he
	through all the parts and Provinces of Brit-	Provinces, to Wit , in Cornwola , or Cornwal	1	1 2 1	amiablenes and beautifull features of those youth.	, I was morthy after called and created Arch-
	and every day gaining more strength,	11 ( Jo cana because it stretcheth it jeis tike a nom			and being inform'd that the Nation from when	e   deacon of the Koman Church , then len
	became intolerably burdenfom to the poor	Into the Sex : ) in Demetta, which is south-	1		they came was destitute of the knowledge of Chris	L. I Apocrifarius (or Nuncio) to Confrantinople
	Reserving and being Infidels publish'd Lawer	Wates : and in venedotta, which miana hours	.1		be took a resolution to fow among ft them the	e    at his return from whence he law their
	extremely meiudiciall to Christian Religion	Wales. With theje narrow limits they were force			Divine feeds of Christian Faith. And bein	g   English youths with 10 much kindnes and
	profess dby them: Whereupon by agreemen	to be contented : nevertneses they never acyal	1		afterward exalted to the Pontificate , in order	compation.
	herwisen the Clerey and other Brittish Inhabi	. Il tea from the true ratto of Cotty. One thing	3		I Cam be force cores	in 11 c The exact Narration of Which Daliage is it
	eaner hitherto mixt with the Saxons, they re-	snaced there is for which they are infily to be re-	: 1	1 1	Monk called Augustin to lay the foundations of	a li this manner deliver a by saint beaa : We mu
	folved to quitt the Countrey and to retire	, prebended : which is the mortal harren which	ه (		Christian Church in the Island, adiopning to hi	
	fome of them flying to the mountains o	t   even to this day they bear to the English iva	-		other auxiliaries , devous companions of his l	e-   by Tradition from our Ancestours is brough
	Cambria, others into Cornwall, and great num	- I tion by whom they were expens their antich	1		bours.	down to us , to wit , upon what motive it was tha
	bers beyond sea into Leffer Bristany and other	t   Territories , which harred is jo irreconcileable			3. Notwithstanding B. Parker the gen	Saint Gregory express d so much care of the salva
	Christian Regions	that they will leffe willingly communicate will	h			11
	Then it was faith Mathem of Wellminfter	them, then with dogs.	1	Antiqui Entann		11 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
			d			
,	fix that the Arch-prelats, Theonis Buhop of Lon		et		knowledge any obligation to Rome , pro	
	don , and Thadioc of Tork, seing all the Church				nounces this to be a mere Fable : His arg	
	which had been subject to them now destroyd		De	1 -	ment is , for that in his judgment there w	
		1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	0,0		no probability that the Saxons for ga	
n.	which had been justell to them how any	boalt of their conformity with the Keller				
	the annual of accorded with many Ecclelis	boaft of their conformity with the Religi	to	Tacit, d		
	the ground, they, attended with many Ecclesis ficks who had escaped danger from the Saxons fi	of the ancient branams, in opposition	to	rib.Ge	recounting the manners of the ancie	nt fully ordred. Affoon as he faw them , he enquir
	the annual of accorded with many Ecclelis	of the ancient branams, in opposition	to at	rib.Ger Rotau	recounting the manners of the ancie Germans, fayes that they would out of gre	nt fully ordred. Affoon as he faw them , he enquir

under Brittish Kings. XII. Book.

K. CARE-277

XIX. CH

5 But that which most illustrated this A.D. 591. year was the advancement of S. Gregory to

XVIII. CHÁP.

1, 2, 3. war between the Scots and Picts. 4. The South-Saxon King subject to the west- Saxons.

s. S. Gregory confectated Pope.

K. CARE 41

TICUS.

A. D. 590.

vviti. C

. IN the year five hundred and ninety a war was began in the Northern parts of Brutany between the Scotts and Pills, which drew the whole Island into great factions. In those parts Aidan or Edan ion of the King of the Scotts then enjoyd the principality, who had been crownd King by S. Columba in the Ifle Iona or Hy, faith Adamannus.

2. The cause of these commotions was the fame which had formerly rais'd fo long and furious wars between the Saxons and the Brittains. For the Scots out of Ireland at first were invited by the Pists to affist them against the Brittains, as the Saxons were by the Brittains against the Pills and Scots : and thefe Irib Scots, imitating the Saxons, at first stayd in those parts upon courtesy:but afterward grew infolent, and new Aids from their own countrey dayly flocking to them, they fix'd their habitation, and not long after a Kingdom there. Which being once establish'd, their next attempt was to drive the Pills out of their own Previnces , which at last they effected, far more entirely then the Saxons had against the Brittains, for the scores utterly rooted out of the world the very name and Nation of the Pulls. 3. It was for this Empire of the Northern

parts of Brittany that Edan Prince of the Stores now contended, and the whole fuccelle of the war though waged at a great distance from the Ifle of Iona where S. Columba then was, yet was divinely reveal'd to him: then was, yet was divinely reveal'd to him:

Copposite

For thus doe we read in his Live; 5. Columbabeing in the Isle of Iona, on a certain day called his breehren together , and kneeling down ford, Let us now pray fervently for this people and their King Aidan, for this very hower the battell against their enemies begins. A little while after he rofe up and looking towards heaven fayd, Now are the barbarous enemies pur to flight, and the victory is given to Aidan, though dearly purches d, for of his army there are flain three hundred and three. This needs not feem incredible, for many examples occurr in Ecclefialticall ftory declaring how God has oft been pleas'd to reveale unto his servants

events hapning in places far removed. 4. The same year dyed Ciffa King of the South-Saxons , faith Mathew of Westminfter and his Kingdom was devolved on Ceaulin King of the West-Saxons: Yet so as that it was administred by his fon Edelwale, who enjoyd alfo the Title of King, yet as Beneficiary to Ceaulin.

the Popedom, who immediatly after the death of Pore Pelagim was with the wonderfull applause of all degrees and orders in Rome placed in s. Peters Chair, to the great benefit of the whole Church, but more especially to the incomparable felicity of our Illand. For his admirable Gefts, among which the most illustrious was the conversion of the Angli and Saxons , he was deservedly call'd S. Gregory the Great , and the Apostle of England, as our Marigrologes declare.

XIX. CHAP.

1. 2. Ceaulin King of the west - Saxons driven out of his Kingdom : dyes.

Ethelbert King of Kent becomes Supreme amone the Saxons.

1. THE year following Britany afforded a memorable example of the instabi-

lity of worldly greatnes and power, in the person of the hitherto prosperous King of the Vest-Saxons Ceaulin: who after all his conquelts was at last overcome in fight and expell'd his kingdom and life also. Which is in this manner related by Malmsburgenfis, Ceaulin, faith he, in his laft days was banuh'd Krg. L.1. E. 1. from his kingdom , exhibiting to his Enemies a miserable spectacle of himself. For such was the generall hatred born to him both by the Brittains and Saxons , that they all unanimously confor'd to deftroy him : Armies therefore being gathred on both fides, a battle was fought at Woden faske in the one and thirtieth year of his raign, where his forces were neterly defeated; after which he was compelled to forfake his kingdom, and a little

after be dyed. 2. The place where this battle was fought is in Vilsehire , where a great fosse divides the Province in the middle, faith Camden , from Eaft to Weft , call'd by the inhabitants Wanfdike , and fabuloully reported to have been made by the Develupon a Wednesday : for it takes its name from Woden, or Mercury the Saxon Idol, which gave the appeliation to Wednesday. The cause of the raifing of that rampire feems to have been for a separation of the Kingdoms of the Mercians and West-Saxons. And neer thereto, is feated a Village call'd Wodensbury, where Ceaulin fighting against the Brittains and Saxons was utterly broken.

3. After the death of Ceaulin, his Brothers fon Cealric possess'd the Kingdom of the Weff-Saxons: but being much inferiour in courage to his Predecessour, he did not inherit that extent of power which ceaulin had exercised over the other Saxon Princes. Which opportunity was not omitted by Ethelbert King of Kent, next in power to Ceaulin:who

without

3. Whilft s. Columban lived in Juftrafia,

a Province of France, he was Spirituall Mafer and instructiour to the Hely Vergin Phare, reckon'd by the Centuriaters of Magdeburg among the British Nunner. Others lay file was Neice to S. Columban himself. From

whomsoever she was descended, certain it is that the sweet odour of her vertues and fanctity was fo largely spreads that many devout Virgins, and some of them of Princely families, out of British, repair'd to her, to learn piety under her government in France, as shall in due place be showd.

XVIII.

# 278 The Church-History of Brittany

K. CAR Ticus.

A. D.594 XXI.CH.

XXI. CHAP.

s. 2. Gc. The death of feverall Saxon 4. 5. The Death of the devent Queen Ingoberga , Mother to Queen Bertha.

1. TN the year of Grace five hundred nine- A.D. 191. tylthree Edelric King of the Northumbers dyed, and his Son Ethelfrid succeeded him, firnamed the Cruel : concerning whom Malmsburienfis gives this Charafter, Thus being possessed of his Kingdom he began first vigorously to descind his own dominions, then unjustly to invade the bounds of others , and every where to feek occasions of exalting his glory. Many combats were undertaken by him providently, and executed gallantly: for neither was he restraind by flouth , when war was necestary , neither in the exercifing it did his courage impell him to teme-

2. About the fame time Titills King of the Eastangles being dead, his Son Redwald possessed his throne : who by some Friters is accounted the first founder of that Kingdom By the periwation of the Hely King and Martyr S. Edwyn, he was induced to give his name to Christ in Baptism : But theie and many other things concerning him, which fill the Saxon Annalls, hapned feverall years after this time, and fhall in their due place be declared.

3. This year was fruitfull in the deaths of out Saxon Princes: for Crida King, or Duke of the Mercians now likewife ended his life, to whom succeeded his Son Fibbs or Fipps, not memorable in story for any thing so much as leaving behind him his illustrious children Penda , Kenwalch and sexburga : of whom hereafter.

4. About the year five hundred ninety four, the pious and vertuous Queen Ingoberga received the reward of her patience by a holy and happy death. She had been the wife of Charibert one of the Kings of the Franks, and after the had born him a daughter, was unworthily repudiated by him to make way for a Concubine called Meroflenda. Her memory challenges a place in our Hiflory, in as much as most probably she was Mother to Bertha or Aldiberga, the christian Lady above twenty years fince maried to Ethelbert King of Kent, whose piety and endeavours had a great influence in disposing her Husbands mind to embrace the Christian Futh very fhortly to be proposed to him by S. Augustin the Monk.

5. As touching the faid Queen Ingoberga we receive a character of her vertues and an account of her happy death from a worthy French Buhop an eyewitnes of both, to wit Gregory Bishop of Tours : whose relation is as

which hapned little above three years after the death of Ceaulin.

XX. CHAP.

without much hazard obtained that pre-

eminence. By which meanes a freer way was

opened to communicate Christian Truthes

to feverall Provinces of the Kingdom , after

they had been once entertained by Ethelbert,

1. 2. &c. The Irish Churches reduced from Schifin by S. Gregery.

XX. Сн.

Swas Pope, by his authority and wifedom rettored the Churches of Ireland to Catholick Vair, from which they had been separated upon occasion of the quarrell about the Tria Capitula : of which we treated before. His Epylle to them concerning that subject is extant : which that it had its full effect to their fatisfaction may be proved by many arguments. For presently after this time there is mention of feverall of their Bubops and devout persons, which undertook Pilgrimages to Rome to visit the Holy places, and to exprede their duty to the supreme Bi-

Ibid.L.9.Ep.

2. Moreover another Epifile of the same Holy Pope is extant alfo, in answer to certain doubts and questions which they had propoled to him touching the Rites and manner of Baprism : what Form of Profession was to be administred to such as returned to the Church from the Neiferian Heref, &c. But fince those matters doe not concern the Ecclefiaficall affaires of Brittany, the Reader, it he be inquisitive , may inform himself concerning s. Gregories resolutions in those cafes from S. Gregory himfelte in his Works every where to be mett with.

3. Onely we shall in this place observe that the Churches of Brittany were at this time free from any stain of schifm or Errours in Dollrines. Yea probable it is that by them the Churches of Ireland were denounced to the see Apoflolick , as culpable. It was about the year five hundred fixty fix, faith Baronius, that they engaged themselves in the said schism, and now after twenty six years, through Gods goodnes, and by the endeavours of his lervant s. Gregory they were restored.



K. CARE-TICUS.

under Brittish Kings, XII. Book. 270

A.D.195.

YXII.Cu-

followeth: In the fourteenth year of King Childebert , Ingoberga Widow of Charibert departed thu life. A Lady she was of great fincertty and devotion, diligent in watching, prayers and Alms-giving. She, I suppose by direction of the Divine Providence , fent meffengers to mee defi-Divine Providence, jent mejjengers to mee defi-ning my counfel and afifiance about her Laft will, and diffosing of matters which she intended for the good and remedy of her foule. For which purpole she requested my personall presence that after advice between m, her intentions might be committed to writing. I could not refuse to come to her : and at my entrance I mest with a Religiom man, who received mee courtecully, and prefently called for a Notary. Then we advised together after which the bequeathen fome legacies and Offrings to the Church of Tours , and of Saint an oppings to the conserve of anni, and a span Martins; and some to the Courch of Mann. This was the subflunce of her will, and a few months after spens with sicknes she departed this life, by orders left in writing having given freedom to many of her fervants. At her death she was , as I conjecture , seaveney years old. By the vertues, devotion and charity of this good Queen , we may collect that Aldiburga her daughter, at least unquestionably her neer kiniwoman , brought the like into Brit-

XXII. CHAP.

1, 2. &c. The Saxon Heptarchy, cr Seaven Kingdoms of the Saxons in Brittany : with their respective limits : and Princes at this time when S. Augustin came to convert our Nation.

THE next thing that occurrs in our Ecclefisfical Records touching Bristan is the riling of the sun of righteousnes upon it, by the Light whereof the darknes of Idelatry and Pagan superstition was dispelled, and a new feed of pious Princes, zealous Subops, immaculate Virgins, devout Monks, and multitudes of all forts far excelling in all Christian vertues and Graces the late Britesh inhabitants, fprung up and flou-rished to the admiration of all other Chrifrom Churches: infomuch as that from this time Brittan began to deferve the Title afterwards annexed to it, of being called The Isle of Saints.

2. But before I relate how and by what degrees the foundations of fo great a Happines were layd, it will be expedient to give generall prospect at one view of the prefent flate of Bristany, how the Provinces we'te divided into feverall Saxon-Goverments : and what Princes ruled in each.

4. It is agreed generally among our Friters that the Day-flar of Christianity at least be gan to shine in Brittany in the year of Grace five | lyeth between Humber and Edenborough-

Peter, S. Gregory the Great in the feaventh year othis Fentificate, and begun their iourney towards our Island, though they did not arrive here till the year following. 4. Now at that time the Saxon Heptarchy was established in Brittany, for all the Provinces of it ( excluding the Northern Kingdoms of the Scotts and Piels , with the Western parts called Cambria or Wales possessed by the Brittains and likewife Cornwall not yet wholly fubdued by the saxons: ) were entirely under the dominion of the Angli and Saxons and having been by degrees conquered by feverall Princes and Capitains out of Germany, which were independent of one another, each one challenged his conquest, and governed the Provinces Subduced by him as his own lawfull right & possessions : though fome of them proving leffe powerfull, and confind within narrower limits then others, in a fhort time were forced to demand protection and confequently acknowledge fome dependance on their more powerfull neighbours.

hundred ninety fix : for then the Apotolick

Meffengers from Rome received their Meftion

from the most worthy Successour of Saint

6. The Kings fo governing, each his respe-Give portion were in number seaven: Their Names and Provinces were as followeth in order according to the antiquity of each Kingdom.

6. First Ethelbert was then in the thirty fixth year of his Raign over the Kingdom of Kent : He was Son of Irmeric, Son o. Otha, son of Eska, Son of Hengift, who founded that Kingdom in the year of Grace four hundred fifty leaven. His Kingdom containd the County of Kent, as it is at this day bounded, without any confiderable difference.

7. Next over the South faxons (which Kingdom comprised suffex and surrey ) raignd Edilitaleh the Son of Ciffa, the Son of Ella, who established that Kingdom in the year four hundred ninety one. Then was the feaventh year of Edilwalch's raign.

8. Thirdly the Kingdom of the well-saxons was now the fifth year postesfed by Celrick, Brothers Son to Ceaulin', Son of Kenric, Son of Cerdie founder of that Kingdom in the year of our Lord five hundred and nineteen. Within whose Dominions were comprehended Hantsbire, Berkibire , Wiltibire, Somerfet , Dorfetshire , Devenshire and part of Cornwal.

9. Next over the Eaft-Saxons , Sebert then was in the first year of his Raign. He was Son of sledda , Son of Erkenein , who in the year of grace five hundred twenty feaven founded that Kingdom, containing Effex, Middlefex and fo much of Harefordshire as is under the Bishop of Londons Instidiction, whose Diecefe is adequate to this Kingdom.

10. After this was the Kingdom of the Northumbers, to which belonged what soever

#### K. CARE ricus.

# 280 The Church-History of Brittany

A. D. 595

Frith.It was sometimes subdivided into two Kingdoms, of Bernicia and Deira. Bernicia contain'd Northumberland with the South of contain'd Northumberiana with the South of Scotland to Edenborough: and Deira confilted of part of Lancachire, with the entire counties of Tork, Durham, wesmortand, and Cumberland. The whole Kingdom at this time was governed by Ethelfrid, in the fourth year of his Raign: Who was Son of Edelric, Son of Alla, Son of Ida, who founded that Kingdom in the year of our Lard five hundred forty

11. After this was the Kingdom of the East-Angles, containing Norfolk, suffolk, east-radiative with the ille of Ely and some part of sedfordshire. At that time Redwald part of Bedfordnire. At that time Redordal had been four years King thereof: who was Son of Trillia, Son of Fifty effective that the King and founder of it in the year of Greece five hundred feaventy five.

1. The lall, though larged, of the Secon Herpstody was the Kingdom of the Mercina, Consultable of the Consultable of the Second Sec

fo call'd because being seated in the middle of the Island, it was the Marches or Limits on which the other Kingdoms did border. It comprehended the whole Counties of Lincoln, Northampton, Rutlad, Huntingdon, Buckingham, Northampton, Rustad, Huntingaus, Buckingnam, Oxford, Forcefter, Farvick, Darby, Nottingham, Leicefter, stafford, Chefter, Glacefter, Part of Lan-cahne, Herefordshire, Stropihire and stafford-thire. At this time, when S. Augustin the Monk was fent by Pope Gregory to the Con-version of the Saxons the King, or at least Cheif Governour of Mercia Was Wibba son of Crida who layd the foundations of it in the year of our Lord five hundred eighty five.

or our Lora ave nunarea eighty are.

13. These were the Kings raigning in Brittany when Almighty God from heaven visited it by sending Applical men to teach the blind Inhabitants the wayes to glory and Happines. And these were the limits of their respective kingdoms. Which limits not-

withstanding were in continual motion, varying according to the successe, good or varying according to the funcetie, good or bad, of the Princer invading, as of they did the bounds of their Arighburn. And among these (eaven King commonly one was most puissant, overrusing the rest, who thied himself King of the English Nation. Which superminence Ethelbert King of King at Canal Competition of the World of the this time enjoyd to whom the Ford of the was first offred, and by him thankfully accepted; as shall consequently be declared.

14. Now fince in the pourfuit of our Hifor we are to give an Account of occur-rents relating to another new Government and church in Brittany, being little con-cerned hereafter in the affaires of the Brittains themselves: We will therefore in the following Books denote the Succession of rollowing books denote the saccepton of times not by the Brittish, but Saxon Kings, in whole raigns they shall happen respectively. And though at this time in the Saxon Heptar. chy the Kingdom of Kent was both the most powerfull, and will for a good space furnish us with most plentiful matter proper to our Histor: Yet considering that ere long the Feff-Saxon Kingdom will both grow iong the \*sp-saxes a ingases will both grow in power, and be very fruitfull in alior-ding richly materialls relating to Religion: but especially considering that in time the but especially confidency that in time the fame Lingdom will (wallow all the reft, and reduce the whole Lingdome into a Monarchy we will therefore hereafter prefixe fuccesfively the Names of the Weft-Saxons Lings:beginning with Celvie, in whose dayes the ginning with term , in whose tayes are Holy Christian Mississians arrived in Brittan, bringing with them the happy tidings of the Gostell, joyfully hearkened to in Kens, but either not made known, or unwelcome to the faid Celrie, as likewife to his Succesfour Ceelulf , and their Subjects the Felt-



K. CARR. Ticus.

A. D. 595.

**CHVRCHHISTORY** 

## BRITTANY

UNDER

THE

ENGLISH-SAXON HEPTARCHY

III. PART.

THE

### THIRTEENTH BOOK.

I. CHAPTER.

1. 2. S. Gregory himself undertook the Misfion into England . but was recalled. 3. &c. The Conversion of Englandfallely and maliciously ascribed to the Brittains:

and French. 10. Queen Aldibergs a promoter of it. 11. Other Queens in thu age did the like.



HOSE bowels of Compaifion which eight years agoe the fight of a few well teatur'd English flaves had moved

in s. Gregory, then only a private person, and those charitable designs which on that occasion God had inspired into his heart to

procure the eternall felicity of our Nation ; feemd all this while to have been little better then ineffectuall wishes, arguments better then inetectuall wiffies, arguments of a good Nature, or a mectiual Conflian disposition onely, for which he might expect and obtain a reward and blefting to himself, but with little advantage to us.

2. Yecis a Tradition verified by Authours

of no mean esteem, may be beleived, even then also s. Gregory proceeded further then to wiftes : for he is layd not only to have tolicited Pope Felagius to employ able Ministers for reducing into Christs told a Nation both in name and beauty resembling Angels: but when the difficulty of the journey, the uncertain event of it, the favagenes of the Nations manners, and roughnes of their language had terrifyed all men from the at-

III. Part.

THE

The Church-Hiltory of Brittany 282 fo dangerous art employment, and had pro-A. D. 595. ceeded three days in the iourney towards 3rittany, when the Pope was forced to recall him by reason the Cuty of Rome loudly murmured to be deprived of fo excellent and so necessary a person, who was only fit to succeed in the Chair of S. Peter, and to watch over the whole Church. 3. S. Gregories holy intentions therefore feemd to fleep till himfelf was invefted with power to promote so heroically Christian an affaire : and fixe years were spent in his Pentificat before he could find persons capable of the courage to undertake it.It may be wondred that among the British Clergy their temporall losses should work so deeply on their minds , that they should envy heaven to their Conquerours, and that not any should be found among them willing to preach Christ among a blind people to whom he was unknown. 4. But fuch uncharitablenes and unchristian aversenes from the spirituall good of their enemies is observ'd avd condemn'd in the Brittains by our Ancient Friters Gildas Bed. Le 22. and S. Beds , as is fully testified by this exprellion of the latter of these two pious Historians , Among other unexpressibly heynow crimes of his countreymen which the Brittub Historian Gildas describes and deplores in his mournful file, he adds this also, That they would never be brought to preach the Ford of Christian Faith to the Nations of the Saxons and Angli inhabiting Brittany with

5. Indeed if the Brittains had undertaken commission of such a Nature, small successe could have been expected : For as hath been fayd heretofore, the whole Nation both Ecclefiafticks and Laicks , were to coverd withall forts of vices, that fuch Teachers would have difgraced that Holy Truth which they profess'd in words, but renounced by their actions. Therefore the Divine piety , faith fame Saint Beda , did not desert his people whom he foresam, but deftin'd far more worthy Preachers to the Saxon Nation , by whom they should be effectually induced to beleave.

6. Norwithstanding in despight of such evident Tedimonies, a Modern Protestant Hiforian of the highest rank , without any ground from Antiquity, or any Motive but a hatred to the Apostolick See of Saint Peter , will needs entitle the Brittish Preathers to the Conversion of severall of our Saxon Princes , before Saint Augustins arrivall from Rome. He had rather acknowledge for the founders and Apofles of the Chrifian Churches in this kingdome men by their own Friters deferib'd to be enormoufly cruel, haters of Truth and lovers of lyes, men whorly polluted with luxury , drunkenner, ani-

tempt, he himself peritiond for and obtain'd God to destroy their own Nation, and therefore very improper instruments of the salvation of strangers, then profess any obligation to saint Gregory, for his vertues and piety onely, firnam'd Great by the whole Church, a man eminent for his learning, exemplary for his piety, illu-ftrious for his Miracles, and by conftant Tradition acknowledged the Apofile of Eng-

K. CEL. RIC.

RI C.

A.D. 196

Another Preteffent Controvertift on the same motive of envy will sliamelesty afcribe to the French Clergy the greatest smooth there in the Conversion of the Saxons: Whereas how flow they were in teaching the true Faith to their neighbours even when some of them defirous of information implor'd their help, we find testified bz Saint Gregories complaint in letters to the French Kings Theodoric and Theodebert themselves, and their Queen Brunichildu , Where he acquaints them , that he was credibly inform'd that the English Nation through Gods merch were in a willing disposition to receive the Christian Fasth , but that the French Clergy and Buhops their neighbours were negligent and 1 1915.53. voyd of all Paftorall folicitude towards them And therefore least the foulet of that Nation should perub in eternal damnation , he had undertaken the care to fend the bearer of those Letters Augustin , &cc.

8. But let it be supposed that the Apo-files of the saxons had been British or French Preachers, certain it is they would have been far enough from teaching them fuch doctrines as these men have publish'd in their Writings: They would neither by their words nor example have taught the Clergy the conveniency of wives , or independency on the Governours of Gods Church: Nor the Lyty to deny due veneration to Gods Saints , to tread under feet their facred ashes , to demolish Monasteries , to deteft vows of Chaftity , to renounce Reman Rites , to abominate the Hely Sacrifice and Alears, to abiuse all care and charity to the dead, &cc. So that wholoever were the Planters of the Christian Faith among the Saxons , fuch Preachers as Parker and succliff are not their Successours , but supplanters of the fame Faith.

9. Now whereas Saint Gregory fignifies that the Nation of the Angli were willing to embrace the Christian Faith, we cannot afcribe this good disposition in them more probably to any then to the pious Queen Aldiberga, her Bishop Saint Lethardus, and her Christian Family, whose devout, charitable, peaceable and humble lives and conversation could not chuse but recommend the Religion which they profei-

10. Particularly Queen Aldiberga had among her own Ancestors a worthy partern to imitate, which was her Great Aune , Saine Clotilda , by whose prayers under the Saxon Heptarchy. XIII. Book. 283| K. Call

and exhortations her hufband Cledevens King of the Franks was powerfully moved to relinquish Idolary , and with his whole Nation to embrace Christianity , as Barenim declares. Now though Aldiberga's exhortations did not produce fo ample an effed on her hufband King Ethelberts mind, yet that flie effectually concurred to dispose him to hearken to Divine Truth when

represented by one employd from a greater authority, and enabled more powerfully to confirmit, feems sufficiently clear from feverall passages of sains Gregories letter to her, in the close whereof he feems to wonder that she had not long before enclined

her husbands mind to follow that Faith which the professed : And however he testifies that after Sains Augustins coming her diligence and zeale was extraordinary : in confideration of which he uses this expression : We gave thank to Almighty God, who in mercy has vouchfafed to referve the Conversion of the Englah Nation for your merit and re-11. And it is observable that oftimes in

this age God was pleased to use that infirm Sexe in the great work of planting his Faith in severall kingdoms. Thus four years before this by Queen Theodolinda the Longobards , who were Pagans or Arrans, were brought into the bosome of the Catheliel Church. And not twenty years before that , Ingundis daughter of Sigebert King of the Franks , and Aune to this Queen Aldiberga, was an instrument of converting her husband the Spanish Prince S. Hermenegild from Arianism, who became a glorious

II.CHAP.

II. CHAP.

1, 2. 3 The fielt Missioners Names: they Were Monks. 4 5. &c. whether Benedictins , or Equi-

tiane. 6 whether the Brittish Monks were of the Egyptian lustitut.

THE notice which saint Gregory had of the good inclination which King Ethelbert and his sexons had to hearken to the Ford of life in all probability came from his Queen. And this no doubt encouraged him to hasten thither a Mission of devout and zealous Presses : whom he choic out of his own Monastery Ad clivum Sceure, Religion men well known by him to be eminent for learning and piety. These he instructed with good admonitions, and having furnished them with Letters of re-

whose territories they were to passe, to be affistant to them in so holy a Work , he difmiffed them with spirituall authority to preach the Goffell: particularly adviting them in their passage through France to adjoyn to their company fuch as might be helpfull to them by their knowledge of the manners and language of the Saxons little differing from that of the Franks lately converted to Christianity.

2. What the Names were of these first Misseners is not agreed on among our Modern Hifterians. Barenine affirms that the principall of them were Augustin and Mellitus. Others to Mellitus adjoyn Juffus and Bed, l. 1.c.2.9

Iohn. But they have not well diftinguished times : for a second Mission, four years after this , was destined by Saint Gregory into Brittany to affift and cooperate with Saint Augustin, when the number of Converts was mulriplied: and on that ground the names of the Missiners are confounded. But Saint Beda faves expressly that Mellitus a Roman Abbet , went not at first with Saint Augustin , but was fent afterward for supply, and with him Paulinus and Ruffinianss. our authentick Records therefore we find onely these Missioners named at the first Delegation , Augustin , Laurence , Peter and 3. That these first Preachers of Christia-

nity among the Saxons in Britiany were Religions Monks , in all regards the Predeceffours of those which about a thousand years after were violently deprived of their Monasteries, their countrey, and many of them their lives also for continuing in the fame Faith and a Profession of the like austerity of Discipline which they had from the beginning been taught, is a truth for manifest in all our Records, that only Passion

can question it. 4. But whether these Religion persons were peculiarly of the Family of Saint Benedict has of late been made a question. Cardinal Baronine was the first who denyed it , and his principall reason is , because Same Gregory, out of whose Monaftery they came , affumed an Abbot to govern the same Monastery not from Mount Casin , where saint Benedict had establiflied his principall Convent, but out of the Province of Valeria, and schoole of

5. To clear this matter , in which fome partiall minds are willing to frame a difficulty, wee are to take notice that in those more ancient and devout times the Mafters and Infruttours in a Monafticall life did utterly negled the continuance and eternity of their names , their principal and onely care being employed in culti-vating the foules of their Diffiples and purifying their affections. Hence it came to passe that the Professours of a Solitary commendation to Princes & Bishops through | auftere life , under what Mafter foever, were

A.D. 596.

Nn ij

mosties, strifes , contentions , envy and all other vices : in a word fuch men as provoked

28+ The Church-History of Brittany

of the title or name of their prime Infi-

tutour. Thus here in Brittany though saint

Patrick , Saint Columba , Saint Columban , Saint David , Saint Brindan and others

had gathered many families of Religious

men , yet none of these , or their suc-

ceffours did distinctly call themselves by

the names of their Masters , or factiously

pretend to any advantage or honour

from being descended from any of those

Saints. So it was then in Italy and else-

where. And therefore no wonder if in

Saint Gregories or long after in Saint Beda's

Writings we find not the names of Benedi-

6. Moreover though most of the fore-

faid Infigurours of Monks did no doubt pre-

fcribe certain Laws and Rules by which

their Difesples were to be directed , ( fo we

read that Sains Brindan received a Rule by

an Angel dictating it : ) Yet thoic Laws

were not published , nor known out of

their particular Convents , neither did they

extend beyond the generall duties and

exercises of their Religious Subjetts : very

many things being reierved to the judge-

ment, discretion and will of the Abbers.

Whereas Saint Benedict, no doubt by a

speciall direction of Gods Spirit , compo-

ted an entire and pertect Rule , compre-

hending the whole duty both of supe-

riours and subjetts, and obliging both to conformity, as well in the order of re-

citing the Ecclefiaficall Office and Pfal-

mody, as the duties of each respective

officer, the managing of the Convents revenews, the preferibed times of refe-

ction, of working, reading, filence, fleep, &c. Which Rule for the excel-

lency and perfection of it became in a

(hort time publickly known, admired and

6. Which generall admission of saint

Benedicts Rule among the professours of a Canobiscal life found little or no diffi-

culty, after the faid Rule had not only

been highly commended in the Wri-

tings of to holy and admired a Prelate as

Saint Gregory , but moreover produced ,

read , approved and the observation of

it enjoyned in a Roman Synod celebrated

generally accepted.

Ains, Equitians , &c.

A. D. 596. fimply called Manke, without any addition | and confirmed is in a hely synad : Moreover of Italy, and where the Latin tongue is read. of italy, and where the Latin rongue u read, it be to the end of the world observed dili-gently by all those who thall come to, the Grace of Conversion. I doe likewise confirm

the twelve Monasteries which the Saint hath 9. No doubt therefore can be made

but that saint Augustin brought with him this Rule into Brittany , which was observed in all the Monasteries there founded by him and his Successiours. This is confirmed by the universall, constant and unquestioned Traderion of the English Churches , and the Teffimony of ancient Records, in which there is not the least mention or fuspicion that our first Missioners brought any other Rule besides this, and evident proofs there are that in the next Age the Institut of Monks in their Convents was Benediftin , yet not any where can the least footteps or figns appear that any change had ever been made among them, nor is any time affigued when they began to be Benedictins. Whereas maniest proof there are that in Brittany there were many other Monasteries among the Bittains and Scores both before and long after Saint Augustins coming, as at Bancher, Hy, &c. of a different infirme , and which refuted to Submirt to Saint Augustin either as Buhop or Abbet : all which notwithstanding in after times submitted to the Institut of Saint Benedict : and the times of fuch fubmillion

are recorded. 10. Thus we read that in the Northern parts there were after this time many illuftrious Menke, as Aidan , Finian , Colman and others who came out of the Manafter) of Hy , and never had known the Rule of Saint Benedict : which when they afterward knew , would not forfake their ancient Inflitur. And generally through the Northern parts till about the year teaven hundred Saine Beneditts Rule was not in uic: at which time s. wilfrid brought it amonght them, as himself professed in a publick Synod, as will be flewed in due place.

11. Likewise in the Kingdom of the Mercians, though-after its first Conversion to the Faith by the endeavours of King Ofar there were many Monafteries, yet among them the fame Rule was little in uie, till the year of Grace seaven hundred and nine Butthen Pope Conftantin in a letter to the Arch-buhop of Canterbury confi rming the Monastery of Evesham, addes this condition, To the the end that there the Congregation of Monks may be reformed or ordred according to the Rule of their famous Father Beneditt, and continually ferve our Lord : Thich Rule is not commonly known or observed in those parts. And yet before that time feverall Monafteries , at Pererborough and elfo where, had been founded by the fame s. Wilfrid.

under the same Pope the year before Saint Augustin and his fellow-Monks were diretom 6.part.i.

cted by him in Mission to Brittany. 8. This we read to have been done in the Great Bibliotheque of the Fathers , quoted no doubt out of that Ancient Manuscript belonging to Saint Benedict's Monafery at Sublac , mentioned by Baronius. In which this Form of Confirmation of the faid Rule by Saint Gregory in that Syned is found: I Gregory , Prelat of the Holy Roman Church have written the Life of Benedict , and I have read the Rule which the Saint himself wrote with his own hand, I have commended it,

R.C. A. D. 596

RIC.

under the Saxon Heptarchy XIII. Book. 285 R. Cal

12. Hence appears that our Records 1

doe teftily when the Rule of Saint Bene-

diff was introduced in the Kingdoms of

the Northumbrians and Mercians, But no Memorial can any where be found to

witnes where , or where the fame Rule

was, establish'd in any Monasteries in the

Kingdom of Kent , which notwithstanding

did abound in Monasteries , in all which,

for ought appears , no other Infittut pre-

vailed : but that this of Saint Benedift flou-

rifli'd there, innumerable Proofes are extant.

Which is an invincible argument that

it was at first brought in there with Chri-

13. Therefore as touching the reason

alledged to the contrary by Baronius be-

caule saine Augustin came out of the Mo-

naftery of Saint Andrew at Rome , the

Abbet where was a Monk taken out of

the Convent of Same Equities in the Pro-

vince of Valeria. What proof can be

brought that that Convent had not em-

braced the Inflitut and Rule of Saint Bene-

did tor how ever that after his coming

thirher Saint Gregory had not impos'd that

Rule, to much magnified by himfelf , on

14. In those days the difference between

Religions Inflituts was not to confiderable,

as to cause any great difficulty in the

changes. They all intended the same thing,

and generally proceeded the same wayes to

their End. It was not then in Gods Church,

as it is now, Where feverall orders of Reli-

riem persons are instituted of severall Spirits;

iome rigorously confined to solitude; others

permitted freely to exercise Spirituall

Works of Charity in the world ; Some for-

bidden to begg : others forbidden to accept

of any thing but dayly Aims ; Some obli-

ged to great externall austerities in their

Habits , dyet &cc. Others more exercised

with internall Mortifications; Some de-

fined to preach or Write; others only to

pray ; Some to procure Charities for the

Redemptson of Christian Captives; others to attend on hospitalls and sick persons,

15. These things considered, it may with

full affurance be concluded that saint Gre-

geries Monks and Missioners were no other

but Benedictins : although they did not

usually call themselves by that Title, till a

controverly arising in the following age

between them and other Monks of a former

British Inflitut, they were obliged for

16. And wheras many of our Modern Pro-

teffant Friters will needs have the British

Menks to have been of the Agyptian or Afia-

rick Inflitue : Not any Records can be pro-

duced to tellify that ever any Agyptian or

Affarick came into Brittany to establish their

Orders here : Or that any Brittain travelled

distinctions take to assume that Name.

that Monastery wherof he was founder?

with their manner of Religious Conversa- A. D. 596 tion. Certain it is that generally the great

nafficall Discipline in Brittany came from Rome: From thence came S. Fugarins and S. Damianus : and after them S. Patrick and S. Ninian, &c. And therfore we may conclude, that as they were there instructed in the purity of

Christian Doctrines, to likewise in the institut denved but that they might from thence also furnish themselves with Books treating of the Egyptian or Syrian Inflicuts touching Monafficall Difcipline , which in practite they might be willing to imitate, fuch as are feverall peices of S. Hierom, or Castians Inflitutions . &c. But this will not argue that they were Disciples of the Eastern Fathers in Religious observances, and much lesse in the Doffring of Christian Religion and Discipline it felf. But it is time that we attend the Holy Monk S. Augustin and his companions in their voyage towards Brittany.

III. CHAP.

III. CHAI

1. 2. The Missioners being arrived in France are discouraged : and desirous to

3. 4. &c S. Gregory encourages them : and recommends them to (everall Bishops, and Princes

Inoratitude of some Protestants to Saint Gregory.

Saint Augustin therefore , the Provost of Property in Rome, in the company of Laurence a Press, John and other Monks by S. Gregories command and benediction, fet forward on their voyage towards Brittany. From Italy by Scatthey aborded at Marfeilles and from thence went forward to Aix (Aquas Sextias.)

2. Aut being arrived there , their hearts began to faile them. For they were told how tedious a journey yet remains; whatempestuous seas must be pass'd; it is another world whither they are fent ; a rude and savage nation, whose barbarous language they could not understand, &c. Affrighted with fuch ill newes, and imagining dangers yet greater then they had been told, they repent their forwardnes. and enter into confultation what the should doe, and in conclusion by common advice, they determine their best refolution would be to return. Notwithstanding to the end this resolution might be leffe displeasing to Saint Gregory, they first fent saint Augustin before them to acquaint the Holy Pope with the infuperable difficulties of fuch a voyage into those Countreys to acquaint himself

12. Hence

280 A. D. 595. and to obtain permission to proceed no |1 3. But S. Gregories charity and zeale for convertion of foules was too vigorous to be difficarried with fuch vain terrours If worldly ambition had encouraged the Remans to penetrate that remote Island, Chrifran Charity ought much more to prevayle. It they had a good will to serve God, he would not fayle to furnish them with strength: and the reward which with a little labout they should obtain would infinitely overweigh all corporall incommodities fuffain'd for the purchasing of it. With such confiderations the Hely Buhop condemns their pufillanimity, instills new courage into the mind of s. August newhom he sent back. with the authority of Abber over the reft, by whom likewife he fent feverall letters. One was to these Mifioners his affrighted companions, in which he earnestly exhorted them courageously to perfect that good Work which through Gods help they had begun, and not to be affrighted with the speeches of malevolent men, and so deprive themselves of that inestimable reward which remaind to their perseverance. He requir'd them likewise to be humbly obedient in all things to their Abbot S. Augustin: and concluded with a benediction and prayer for a good fuccesse of their labours, of the reward wherof he hoped to be a fliarer, fince his defire was to labour as much as any of 4. The second Letter , of which there were [d. ib. l. s. four severall Copies, was directed to Palla-dimaBuhap, (the place is not named) to Pelagim B. of Tours, to Serense Bifhop of Marfeilles, and Etherine Bifliop of Lyons : to all whom he recommended s. Angustin and his associats, who had order to acquaint them with the defign of their voyage And moreover he defir dtheir affiftance to Candidus a Preift his Procuratour for managing certain lands in France belonging to the Patrimony of the Roman Sce. 5. A third letter to the same effect was td. ib. Epift. address'd to Pirgilim Bishop of Arles whom,

The Church-History of Brittany

monish him to doe his duty, and also if "A.D., se there were need, he would not deny his " testimony concerning the right which he "
knew the Roman Church had to the said Pa-

7. And whereas one Arigim, a Patrician, all. had express'd much favour and charity to s. "Life, or Augustin, the Holy Pope in a fifth letterac- " knowledges his refertment, giving him " oreat commendations, and defiting the continuance of the same goodnes to his Misse. "
ners, as likewise his affistance in the foresaid " busines to his Procurator. And moreover " to the fame effect he wrote a sixth letter "Il.i. to Defidersus Bifhop of Vienna and Syagrus " 14:4 14 Bishop of Autun. 8. Neither did Saint Gregory content him-

felf to procure for the comfort of these de-

vont Travellours the kindnes and affittance of all fuch Bishops through whose Disceses they were to passe, but moreover by a seawenth Letter address'd to Theodoric and Theodebers Kings of France , and an eighth to the Leen Brunichilde , be acquainted them more expressly with the true motive of their iourney : how through the negligence and want of zeale in the French Buhon to communicate the Word of life to the sazens , who even defird it, he was forced to fend those pious and learned men from Rome into Brittany to preach Christ unto them. "
Hereupon he defired their assistance to them, " and particularly that certain French Preshs acquainted with the tongue and manners of the Saxons their neighbours might be adjoynd to their company to be their interpreters and cooperatours in their preaching. And in conclusion he recommended to them also his Procuratour Candidus, as

9. Thus we fee Sains Gregory was not sparing of his pains, neither did he neglect any means or opportunity to advance the happines of our Nation : fuch was his tendernes and bowells of compassion to a poor barbarous people, living at so great a distance from him. For which charity doubtles he deserves a gratefull memory at least in the minds of all posterity. And yet we find him accused as an Apostle to the Bush not of the Christian Faith , but super- Minga fisious Ceremonies :as a preacher of doctrines, not Carbelsk , but onely Topicall and Princall peculiar to the Roman Church. Whereas in his Epiftle to the French Kings he profelles that she renew Kingdom for the rectifude and integrity of the Christian Faith was conficuent through the world: Which he would never have faid if the Reman Faith had been in any thing differing from theirs; and much leffe would be have defired the affiftance of rench Preists in the Mission, unlesse they had agree'd both in Faith and Discipline with the Roman Miffioners. But! Almighey God judged much better of s. Gregories endeavours : otherwise he would not have confirm'd the Doctrins

under the Saxon Heptarchy.XIII.Book. 287 | K. Cill.

raught by those holy Monks sent by him with formany and great miracles, as shall present-A D. 197 lybe shewd. A fad consideration whereof ought to have prevented these cruell cenfures of s. Gregories Charity, which till a thoufand years were passed, no mans tongue or pen durft prefume to cast upon him.

10. The Holy Abbot S. Augustin thus encouraged by s. Gregory , and moreover fortified by fuch earnest recommendations, returned to his companions at Aix. Whole coming instilled a new Spirit and courage into them: they no longer apprehend the tediousnes of the way, the incommodities by land, tempests by fea, or dangers at their iourneys end. But cheerfully goe on , and happily end their long voyage, though not the same year in which they left Rome.

IX. CHAP.

1.2.3 S. Augustin , &c. arrive in England in the Ifte of Thanes. 4. S. &c. Their Message to K. Ethelbert: His kind Answer: and coming to them: Their Convertation. 8.9.10. The Kings kindnes to them.

11.12. de. The manner of their life. Free much labour willingly under-4.0.197

A taken for Chrift, s. Augustin and his companions, which with the French Interpreters amounted to about the number of forty , with Gods bleffing took land in Brittany in the year of Grace five handred ninery

2. The place where they landed was the same where formerly the saxons had aborded, to wit, the Isle of Thaner. which is thus described by S. Beda, On the Eastern coaft of Kent is feated an illand called Tanetos, no very fmall one, containing according to the English oftimation fix hundred families ( or Manies, or Hydes of land, each Hyde confilling of about one hundred acres. ) Which Ifland a divided from the continent by the River Vantfum above a quarter of a mile broad, and which is fordable onely in two places. Here the servant of God Augustin with his companions, almost forty persons first lan-

3. Some Authors have more particularly markd the place where they first descended from their ship, for thus writes F. Clement Repner from Spreet and Spiney, S. Augulin with his company took land in the ifte of Thanet in a place called Ratesbourg. Where the Holy Father quitting his ship fest his feet on a certain fine, which as if it had been clay, received the impression of his feet. For which reason the same stone was kept and layd up in a Chappel founded to his memory. This Ratesburg I suppose fignihes the shore of Rusupia, called by the Saxons

Reptacester and Ruptimouth , now Richborow, A.D. 197. scated over against the Island.

4. Affoon as they were come to Land, Saint Augustin directed messengers to King Ethelbert to acquaint him that himself and companions were come a long iourney from as far as Remesto preach to him and his fubjects the true God, in whom if he would beleive he flould not faile to attain eternall felicity. We may reasonably beleive that Ethelbert after fo many years conversation with his pious Christian Queen Aldiberga was not utterly ignorant of the Substance of Christian Religion: Therefore he did not reject this offer, nor command the new arrived Strangers to be driven from his Coaft, but courteously required them to stay some time in the place where they landed , till he could find leafure to heare and answer their Mesfage. In the mean time he gave orders that all things necessary should be provided for

their entertainment. 5. Not long after, the King with great humanity went himself into the Ifle of Thanet to visit his New Guefts come out of another world. There placing himfelf on a Seat in the open aire, he commanded they fhould be called before him, but first admonishing them that the Religion of his countrev from an ancient Prophecy, forbad him to converse with such as they, under any roof. The true reason was because he was taught that within-dores he was more obnoxious to fascination, or witchcrait.

6. The manner how s. Augustin and his company first addressed themselves to the fairth he , endued with vertue and power from God, nor ( as the Idolatrous Brittifh Prents) truffing in Diabolical incantations. For instead of an Enfign some of them carred a Silver Croffe, with the Image of our Saviour painted on a table, and in the way Sung Litanies, and prayed earnest ly to our Lord for the eternal Salvation of themselves and those for whom and to whom they were come. Yet this devout behaviour is by fome factious Sectaries called a Superfittions Procession full of Roman vain Ceremonies.

7. Being thus arrived in the Kings presence s. Augustin after mutuall Salutations and respects, informed him more fully in the Motives of his journey, by whom and for what end he was fent : He fliewd him the vanity and perniciousnes of that Religion wherein he had been bred, that Idolatry was the invention of Devills to destroy soules: That to free the world from such ignorance and mifery, God had fent his only Son to preach the only faving Truth and to preferve the foules of thole who beleived in him from the Devills malice and eternall damnation : For which end he willingly fuffred himfelf to be nayld on the Crosie, & to dye an ignominious and tormenting death, that so he might be a Sacrifice to propiriate Gods wrath for the Sins of the

after an earnest recommendation of s. Asguffin and the other Miffieners , he enioyns to take care that such rents of the Churches patrimony as his predecessour had for seve-

rail years receiv'd and kept, should be faithfully confign'd to his Procurator Candidus: adding, that it would be an exectable thing if Billiops flould deprive the poor of that subsistence, which even Pagan Kings

would not prefume to touch. 6. A fourth letter was directed to Protofin

Bishop of tix, in which after thanks for his charity and kindnes formerly extended to these Missieners , he again recommended them to him. And touching the busines of his Precurator Candidus, he defir'd him that in case Virgilim should be unwilling to re-store the pensions received, he would ad-

K. CH.

RIC.

IX.CHAP.

taught

12	88 The Church-F.		C E C
- 1 -		Subliftence; by practifing themselves according to	A. D.597.
7. WC	orld. This heavenly Truth he and his mpanions were come to declare to that	the precent which they taught others; and laftly	- 137/
co	mpanions were come to declare	by having minds prepar'd to Suffer any adver-	- 1
	ation, &c.  B. After that s. Augustin had to this effect	fittes, even death it jelf for that I with which	1
1 8	ade known the occasion and causes of his	they preached. Infomuch as not a few beholding	1
		the simplicity of their innocent lives , and ad-	
		miring the fiveetnes of their celeftiall doftrine,	1
		beleived and were baptis'd.	
		12. The fame Authour further declares	Id.ib.
Pa	ith his former superfiction, he could not	that the Church of s. Martin deputed for the	- 1
W	at acknowledge the advantage which Truth	Queens devotions, as hath been faid, was	1
		the first publick place where they met together,	- 1
		fung prayd, celebrated Majfes, preach'd and baptisd; till after the Kings conversion they re-	1
l B	n unbesceming thing for a prudent man	baptised , till after the Kings conversion they re-	
		ceived a great liberty to preach and build Chur-	
		ches every where.	
		13. Here we may fee what manner of en-	i.Theff.1 9.
		tring thefe our Apostles had among us, and how	
		they turn'd our Ancestours from Idols to ferve	: 1
		the living and true God. Neither was their Go-	1 1
I :.	mportance his animer was, that he took	Spell in Speech only , but in power , and in the	j
1 1	individual charity to him and mayorpic,	Holy Ghoft and a plenitude of his Gifts and mi- racles, as shall be shewd. The Preachers	1 1
		racles, as inall be fliewd. The Preachers	. 1
• • •	and a him . but for a Detter latislaction to	are Monks : they are fent by the authority of	
- li	him felf and others , he would take conve-	the Buhop of Rome; they carry the banner of	1
- 1;	nient time to deliberate.	the Holy Croffe, and the Image of our Saviour	
- 1	Afrer this he invited them to his princi-	before them ; they celebrate Maffer ; they	1
١,	and Cutty of Canterbury (Dorobernia: ) where	work miracles : For all which they are ho-	
- 11	he defigned a commodious aweiling for	nour'd, their memory is precious through	
		all Gods Church almost a thousand years to-	
1.	In and (upplied to thele New-come	gether. But now one Apoffat Monk can per-	
		iwade a great part of Christians, that it was	Lucher.
		not Christ which these men preach'd : One	
	them was a tree permillion to picacii com-	Calvinifical Bishop dares call their men Apo	Lean fee
	than Doctrine in the lame city, not lotted	files to the English not of the Christian Faith of Ford of God, but of Roman ceremonies and Rites	
	ding any of his subjects to near ken to their	who taught them to become not Christians, bu	<u> </u>
- 1	Sermons and becom Converts.	Remanifis and Papifis. To fuch blaiphemou	
- 1	10. Such humanity in a Pagan King filled	acculations as these no answer ought to be	
- 1	s. Augustin and his Affociats with great	given: Quia melius eas committo fidelium ge	August.
	comfort, and hope that God would give a	mitibu quam fermenibus men.	1 "
	large benediction to their iourney. Thereu-	militar quem jermino m mont	1
- 1	pon they thankfully accepted the Kings		
1	offer of repairing to the City, whither they		-
- 1	went in the same order as they first came to	N CHAD	VI Com
- 1	the King: and at their entrance into the Citty	V. CHAP.	V.CHAP
1	and Manfion designd for them , faith Beda, with	· []	1
c 21.	confonant voyces they fung thu Litany We befeech	s. 2. Many Converted.	1
	thee,OLord, in mercy turn away thy fury from this		i-
	Cisty, and this thy Holy house. Allelina. Thus	and Pichan and who	1
	the Holy (roffe once more took possession of the place from which it had been banished:	med Bubop: and why.	1
	the place from which it had been ballimed.	-11	i
	and thus the oraculous speech pronounced	V the life and preaching of thefe Hi	ly \
	by s. Gregory began to be accomplished,	BY the life and preaching of these Honen no small number of Conve	rts
	that Alleluis should be fung in that Pagan	were gathered to the Church, which we	re
	countrey.		re-
	11. Let us now observe how these Holy	mentioned Church of s. Martin But fhor	tly
	Missieners employed their time : Of this the		eir !
c.26.	fame S. Beda will inform us, That affoon as	Example. Whether King Ethelbert was o	ne!
	they were entred into the Mansion which the King		fly :
	had given them, they began to imitate the Apo	Il ammeria any of our ancient Pererds.	
	folick life of the Primitive Church by attending		ing seddad
	to assiduous prayers, watching and fasting, by preaching the word of life to all they could, by	him in particular, is thus express'd: Am	ong
		I I min in harmentar ) to mino express a	
	Laicus II malling things wife how tolored	e lachen Fing Fehelbert was much delighted H	uth ;
	despising all worldly things, as if they belonged not to them, by receiving from their Disciples only	others King Ethelbert was much delignitu."	uth .

under the Saxon Heptarchy. XIII. Book, 280 K. CEO K Czp LuBF. truth and certainty whereof they confirmed with A. D. 197 A. D. 198. many evident miracles : So that in the end he also beleived and was baptifed. After which very many others dayly began to flock together VI. CHAP. VI. CHA. that they might beare the word of God by which they were persuaded to relinquish their Gentile 1. 2. &c. Saint Augustin consecrates an Superficiens, and to unite themselves to the Idol - Temple near Canterbury into a hely Church of Christ. Thich the King percei-Church . dedicated to S. Pancrace. ving , he much congratulated their Faith and Conversion , and embraced them with more 6. A prodigy caused by the Devill there ardent Charity , as being fellow cites Tens with against S. Augustin. ardens Charity, as being fellow citsifens wish him of the Kingdom of Heaven: biss yes he com-pelled mone to the profession of Christianity. For be had learnt from the Teachers and Authours .8. He builds a Church and Monastery to Saint Peter and Saint Paul near the of his falvation, that the service of Christ must be voluntary and not by compulsion. 9. And another in the Citty to our Sa-3 Saint Augustin sceing a Harvest so plen-tifull and ripe, according to the instru-10. He places a Suffragan Bishop in the ctions formerly given him by Saine Gregory, Church of S. Martin. went back into France, there to be ordained Buhop : because besides the power of administring Baptisme , the other Sacramens Saint Augustin having been conse-Scrated by Vargilim Arch-buhop of Arles, of Confirmation was requisite , by which these tender plants might be strengthned in the Faith. Which Sacrament could not returned into Brittany in the year of Grace five hundred ninety eight, where he was received by King Ethelbers with greater rebe administred but by the hand and power of a Buhop. This is tellified by the fame saine Beda, faying, in the mean while the verence, then before: who assigned to him an Episcopal See in the same City which he afterward enriched with great possessions, as S. man of God Augustin went to Arles in France, Bid Lites 16. where by the Arch-buhop of that Citty Etherium ( or rather, Virgilim ) he was Confectated Beda testifies. 2. This New Episcopall Church was not Arch-bubop of the Nation of the Angli, ac-cording a behad received commands from Saint that of S. Martin , where the Queen was formerly wont to pray : But it was a Temple Gregory. This was performed the fixteenth day before the Calends of December. faith anciently frequented by the King whilft he was a Pagan, and was fituated in the midway Sir H. Svelman. between the Church of Saint Martin and the 4. It may be demanded why saint Auwalls of the Ciery. In this Temple, after it had guffin should receive his Episcopal consecra-tion from the Buhop of Soles the furthest been purified from its former Superstitions and the Idel cast out, S. Augustin confecrated diftant from him in France, and not rather to the honour of s. Pancratim. from the Prelat of Lyons, or fome other nea-3. Concerning which Church, Sir H. Spelman rer to Brittany? The reason hereof doubtles in his Councils furnishes us with this Extrait cit.com.s ad was, because such a Prerogative belonged to out of an ancient Manuscript of the foundathe Church of Arles, which Sainte Gregory, who was most observant of Ecclesiastical tion of S. Augustins Monastery in Canterbury: Augustin being ordaind Bachop returned into rights, would by no means infringe. This England, and was received by the King and peo prerogative that see challenged and enple with all becoming folemnity and by the fame joyed, because that was the first Church in Kings grant obtaind an Episcopall See in th those parts which had received a Bishop, s. City of Canterbury , which was the Primatial Trophimm , ordained by the Apostle S. Peter bimself, as appears by an Epistle of the Bishops Church of the English Nation. The pions King Church of the Engine Action. The poor ling himfelf undertaking the Petronage of that Church did triumph through ity, confittuting him the President of his Metropolit, whom before of that Province to S. Leo, in which they justify their rights and priviledges of Ordination, against the pretentions of their neighbour he had received as a poore franger. Neither did Church of Vienna. he onely make him a Spirituall Watchman over his Citty , but his whole Dominions also, transla-5. It was a great prejudice to the New Sasing the throne of his Kingdom into a Pontificall coming into Britany the Holy Bishop Saint Saph Successour to s. Kentigern in the Bi-Seat, and his Royal Court into a Church of Chrift. 4. Tea moreover to shew that he had puts of the old man with his afts, and puts on the flioprick of Elmy in wales, should dye : as likewise S. Columba, the fame year that Saint New , by the whole for advice of the bleffed Bi-Augustin arrived : For doubtles the authoshop he caused that Idol-temple seated Eastward rity and piery of two fuch eminent Saines, from the Citty between the Church of S. Martin would have prevented the contestations & and the walls in which he had oft according to the

rise of his Superstition (acrififed to Devills and

not to God , to be purged from the pollutions of

petulancy of the Britsish Bishop , which fol-

III. Part.

K. Cio. Lul.

L LF.

A. D. 598

Paganijm: and having broken in peices the Idol which was in it, he changed is into an Ecclefia-A. D. 598 ficall synagogue, and caused it to be consecrated by the name of S. Pancratius Martyr. And this

was the first Church dedicated by our Patriark and prime Prebat S. Augustin.

5. Novit was very convenient and fuitable to 75. Noviewas very convenient and justante to reason that the bleffed child Paneraises, who at Rome, the Miffresse of the world, was beneured as a famous Marty, should especially be venerated by the Engluh , fince that certain Engluh Children exposed to sale in Rome by their beauty and brightnes had moved Saint Gregory, then an Abbot in the Monaflery of S. Andrew built by

himfelf ,to affeciate those English children with

6. After this narration, there follows in the same Manuscript a relation of a prodigy caused by the Devill , enraged against same Augustin for cicking him out of his pol-festion : Whilf the bleffed Buthop S, Augustin (faith that Authour) was celebrating Maffe the first eime in the fame Church , the Enemy of mankind energing the purity of the English Nation likely to be much encreased by the child Saint Pancration, and out of rage to fee himfelf expelled from a place possessed by him so long a time, he endeavoured all be could to destroy that Church to the ground. A rent in the Eaftern wall of it, plainly feen to this day, which he made with his nayles, is a sufficienc witness of his rage. By which is evident that the Maje is not hated by Calvenifis alone.

7. King Ethelberts liberality ended not here , for as the fame Autheur wfites, Saint Augustin obtained of him after thus a certain portion of land adjoining sin which the King built a Church to the honour of the Apostles while a Church to the monomy of the Apostust

5. Peter and S. Paulisto be so it were a perpetual
munition and Safe-guard for himself and his
whole kingdom: and instituted therein a Convent of Minks to serve God for ever : over whom was canonically chosen and placed Abbot a Monk called Peter, one of S. Augustins companions Cent thither from the see Apoftolick. But between the foundation and endowment of this Monaftery there intervened fixyears, faith Sit H. Spelman, as appears by the Charters of that

Bed 4.1 . c + ; 3 .

Spelman in Concil. tom.1 ad A.B. 60;

Faundation. 8. In this Church, faith S. Beda, the Bedies of s. Augustin and his successions the Arch-bishops of Causerbury, at likewife of the Kings of Kent were designed to be buried. Notwithstanding this Church warnet confecrated by S. Am guffin, but by his Succession S. Laurentim. And the first Abbos of the Monastery was Peser a

9. S. Augustin also by the liberality and assistance of the King obtaind another Church in the same City, which as he was informed had been built by the ancient Christians in the time of the Romans: This Church he confectated to the glory of our Lord and Saviour : and adjoyning thereto he fixed an habitation for himfelf & Succeffours , where he lived with fuch Clerks as he had brought with him out of France, who

performed all the Ecclefiaftical Offices in the A.D. cos Church For a Monaftery was not instituted in that Church till the age following. And though these Latter Monky contended with the other for antiquity, yet they loft their caufe. For, as the Authour of the foremen- Artisting tioned Manufeript observes, in all the authen- wis fast escall Priviledges granted by Popes to the Mona-flery of S. Peter and S. Paul, we find this clause inserted, As in the infancy of Christianity in England this was the first wherein Monasticall Inflitues were observed : Some decree that is with all belonging to it remain for ever free from all service, undisturbed by all secular nosse and tumules , and exempted from all Ecclefiafticall surifdiction and burdens. io. Moreover the Church of s. Martin Musification

without the walls of the City eaftward, in the face. which the Queen before had performed her Devisions, he made an Episcopali see, in a which he placed a Suffragan Birbop ( Cotepiscopum) who was alwayes to remain at a home or at the Archiepifcopall Palace within the City, and supplied the place of the King, or to be absent upon occasion of Visitabrated Solemnsties in the Metropolitan Church, after which he returned home. He being a Menk had power to call Menks to his alli-Stance. He performed the office of Arch-des ces, and fummoned, ordered and corrected fuch Clergy-men as pertained to the Archthe Manners pertaining to the Menks were corrected by the Prisur of the Church, otherwife called the Dean. The fame Suffragan Bishop likewise conferred the Mineur Orders in the Arch-bishops absence : Yet we doe not find that ever he was fummoned to Councills, or subscribed in them. This custom conti-fuch suffragan Bishops was Godmin:who dying " in the fourth year of his raign, S. Lasfanc then Arch-bishop refused to substitute another in his place, alledging that two Bishops a must not be in one Cirty: whereas his See was out of the City : Therefore, instead of a " Suffragan Bishop he constituted one of his a Clarks, Arch-deacen. For which he was by a many condemned: Though in that age generally through the Church those Corepises a were suffred to expire: because it was found " that they took too much upon themselves, " fo as to confecrate Hely Oyles , to ordain " Preifts, &cc. infomuch as for humbling them " many Decrees had been made in Councille , "

under the Saxon Heptarchy. XIII. Book. 291 K Cto-

VII. CHAP. VII. CHA.

> i. 2. &c. Ten thousand baptized by S. Augustin , by the testimony of S. Gregory 6. B. Parkers calumnies against S. Auguftin, answered.

7 The place where this Baptifm was per-

1. Hele buildings and foundations did not withdraw the minds of s Aufin and the other Missioners from their more necessary duty and solicitude for converting foules. For this very year our Records inform us of very great numbers which by holy Baptifm gave up their names to Chrift : infomuch as no fewer then ten thousand are faid tohave been baptis'd this year on the Solemnity of our Loras Nativity. This appears also by an Epifle fent the year following by S. Gregory to Eulogine Patriark of Alexandria. who had given him an account of great numbers of Hereticks in Egypt by his endeavours reduced to Carholick Vnity : In aniwer whereto & Gregory after congratulation with him tor fo great a harvest, informs him of a greater accession then lately made in Brittany of Pagans there converted from their Idelatry . His words are thefe :

2. To give thanks to almighty God for that we fee fullfill d in you what is written, There the corn abounds , there the Oxen's firength is manifefled For if it bad not been a firing Oxe which exed the plough of hu tongue in the hearts of his hearts, of plentifull a harvest would not have followed. But because by the merit of the good aftions perform d by you there n made an addition or encrease for which you ought alfo to congratulate, I well in return to your courtefy give you an account of occurrents among w not unlike those you have told mee. And that is , that whereas there is a Nation of deworld, which till our times has remained in-fidels, enflaved to the worship of wood and stones, by the means of your Prayers at harh pleasedGodto inspremee to and thither aMonk of my Monastery to preach the Goffell to them. He therefore by my permission having been consecrated Bichop by certain Prelats of the German Nation , with the help of some assistants which shey gave him, was even now letters from him have acquainted us with the news of his fafety and labours, and how both himself and his companions have been so glorified in that Nation by the miracles wrought by them that in the wonders they feem to imitate

the power of the Apostles. 3. Mereover in the Last Solemnity of our Lords Nativity, which fell in the first Indiction, more then sen thousand of the English Nation, as we are informed, were baptifed by him our Brother and Fellow-Bishop. This I have told you, that you may fee how much good your preaching has

III. Part.

wrought in Alexandria, and your prayers in the

utmost ends of the Earth, 4. Now whereas in this Epifile the baptifing of ten thousand English on the Fealt of the Nativity of our Lord is fayd to have been performed by S. Augustin Bishop , and in the first Indiction : fince the Indiction is reckon'd from the eighth day before the Calends of Offober it follows that S. Augustin was then Bishop, and confequently returned out of France. We may likewise observe that Saint Gregory calls the French Bishops, Ge mans, because being Franks, they came out of Ger-

s. A late pretended Secrettour of s. Auguffin, B. Parker who studiously catches at all advantages to deprave this our glorious Apostle , calls this an inversed and reciprocall Bapt: fm : and fays that thefe were converted by others , and not by him , for we read no where that he preached : on the contrary he loved his ease, and lived an effeminate life : If he had been truly Tealows for puffice, he should have required King Ethelbert to reflore his Kingdom to the Brittains who were the true Lords of the Countrey, &cc. 4. All which calumnies are manifestly dif-

prov'd by all Antiquity: For first S. Gregory in that Epifle fayes expressly that he fene S. Augustin to preach the Gosbell and his affiduity in executing that Office is severall times magnified by s. Beda Again if s. Beda and Ethelwerd delerve credit, S. Augustin was a man of a most pure life : that in humility he aiways went on foot , and never made ufe of a horse or waggen: that he was patient of labour and a true Succession of the Apostles. And whereas in B. Parkers judgment King Ethelbert ought to have been required to reftore his Kingdom to the Brittains: He d.d not con-

fider that that kingdom had been possessed by his family the space of one hundred and fifty years: Which time if it be not sufficient to make a prescription, and so legitimate his Title. Woc be to all Christian Princes. Lastly by his calling this an inverted and reciprocall Bapts m, he reflects on a passage of an obfoure Writer, that by reason of the multitudes of those who came to be baptised s. Augufin was forced after he had baptifed fome, to teach them the Form, and require them to baptife others. But what inversion is here? Since it is well known, that Bapti in being a Sacrament of fuch absolute necessity . is valid and effectuall by whomfoever conferred , fince it does not require Iurifdiction in the Minister of it.

7. As touching the place where this Babtifn was celebrated, it is commonly beleiv'd to have been, not in Kene, but in the Province of the Brigantes, and County of Richmons belonging to the Kingdom of Deira, where the River Swale, in which it is supposed to have been performed, was for that cause call'd the Holy River. But the infancy and unsetlednes of the Churches of Kent , the care of crecting

VII. CHAP

Monaftery Seased among the Fenna about Seaven

3. More

miles diffant from thence. ..

3. For the present we will only take no-

tice of a somewhat consident Censure which

a Protestant B. Godrin has given of S. Augu-

under the Saxon Heptarchy. XIII. Book. 203 A.C.

act 600. S. More particularly concerning this Suns, we ceadin Capprove, Firentia, Marguer, thirty of refininger and Mainsburgens, that that his Fusher was a Prince there named Tomos. andhis Mother Ifitalias. That bis onely Brother Athanatos lived an Bremitical life in a certain wood , and was illistrious for Miracles. That Saint Ivo was eletted Buhop in the town where he was born , and not long after translated tothe Archiepifcopali See of the Citty Afitunea: Which See he governed with great Sanctity and prudence , till a terrible famine fo defolated the Country that Parents were compelled to devour their children. By reason whereof Saint Ivo with eleaven mere devout companions forfook that Region, and passing through many countreys, at Last came to Rome: where by the advice of the Pope they severed themselves : and Saint Ivoly divine a fostition , together with his Nephew Subim, his kinfman Inthins and fome others,

came into Brittany. There he fpread the Gofbell wherefeever he came, and afterward went over into France , where yet he could not be per firaded to abide long, though the king and people expressed all kindnes and respect to him : but returned into Britiany , and to hu death remaina in a town call Slepe at three miles diftance from Huntington, ferving God all his days in watching, fasting and prayers.

4. The occasion of the Translation of his body from thence, is by the fame Authours described after this manner , His Sacred Body remained severall ages in the place of huburtal msonuch as his Memory was lost in that place: But at last in the year of Grace one thousand and one a certain busband man as he was plow ing the ground light upon his Tomb, which being taken up and opened , the Body of a Buh:p in his Pontificall ornaments was feen in it. Thereupon the Paffer of that village, called Ednoth, a Monk, being fene for , they with his advice carried the Body into the Church, and with great reverence placed it near the Altar. The night following the fame Bubop S. Ive appeared in a very reverend form and with great brightnes to a Carpenter called Eli, and told him who he was : commanding him to fignify to another Ednoth Abbot of Ramfey that he should translate bu and his companiens bedies from thence to his Monaftery. But the poor man not having the boldnes to relate this vision, he appeared to him a second time repearing the fame commands : Which be ftill nepletting to perform, at the third apparation the Bishop finite him on the fide with his Crofier, tel. ling him that the pain of that flroke should remain, sill be had performed what had been enjoy. ned him The mun awaking prefently after found argreivous pain in his side as if a sword had peir-eid it.

. This was he compelled to declare his vision to the Abbos : which affoon as he had done he was freed his pain. But the Abbot would give no credit to what the man told him , but talling bim clowir and fuel, faid, Must we translate and venerate the mises of I know not what cobler?

The night following the Holy Bishop appeared to the About, and faid, Rife quickly, for I whom thou scornfully calledit Cobler, have co brought thee here a pair of boots that will last ce a good while. These thou must putt on , and ... wear for my sake. Having said thus, he seemed ... to draw on his leggs a pair of boots, with care to make them fitt mooth and hand fom. Prefently the Abbot waking felt Such horrible pain in his leggs, that he was not able to walk or fland.

And fifteen years did he remain in this infir-6. By this Miracle the Sanctity of the Hely Bishop was approved: whereupon his Sacred body was translated to the Monastery of Ramfey on the fourth of the Ides of June : To whole honour the Abbot Ednothus built a Church : in which he placed his Tomb after such a manner, that half of it appeared within , and half without the wall . to the end that a fountain of water which flowed thence might be ready for the use of every one who came in devotion, whether the Church was shutt, or not. Which Water by the merits of the Holy Bishop had the vertue to cure many difea-7. One great Miracle wrought there shall

not be omitted , because the Relatour protests himself an eye-witnes of it / my felf faw , faith Malmiburienfis , what I shall now relate. A certain Monk languished a long time with a Dropfy. His skin was strangely swelled, and his breath so noysom that none could approach him and his drouth was fo excessive that he thought he could drink whole barrells. On a time by an admonition received in fleep he went to Saint Ivo's Monument : where after he had taken onely three draughts of the water, he cast up all the superfluous humours within him. The swelling of his belly presently fell, and his thighe lost their former withered leannes. In a word he was restored to perfett

8. As for the Abbot Ednothus though the infirmity and pain in his leggs continued till his death, yet for a fign that his fault was pardoned, Seaven days before he dyed the Holy Buhop Ivo appeared to him in great glory, and faid, The time is now at hand when we thou shalt perceive that the pains I have in- " flifted on thee will prove a remedy to procure ... thee eternal reft. Prepare thy felf therefore, ce for feaven days hence I will come and deliver co thee from the prison of thy body. And it fell out 100 accordingly.



IX CHAP

ap.Capgr.ib.

The Church-Hiltory of Brittany under the Saxon Heptarchy. XIII.Book. 295 K. CEO-294 LuLF. next place to his Metropalitan the Arch-buhop

nof Lynn, ordaining that the rest of the suffra
gen Binhap should take place according to for him and his kingdom. Moreover the came thither to recommend himself to his A D.601. Holy Pope forewarning him of the great A. D.600 prayers. And this being performed, he retired himself into an Island called Batha, where he changes and calamities, which our saviour nimicis into an islama concea paira, where he from many years governing a great Congregation of Monks, and at last happily concluded his life, being more then a hundred years old. His Church the priority of their Ordination. S. Gregory hath foretold shall happen before the X. CHAP. X. CHAP. further enjoyed the faid Buhop to allemble a end of the world, exhorts him not to be syned for the rectifying of abules, &cc. troubled or flaken if fuch things should 4. A third Letter the fame Holy Pope Wrote 1. 2. &c. The Gests of S. Paul de Leon. is from him to this day called Saint Paul de come to passe in his kingdom: but to make to Clotharise King of the Franks : wherein that good use which our Lord expects from having magnified him for his care in prous by giving us these signs of his coming, 1. HE same year likewise is mark'd We read in Capgrave how this S. Paul 4. We read in Capyant now this s. Paul on a time vifiting a fifter of his who devoutly ferved God in a Cell feated near the Sea on the British shore, at her request he obtained libeau. moting the Churches good, he recommended to his favour and charity these devout which is to expresse our solicitudes cheirly with the happy death of s. Paul, a kiniman of s. samplin Bishop of Dele. Conabout our foules, by preparing them with usvellers, affuring him of a great reward from God for his Charity. But withall he pious actions to meet our Lord chearfully. cerning whom we read in the Gallican Mar. In conclusion he signifies to him that he had tyrologe publish'd by Andrew Saussay that he of God by his prayers that the Sea thould takes notice that in that Kingdom Holy Orfent him some few small prefents t which Was one of the Companions of S. Sampfon. That his Fathers name was Perfius: and that he was a never fwell beyond the bounds marked be yet no doubt will not be under valewd by ders and offices were dispenced not according her by placing a row of stones. By which him fince they come from the benediction of means the lea was restrained the space of to the merits of perions , but gifts : Where-Scholler to S. Liturus , both in wir and innocence upon he feriously eniouns him to take or-der that the abominable vice of simony may excelling all his companions. Being very young he a mile from his usuall course; and continues 7. What these Gifts were which s. Gregory fo to this day. was prevented with many Graces of Gods holy be totally repress'd by a syned of Bisheps, fent to King Ethelbert , though not particu-Spirit : and thereupon fearing least he should be tempted with vain glory, at the age of fifteen he larly express'd in this letter, it will be no 5. He directed a feurth Letter to Brunichil-du Queen of the Franks, in which after great difficulty to guelle at; it we perule tome verir'd into a defart, where building for himfelf other Epistles of his to Princes and Bishops, in an Oratory and a Cell , he lead there an Angels-XI. CHAP. XI. CHA. humbie thanks given her for her favour and which we may find them expressly nominacall life. Thus growing every day more rich in " affiftance formerly afforded to s. Augustin, ted. Thus in a Legter to Recaredus King of merits, when he was arrived at mature age , he 1. 2. dec. S. Gregory fends new Missioners: spain , he thus writes , I have fent you a small and acknowledged by him and the Monks his was compelled to accept the dignity of Prestly Of-Key from the most Sacred Body of the Aposile 8. companions : He tells her that the fame of with Letters and presents to severall fice , which he adorned with the fliendour of his her Christian Charity caused generally ad-Peter , in which is enclosed part of the iron taken Santier. The fame whereof being fread abread from his chains , Which you may effeem as a benemiration in others, but not in him, who by be was fent for by King Margus, (probably the distion fent you from himfelf : that the fame won frequent experiments before had feen fame with Malgus Of Maglocunus ) whom to-I. THE Meffengers fent by S. Augustinto proofs of her piety. He fignifies likewise which bound hu neck to the juffing Martyrdom, gether with his people he more perfectly infru-ded in the Myfleries of Christian Faith, to which may loofe yours from all your Sins . I have likewife bowthe Faith of Chrift prospered in Brittasy, being confirmed by many Miracles : So committed to this bearer , to be presented to delay it feems was caufed by the difficulty of they had lately been converted. you, a Croffe in which is concluded part of the finding a sufficient number of able lobouthat the might promite her felf a great por-2. After jome time by the admonition of rers to cultivate our Lirds Vineyard in Britwood of our Lords own Croffe , and likewife fome tion in the reward of to heavenly a work as an Angel be retired into an Island on the Coaft easy. At length in the year of Grace fix hunthe Conversion of that Nation. And in conclubairs of S. John Bapesft , by whose intercession you of Leffer Britiany called Offa , where he brought dred and one Laurence and Peter return'd in fion he recommends the Monks accompamay receive comfort from our Lord whose Foremany Infidels to the heavenly Light of the Goffell. accompanied with twelve others to affift nying Laurentine a Preift and Mellitm an runner he was. In other Letters of his we find where likewise by divine vertue be flew a monhim fending Relicks of Sames to his freinds: I'. 1.9 Epis them in the founding of the Saxon Church in Abber to her benignity and affiitance. from Dragon. After which the Prince of that Thus he pleasur'd Maximianus Bishop of 27. our Island, the principal of whom were 6. These Letters were distributed by these Region called Vintrurus ( or Vithurus ) offred him Mellitus, Iuftus, Paulinus and Ruffinianus, all Arabia, who thought it worth fo long a a Buhoprick, which he with a resolute humility devout Manks in their way towards Brittany: of them Mouks and Brethren of the fame Invoyage to fend an Abbet Candidus as far as Where being arrived they presented from refused. Notwithstanding he was with a pieus Rome , to obtain fome fuch Reliks. flitut with s. Augustin. s. Gregory one Letter to Ethelbers ( or Aldifraud circumvented by him. For being fent upon certain presended affairs to Childebert King of 8. Another Letter also he directed to the 2. These devout Missioners were as the bert) Ling of Lent: Wherin congratulating with him for the great mercy extended to him by Almight; God in his convertion: He pious Queen Aldibergs, whose goodnes exformer, by S. Gregory recommended to Printhe Franks , he carred with him private letters press'd to s. Augustin, together with her di-ligence and zeale in furthering the Converces and Bishops reliding in the Citties through defiring the King to ratify his Election to the Biwhich they were to palle, or were not far shoprick. The King received him with great re-verence, but withall compelled him to accept the feriously exhorts him by the example of the fion of her Hurband and his Subsects, he much diftant from their way. One Letter exempli-Emperour Conflancin , to demolish Idels and Pagan templer, and zealoufly to promote the Giffel among his subjects, both by exhortacelebrates : for which he compares her to s. Buhoprick which he had refused, to which he was fied in feverall Copies he directed to Serense Bishop of Marseilles, to Mennas Bishop of Green. H. Theleuse, to Lupus Bishop of Chaillen on the Helena Mother of Conftantin the Emperour: and Canonically ordained by three Bishops. The See of tells her that the fame of her piety and the hu Buhoprick was by the Kings decree feeled at tions and examples of purity of life : affu-Same to Agilim Billiop of Mees, and to simbleffed effects of it was spread, not only as ring him that belides the glory he will therby Lean , to which he was wellcomed by all the people plicins Biffiop of Paris; all whom he entreafar as Rome , but Conflantinople aifo , where it gain above all his Ancestours , he will find with wonderfull ioy. And this sublime Office be was arriv'd to the Empereurs hearing. Conted to affift these Religious Monks with great fecurity of mind in the terrible examiadministred with admirable fantity and Paftofequently he exhorts her to perseverance in their charity, that they might not be hin-dred from a quick dispatch of their ioutnation before the Tribunal of God : for the rall prudence to his death. His facred body many labouring for the Conversion of her Submore zealous he stall be to blott out the years after was thence translated by his succesney, so beneficiall to the Church of Chrift. jects, whereby the would affuredly purchase fins of his Subjects by contributing to their four Mabbo to the Monastery of Fleury by occasion 3. Another letter was written by Saint eternall rewards. faith and Sanctification, the more easy acof the incursions of the Normans : where it was Gregory to Singrim Biffiop of Autun, in which count will he render of his own fins. After a long time held in great veneration. he highly extolls his kindnes exhibited latethis he feriously exhorts him willingly to 3. The Authour of his life in the Bibliothely to s. Augustin, defiring the like to their heare, devoutly ro practife and studiously to que of Fleury relates how he quitted his Bihis Fellow-Missioners And to testify his tender " keep in mind the good advices and coun-fells which shal be given him by his Bubop theprick three feverall times , but was forced affection to our Nation, which he shewd by | " to refume it upon the death of his Succesa gratefull resentment of benefits conferd Augustin , a man learned in Monastical Inftiours. But at last when hie ftrengeh was even by Siagrim on the Paffours of it , he in re- " russen, and replenish'd with the knowledge quite fent , he ordained one of his Brethren , quitall honoured this Bifhop with an Arof the Hely Scriptures: for if he hear his Bishop, God will not fayl to hear his Bishop praying named Cetomerin , Buhop in hu place , a certain chiepiscopall Pall, giving him withall the

XII. CHAP.

Noble Prince called Induael being prefent, who

under the Saxon Heptarchy. XIII. Book. 297 The Church-History of Brittany 206 Luiz. thefe he flould conform ? The Answer was, prudently take no notice off : and thereby A. D.601. A.D. 601. that he would not fo oblige him to the often corrects a fault by diffembling which should suspect that s. Gregory wrote thus A. D. 601 Roman practifes , but if any where elie he it is much averse from However for the fufrom any information given him of his va-A. D. 601 ture fuch unlawfull Mariages are most semett with any observance which he thought nity and pride, he adioyns these words, These would be more acceptable to God, he flould verely to be prohibited to all New Converts, things I new fay because my defire ithat the mind . of my Disciple should be abased by humility. But conform thereto. (So far was Saint Gregory & the Communion to be denved to all tranf-XII. CHAP. XII.CHA. withall let thu thy Humility not be deprived of its confidence. For I a funer have a most certain from deserving that imputation which Progressours, because they can no longer exreflants charge him with, that he was to cufe themselves by ignorance. 1. 2. 3. Saint Gregories Advice to Saint the Saxons an Apostle not of Christian Faith, 12. The indulgence which S. Gregory in the hope that by the Grace of our Omnipotent Crea-tour, and Redeemer Iefus Christ, thy fins are retolution of thefetwo last Quefions fliewed Augustin touching the Miracles we ought but Roman Rites. ) to the New Saxon-Converts , by permitting already forgives; and for that reason then art "
chosen by God to be an instrument by whom others " 8. The fourth Queftion was, What punishmaringe in the third and fourth degrees, ment was to be inflicted on fuch as stole 4 3 Gc. His Answer to all the Questions any thing belonging to the Church. The gave occasion of murmuring and complaialfo should arrain to the for givenes of their fins, propesed by him. ning to other Churches, particularly thole of Siedy. Whereupon Felix Buhep of Messans wrote to S. Gregory desiring to be satisfied Anfrer was , that punifhments were to be Neither shalt then hereafter have any caufe to 9-10. 11. Wishin what Degrees of Comfanmount for the guils of thine own fins, who are divaried according to the qualities of Offen-Ap. Greg. M. quinity Mariage is forbidden. ders : for fuch as stole out of mere necessity ligent to came soy in heaven for the conversion of 12 13 S. Gregory censured by Catholiks for upon what grounds he dealt so favourably were not to be so severely punished as many finners, &cc. with the Saxons , whereas both cuftom and the his Indulgence herein to the Englub His 4. This is the Substance of Saint Gregorie others. Some therefore were to be puuished Decrees of ancient Popes, the refolutions of Anwith ftripes : others with pecuniary mulds, Letter to S. Augustin : to which we will add defence of bimfelf. cient Fathers in the great Council of Nices and &c. But in all punishments Charity was the fumme of his Answers and resolutions 15. &c. Anthority given to S. Angustin cheifly to be regarded:not revenge or fury: other Synods forbad Mariage to the feaventh to feverall Questions which s. Augustin had Since the onely end ought to be the amend-ment of the offender that he may avoyd degree. This fatisfaction he demanded, not over British Bishops proposed to him, and which relating to the i7. 18 &c. London why no Metropolisan Sease of the English-Saxon Church, Saint Beda thought expedient to record at large in his by way of accusing or calumniating s. Gregery, as some Protestant Wreters have done, but hell-fire. Particularly in restitutions and proposing reverently his and his Fellow-Bi-shops difficulties, and desirous to be taught pecuniary Multis great care was to be had that the Church Should not encrease its History.
The first Question was, How Bishops TO S. Augustin himself S. Gregory fent besides a long Letter, in Answer to gains by the wickednes of offenders. by him , who , faith he, we know does undergoe Ibid. ought to converie with their clergy And 9. The fifth Queftion was , whether two the care of the Vnsverfall Church, and fecially how the oblations and Ecclefiastical Revenews | " severall Queftions proposed by him. In his Letter he first expresses the incomparable toy Brothers might marry ewe sifters far remoof Bishops ( who in regard of Contemplation are ought to be distributed ? To the first part he Anive. ved in kinred from them? The Anfiver was called the Eres of Gods Church ) as the Prelats of reterrs him to the instructions given by sains " which the News of his happy iourney and the bleffed Effects of his Employment had caufed, not only in himself, but all Reme the Holy See, first the Apostles, and afterward affirmative, fince nothing in scripture for-Paul to Timethy. To the Second, he acquaints |" him that according to the custom of the " their Successionre always have done. 13. Hereto S. Gregory answered, That by the Ibid. 10. The Sixth Question was, To what degree Roman Church , and the injunctions thence !" likewife. Next taking notice of the Miracles given to all Bishop, the Revenews of the a Church were divided into four equall parts, of a of confanguinity may Christians contract maindulgence granted to the Saxons he had no which in confirmation of the Faith God had intention to innovate or establish a gencriage. The Anfwer was, that though the Civil wrought by him , he uses this Expression. rall Law, but only for a time to quality the Les permitted coulen germans to marry, which the Bishops was to receive one , for " Notwithflanding in that celeftiall Gift , there w yet the Ecclefiafical Law forbad it, and experigour of it, least that Nation as yet imperiect maintaining his family, and keeping ho- " Some thing which together with great soy ought and incapable of folid food, should relintience thewed that the offipring of such spitality : A second was to be distributed to cause likewise great feare. For I know Alquish the Christian Profesion which they had among the rest of the Clergy: The poore were to have a shird: And the fourth was to mariages doe not profper. Therefore fuch as mighty God by thy charity hath thewn great Milately undertaken. But as for all other Churare removed in the third or fourth generatio racles among a Narson chefen by him. So that is ches, his intention was that the former Laws be expended on the Church and other Eccleor degree, may lawfully marry. But to marry is necessary that considering so great a Gist of heaven whilst show retoycest at it show shouldst forbidding Mariage between kinred to the fiastical buildings. Norwithstanding he advised S. Augustin who had been brought " ones flepmother is abominable, for that is to Seaventh generation, should remain unaltereveale the turpitude of ones father. The feare, and whilf then fearest then shouldst relike is to be fayd of marrying the Relier of one's brother, because by the former marable. Thu favs he which we write in answer to up in Monaffical Observances, whilst the Enjoyce. The argument of thy toy must be to fee the English Nation by thy Outward Miracles drawn thee and the other Buhops in Sicily, who as thou (47st, have by thee confulted us , we command to riage the wife was made as one fiesh with the conversation of the Primitive Church at |4 to a participation of inward Grace : And of thy be abserved generally by all (Christians.) And the Brother. For the condemning of fuch a lerofalem, in which all things were com-Feare, leaft among the Venders Wrought by thee, thy mind naturally infirm, should be lifted up to mariage & John Bapt of fuffred Martyrdom for mon, neither did any one call that which he | " this Decree, renewed by S. Gregory, the Catholick Church observed diligently, till Pope Inthough he was not commanded to deny possessed, his own. e prefumption of its own worth, and by this means nocent the shird in the Council of Lateran 6. The second Question was , Whether Chriff , yet fince Chrift is Truth , and he dyed while it is raifed up by a view of things without, Clarks who had not the Gift of Continence ... for maintaining Truth , he may be fayd to have been Christ Martyr. upon just and necessary causes, contracted it should within fall by vain glary, &c.

2. To represse therefore all motions of this amplitude of Degrees to the fourth, as is might marry? And in that case, whether VII. 201. " II. The Seaventh Queftion (though not extant now observed. But quitting this diversion, they ought not to return to a Secular State? prefumption and felf-efteem in him he re-The answer was, that such Clarks as were not let us return to the rest of the Queftions proin Beda was Whether all fuch as were marpresents the Example of Moyfer, who after posed by ... Angustin to s. Gregory.

14. The eighth Question was, Whether, in case Bubops, by reason of their great "Ansow." advanced to Sacred Orders, might take wives: " ried unlawfully within the degrees prohito many stupendious Miracles wrought by and for that were not to be denyed their bited, were to be feparated? And whether him , after fuch inestimable favours receithey were to be denyed the Holy Communion? supends. But withall they were fill to be ved from God, yet for one act of diftruft distance from one another, could not meet The Answer was. That fuch were to be adsubject to the Ecclesiasticall Rule, to be ailitogether , a Bishop might not be ordaind committed thirty eight years before, he was monished to abstain fro the use of mariage; duous in reciting Pfalms, and to be examples " by him in their absence ? Hereto Saint Greforbidden to enter into the land of Promife. of vertuous living to the Latty. Hereto he " and to be informed how greivous a fin it He adds withall, that Miracles are no fign gories Answer was , That in the English was: Yet fince they incurred this fault in the advised that whatsoever remained of the Church , where himfelf was then the onely of Divine Election fince our Savienr faves that Church revenews unipent, was to be employed days of their ignorance before they were in the last day Many shall fay, Lord, in thy Name Bishop , Ordinations must needs be celebrabaptifed , the Hely Communion was not to be in pious works and Charity. we have propheryed caff out Devills , and done tad by him alone, unlesse some Buhops 7. The third Question was, Since the Re- III. 14 refused them. For such is the Churches chaout of France would vouchsafe to come. many Miracles : But I will fay to them , I know tity that some faults it corrects favourably. man and Gallican Churches , though agreeing not who you are : Depart from mee all ye workers others it tolerars meekly, and some it does | But for the future Saint Gregory enjoyned in one Faith, yet had diverse rites and cuftomes in celebrating Maffe, &cc. to which of ... 3. Norwithstanding least saint Augustin III. Part.

The Church-History of Brittany K. Cto. 298 K. Czolick see. He advised him likewise to fend a A. D. 601 Saint Augustin to ordain Bahops at a rea-Bishen to Tork and in case that Citty and Profonable diftance , that the Canens of the vince should be converted, his will was that " Apostles and Councils might be duly obswelve Bishops likewife fhouldbe there or ferved, which in all ordinations doe require dained, over whom the Bishop of Tork was " the presence of at least three Bishops .By to be Metropolitan, to whom likewise he pro which resolution it seems s. Gregory was inmifed to fend a Pall. And as for the two Proformed of the perverienes of the British Bivinces of London & York, neither of the Archshops, who were unwilling to afford any Bishops should have jurisdiction over the affiftance in the establishing of Saxon Churother : and that they should take place according to their Antiquity of Ordination. 15. His ninch Question was , How he was Only S. Augofin as long as he lived, should IX. 2"eff , to treat with the French and British Bishops? have authority to exercise swiftistion Whereto Saint Gregory answers, that he gave through both the Previnces, and over all the " him no authority to judge the Bishops of Briefish Bishops likewise. France, whole Metropolitan the Arch-bishop 18 Here it is worth our observation that of Arles onely was , in token whereof he in all this Epifle the See of Canterbury is not had from precedent Popes received the Pall. named as an Archiepiscopall See : Whereas that of London is expressly decreed to be In case therefore that he should goe into France , he might affift the faid Arch-bishop one: And yet if we confult all our Ecclefiain reforming the Clergy, or if he were neglicall Hifteries after thefe times we fhill not gent , he might incite him thereto : but not find that ever the Bethop of London enjoyed affume any iurisdiction over any Bishop chere. But asfor the Brittish Bishops , saith S. that Priviledge and authority, but was always Subject to the Arch-bishop of Canterbury, Gregory , we committ them all to the Fraterninotwithstanding that during the ages be-fore whilst the British Churches sourished, ty, to teach the ignorant, by perswasion to strengs) then the infirm , and by authority to correct the London as the Prime Citry of the Island , had perverfe. (If the Pall, which is the fign of Mebeen the sear of the Prime Arch-bishop. tropolitical Inviduation, had remained among 19. We muft therefore conclude, that the Brittish Bishops, as it did at Arles in the orders prescribed in this Letter never France , S. Gregory doubtlesse would as well took effect : but that upon a following; rehave pronounced them free from s. Ang. quelt from Saine Augustin , the Motrepoli-Iurisdiction.) There were besides these nine. ticell authority was transferred from Lintwo Questions more with their Answers, den to Canterbury. The Motives of which which for their length, and the Readers eafe request probably were , because though I omitt : the curious may read them in Saint London was the most Noble City for mer-Gregory , S. Beda or Sir H. Spelman, &cc. chandise of the whole Island , yet then Can-16. To these Queftions we find in the late terbury was the Reyal Cuty , and place of te- de Parts Edition of Paris adjoyned in the last place a fidence of Ethelbers the Christian King , and Lift sot. Requeff, That S. Gregory would please to fend withall the most potent. Now that this him of the Relicks of s. sixtus Martyr. The Translation was actually made by S. Gregory Merive of which request, it feems, was bewe read testified by the Letters of Pape Benscause he had been informed that someface the fifth to Juftus Arch bishop of Canter where in Kent a Body of a pretended Martyr bury , writing thus , I perceive by your Letters of that name had been held in veneration. that our Predecessour of Blessed memory Gregory This Petition S. Gregory granted: but withall appointed to Augustin and his Successours for enjoyned him to repose the true Relicks of the future the Metropolitan and primitive See S. Sixtes which he fent him in some place ain the Citty of Canterbury , where the Head of part : And in case no Miracles appeared to themhole Nation fince the times of Pagansfm have been wrought at the Body of the pretended Martyr, nor any fufficient Tradition 20. The same is confirmed by the uniconcerning the story of his passion , he reverfall practife of all fucceeding times. quired him to damme up the place where Whereby it is evident that the entire exerit lay, and forbid the people to venerate an cife of Ecclesiaficall authority in ordring, uncertain Relick, changing and translating of Bishopricks, and 17. Another Epifle s. Augustin likewise Arch-bishopricke was by all our Anceffours received from S. Gregory at the fame time, in acknowledged to belong to the see Apswhich he signifies to him that he had sent felick. Yea B. Parker, a Successour of s. Auhim a Pall, the use whereof he allows him guffin in the See of Canterbury as to the Rems only during the folemn celebratio of Masse, and with this condition, that he ordain belonging to it, and his kind of jurisdiction alio, though an Apoffat from his Faith, challenges this Iurifaition upon no other twelve suffragan Bishops in convenient pla-ces, which were to be subject to his Iurifgrounds , but because saint Augustin tediffion. He tells him withall that the Bishop ceived it from saint Gregory to the prejuof the Citty of London should ever after be

confecrated by a syned of that Province, and

receive the Pall of honour from the Apofts.

dice of London : and yet both he and his suc-

cessers in contradiction to their own claim

A. D 601. Bel. 1 c 29: all splendour and ornaments, who have despoyld Faith it self of all good works. XIII. Ca AD.60L

under the Saxon Heptarchy. XIII. Book. 209

and practife, will deny that Saine Gregory or his Successions enjoyd any lawfull Iurifaction OVER Brittany.

11. With these letters and by the same Meffingers , faith S. Beds , the zealous and charitable Fope Saint Gregory sent likewise all manner of things necessary for the solemn worship of God and ministery of the Church. He surnished them with Sucred Vessels, cleather for Alfars , Ornamenes for Churches , Veftments proper for Buhops , Preifts and other Ecclefiafticks , Relicks of the Holy Apolles and Martyre, and likewife very many Books. And for this his liberality he is by Calvinifis branded with the note of Superfition. But it is no wonder that fuch men would despoyle Gods Church of

XIII. CHAP.

1. 2. dec. S. Gregories New Orders touching demalishing Pagan Temples and

. A Priviledge to the Monaftery of Gla-Rophury.

the Messery had dispatched away these Messers, new cares began to disquiet his mind. In his Letter to King Ethelbere he had advised him to demolish

the Temples dedicated to Idels, that no marks of former superfferson might remain. But upon aftet-thoughts he confidered that those Temples being purified, might be usefull for the worship of the true God. Theretore apprehending the Kings zeale and hafty obedience, he haftned away other Letters , which laith 5 Beda deferve to be recorded, as a Memoment of his affection and continuall folicitudes for the good of our Nation. They were directed to Melliem Abbot, in the te-

nour following: 2. After the departure of thee and thy company, we were in great sustension of mind, not having beard any tidings of the prosperousnes of your courses. When therefore it shall please God to bring you fafe to our most reverend Brother 3 Augustin, acquaint him how having diligent-ly considered the affaires of England , I have non sudged boff, that the Temples confecrated to Idels in that Nation should not be demolished, but only the Idole themselves. Let therefore Holy Water be made and frinkled through the faid Temples, and then Alters may be built, and Sacred Reliche be placed in them : which being done they will be softfull for the fervice of God: And besides, the Baxons having cleansed their hearts from Errour by the knowledg and worship of the true God, will more willingly and familiarrefort to the accustomed places, which they fee

3. And whereas they were wont to kill many A. D. 601 Oxen in their Sacrifices to Devills , they may be uxes in their Sacrifice to Devilit, into may be personaded to make shis change in that solemnity, that on the anniversary day of the Dedication of their Churcher, or Feasts of such Martyrs whose Relicks they have they may raise Tents or Boothes about the faid Churches , and celebrate the folemnity with merry feafting. At which time they muft not immolate their beafts to the Devill, formerly : but kill them for meat to be eaten to the praise of God the giver of them. By this means whilf we permit them a continuance of their former externall jollsties , their minds will more easily be brought to entertaine spirituall joys. For it will be impossible at once to withdraw such rude untrastable minds from all their former customs : they will not be brought to perfection by sudden leaps, but leasurely by fleps and degrees. Thus did our Lord indeed make himfelf known to the people of Ifracl in Egyps: But withall permitting them to continue their cuftom of Sacrifices , he taught them to offer them to his Honour , which before they did to Devills. Thus their hearts being wholly changed, they relinquished some thing and retaind likewise some thing of their former practife : So that though the beaft were the same which they were wont to offer, yet fince they offred them now to God, and not to Idols, the Sacrifices were not the same. These things I defire thee to tell our fore named Brother that he may confider, being there prefent, how beft to be have himfelf. 4. The discreet Reader may here observe how just a Tatle this Hely Pope S. Gregory had

to the Name of Apoftle of the English Nation: fince amidst the distractions and tumults of bufineffes which necessarily atteded the care of all Christian Churches , vet in one year he could write so many letters, give so many admonitions, conferr to many Indules and Greces, and all this with fo much affection zeale, labour and solicitude; that he may feem to have had no other thing in his thoughts but how to adorn this New Englub Church, and make her fitt to become a beloved Sponje of our Savieur.

5. To this year likewise belongs what we read in William of Malmibury out of the Ansignities of Glaffonbury, touching a Royall Priviledge then granted to that Monaftery: In the year of our Lords Incarnation fix hundred and one, that in five years after the coming of S. Au-gustin, the King of Dominnia granted the land called ineswittin to the ancient Church situated there: the land containing five families (quing; callata.) This he did at the Petition of Worgre? Abbot of the same place. The Grant was subje bed by Manuorn Bishop and the fast Abbot Forgre 7. Now the Name of the King (faith the Authour) does not appear, being worn out of the Writing by age. But that he was a Brittain can not be doubted, fince he calls the place Inefwittin, for that is the British name. We may likewife consider of how great Antiquity the faid

III. Part.

Pp ij

Church was which is there and then called an

ancient Church The Abbots of the Same Church

under the Saxon Heptarchy. XIII. Book. 301 (LULE. The Church-History of Brittany K. Cto. Luis. A. D.604 this Eadmer, who at the request of that King Lukf. then abrogated it, in the opinion of selden was appointed Buhop of 5. Andrews in Scotwere doubiles Brittains too, as appears by their A.D. 60; land by Radulphus Arch bishop of Canterbury, & publish'd a Law that not any coyn should paffe parbarom Names , Ladammid , and Bregorer. but fuch as was flamped with the Kings Image. Id. ii. whom the King would have to receive Con-XVI. CH. XVI. CHAP. The times when they succeeded one another are Notwithstanding it was not quite abrogafectation from the Arch-buhop of Tork; but unknown: But their Names and Dignities are to ted, for among the same Kings Laws this is he refused, informing him , that the authority be plainly feen in a Picture on one fide of the 1. 2. for The death of S. Gregory the Great: of the See of Canterbury did of old extend over one , Let there be feaven Minters or Corners at Alsar in the Great Church. all Brittany, and therefore that he would require his admirable Sanctity, Oc. Canterbury : Of which four shall belong to the King , two to the Arch-bishop , and one to the Confectation from the faid Arch-buhop But the HE year of Grace fix hundred and four is memorable to the whole King not being fatisfied, Eadmer chose ra-Abbet. So that this prerogative remained many ages entire to the Arch-bishops , ther to relinquish his new Buhoprick, then XIV. CHAP. prejudice the Prerogative of the Prime See of though the measure and valew of the mo-Church, but especially to Brittany for the XIV. CB. death of S. Gregory the Supreme Paffer, and ney coynd was restrain'd by King Athelstan. who commanded the same com for price and quantity to have passage through his dominions: the glorious Apostle of our Nation, as like-1. 2 Gc. K. Ethelberts Munificence to the wife for the Generall Synod of Brittany conand that none out of Ciarres should be permitted to flamp it. Neither can it appear from any voked by s. Augustin, in which there was a 4.5. Priviledge of Coyning given to S. Auconvention not only of Sexen and Brittish XV. CHAP. XV.CHA. guftin and bis Succeffours. Buhens, but likewife of feverall from among authentick Record , but that this Priviledge o Gc. The Arch-bubop of Canterburie's continued till the time of the Norman Conthe Pist and Scotts. 2 The King of the Northumbers over-Intifliction over all Brittany, Ireland, oc. 2. As touching S. Gregory we read thus in 5. To the fame see of Canterbury alfo . by S. Beda : The bleffed Pope Gregory after he had comes the King of the Scous. vertue of s. Gregories Rescript, did belong an most gloriously governed the Roman and Aposto-I. WE will now take a view of the ef-fects which these Letters and admo-THE year following, which was the fix hundred and third of our Lords Inlick Church thirteen years , fix months and ten Vniverfall Inrifdistion over the whole Illand days, departed this life, and was translated to Forthough in a syned thortly following th. nitions produced in the persons to whom British Bishops made their opposition and carnation , Ethelfrid King of the Northumbers an eternal Throne in the Kingdom of Heaven. they were directed, King Ethelbert and Saint overcame Edan King of the Scotts. This Ethel-Whose memory we are obliged to celebrate in our contradiction to this Priviledge, for which Augustin. King Ethelbert therefore cafts History, a being truly the Apostle of our Na-tion, which by his industry was converted from fild, faith Beda, was a moft potent King, and reason s. Augustin forbore to presse it. Yet the same was afterward admitted, not only down all Idels , and commands the Temples wonderfully chirfty after glory. He had wasted accustomed to profane and impious sacrifithe power of Satan to the Faith of Christ. For the Brittains more then any of the Saxon Princes, by all the Churches of the Saxons , but of Brit ces, to be changed into places of pure Worbeing elevated to the Pontificat over the whole world, and made a Prelat of Churches already and had made many of their Provinces tributary. tany in the largest sence, yea of the Brittathip and Piety. And s. Augustin affisted by nies in the plurall number (Britanniarum) Thereupon Edan King of the Scott inhabiting Brittany being most d by the great progresse of hu fresh labourers, purges those profane Tem-ples, and instead of Idals erecks the Sacred embracing the true Faith , he made our Nation , comprehending in the language of ancient sill his days enflaved to Idols, a Church of Chrift Villeries , came against him with a mighty and Croffe , the Hieroglyphick of our Faith. Georg. 1. 2. ) both old Scotland, which is frefo that to him we may apply that of the Apoftle: well appointed army , but was overcome and forced 2 More particularly King Ethelbert , to to fly back with few attendants : For in a place called Deglaften; or The Stone Degla, celebrated For the feale of hu Apostleship are we in our land, and Albany which is Modern Scotland. whom s. Gregory had proposed Conflantin for a pattern, with a munificence like Conflan-For on the See of Canterbury did both those 3. His Memory is celebrated through the Nations depend in Ecclefiafficall matters.
6. Thus Queen Masildis call'd S. Anfelm by that battell , his whole army in a manner was tins , gave his Palece and whole Royal City of whole Chuch of God both Eastern and Western destroyed. Ter in the same combat Theobald Bri-Canterbury to S. Augustin, faith Camden, and built for himself a Palace at Reculver (Regulquit. Brit. f. the Arch-bishop of the prime See, and Primar Agint.
of the Northern Illands call'd Orcades. And beon the twelfth of March: On which day we ther of Ethelfrid with that part of the army lead thus read in the Roman Martyrologe, At Rome, by him , was flain. And from that time till the bium.) Which place , Saith Parker was fituated the commemoration of S. Gregory Pope, and emi fore s. Anselms time the custom was for dayer of S. Beda himfelf never durft any King of near the sea : There likewife he founded a Monent Dollour of the Church, who for many illuthe Scotts enter Brittany against the English Nathe Irish Bishops to receive Confectation from the Arch-bishops of Canterbury, as evidently nafter, the last Abbot whereof was called Fenred. Briom alls, and converting the English Nation to Nothing now remains of this place , by the Faith of Christ bath the Title of Great , and appears from S. Lanfrance letter to Guihnic 2. The faid King Aidan , as Forden the scottish Chronicler teltifies , after that discomreason the sea breaking in has cover'd it. s called the Apostle of the Engluh. King of Ireland, extant in Baronius; as like-Onely the tops of towers & other ruins of 4. The many glorious Gests of this Hely wife from the letter , of Murchertae another fiture did fo afflitt himfelf with greif that two the Monaflery are marks to Seamen that they Pope not pertaining to our present subject, I willingly omitt, because either generally trish King and Defnald a Bishop to S. Anfelm years after he dyed at Kentyre. After whose may avoyd the dangerous flats there. Arch-bishop of Canterbury , in which they re- Leimanii quest him to institute a Bishop at Vaterford by Norman death Kenner Ket fon of Conal feyfed on the Crown, 3. Together with the Reyal Citty King Ethelwell known , or eafily to be found in Ecclebut within leffe then a years face dying , Eugebert conferred likewise on s. Augustin and vertue of the power of Primacy ever them which nine Buydwel Son of Aiden fucceeded in the fiatticall Historians : and I will content my his Successours many Regall Priviledges (Iura felt with adjoyning here a double Charafter Lingdom. Thich King Eugeniue, faith he, infe-fied the Regions of the Saxons, and sometimes of was invested in him , and of the authority of Le-Regalia: ) Among which one was a right of given of him by two learned and Hely Bishons gat of the Apostolick See which he exercised. This is testified by Eadmerus the Mank an of Spain, S. Ifider of Sevill and S. Ildefonfus of the Pills with fursom irruprions. But in this Tolede. The former of which thus writes of 1 fid. H fp.d. this effect selden thus Writes : The anciene clause he manifestly contradicts s. Beda foreeye-witnes of that transaction. him , Pope Gregery Prelat of the Roman and wiris 14uftr. Right of the Arch-bubops of Canterbury is fi-7. Next as touching scotland in the mocited, who likewife elsewhere expressly afenified by an Old Coyn , one fide whereof is figned Apostolick See was a Man full of compunction dern acception, though anciently it was firms, That the scotts inhabiting Brittany conwith the name Plegmund Arch-bishop, and the and fear of our Lord, eminens in humility, and Subject to the Arch-bishop of York by a De tented themselves with their own confines and other with the name of Elemand the Conner. The Prototype is preserved in the Treasure of the faendued with fo great light of Divine knowledge cree of Pope Eleutherim fent by Fugarim and attempted nothing either openly or privily against by the grace of Gods Spirit, that none was ever Damianm : Yet now S. Gregory derogated the English Nation But from the Scotts we will mily of Cotton : where I my felf fam a peice of equal to him either in the times he lived in. from that Decree, and either having regard palle to the Bretains, and their contentions filver having imprinted on it the name Gimage or any before him. In the next place s. Ildefon so gives this parallel description of the Pope, He shone is bright, faith he, with the to S. Augustins fanctity, or the eminent Emwith the now Christian - Saxons about the of Celneth Arch buhop. And it feems the pire of Eshelbers , who was in some fort Church and Ecclefiafticall Rites. right of coyning money, generally effected a Regal Priviledge, did belong to the Arch-bishop Monarch of the whole Island , he publish'd a perfection of all vertues and merits, that exclu-New Decree that all Churches of the Brittanies a Lord of that Citty in those times. ding all comparisons of any other illustrious pershould be subject to the See of Canterbury. And 4. This Right remained to that See till fons, Antiquity never showed the world any one this is manifest in the Controversy between IL & L the times of King Ethelftan, about the year Alexander King of the scotts and the fore- f.ip. of Grace nine hundred twenty four: who

K C10-The Church-Hiltory of Brittany K. Cao. LULF. 302 A D.604 abroad , for under a roof the Brittains apprehen-A. D. 604 abrad, for under a roy the Brittens apprehen-ded danger by misch-creft or falination, a bath been formerly mensiond one of Beda at the meeting of King Ethelbert with this fame 3. Augustia. Norwithtlanding though by 3. Beda rela-tion such was the Superflision of the Instal like to him. He excelled S. Ansony in Santity, 5. Cyprian in elequence , S. Augustin in mife-A.D. 604 5. I ought to have bespoken the Prese-fient readers parience, and now demand his pardon for representing this our Apostle, rejected and disgraced by several of them, Saxons . no ground appears why it should be imputed to the Christian Brittains , much leffe in the features and colours drawn by two to S. Augustin and his companions who such eminent Buhops, who liv'd either in,or near the fame age with him , and whose were Remans. 4. It is therfore more likely that this iudgment, approv'd by the whole Christian world till this last age, in reason deserves syned was celebrated within-dores in a place or village which had its appellation from rather to be relyed upon, then that of a few speffats who lived almost a thousand years an oake, and from this meeting obtaind the addition of s. Augustins name. And herein it after him. But I leave it to their conftiences resembled an ancientsyned assembled by Thee to determine , whether this holy Pope dephilm against s. John Chry foftom in the Suburb ferv'd, in England especially, that such severe Laws should be enacted, and such cruelties of the City of Chalcedon, which was calld (Md quercum) The Syned as the oak, from Ort. and a firm , unshaken adherence to the Deexecuted against him, as have been against those who preach Christ as he did, by the fome notable out which had flood near the correct the Ancient Fathers, and Institute of the Palace where the Bishops fate.
5. But where to find this village is yet un-Hely Reman Church. confession of Protestant Friters themselves: And they must of necessity answer, Yes: certain. Camden with all his diligence and and they must of necessary allowers, cost for certainly if his successors and disciples deferve these rigorous sewers, he who seduced them, deserved to be tormented perspicacity leaves it in the dark. For in his perambulation of the Province of the Fuci mentiond by S. Beds , he gives onely this account of it : About this territory there is a tenda with Scorpsons. place, but the position of it u uncertain, calld Au- Wigne, gustins ake, or Oak : at which Augustin the Apostle of England and the British Bubops XVII. CHAP. XVII.C. mett: and after many bott diffuers about celebramets: and agree many note alignees about celebra-ting Easter, preaching the word of God to the Saxons and celebrating Baptism after the Roman rite, they parted from one abother with disagreeing 1. 2. &c. A great Synod of Saxons, Brittains Oc. affembled by S. Augustin. 5.6. Gc. The place is uncertain-7. 8. The Names of the Bub-ps-6 Norwithstanding if leave may be allowd there were feaven Bishops in Brittany , wheras to conjecture, why may we not suppose that at this day there are only four , may be , because a place in the outward limits of Worcester-shire calld Aufric, contractedly from Auin those dayes there were more Cathedrall I. Saint Beds after recounting the death of this sur Applle S. Gregory, proceeds to relate the actions of S. Augustin the Churches in Vales, then now; and perhaps finfrie, may not have that appellation from Vales it felf was further extended then at this S. Auguftin and this Synod ? There is anofame year, in these words , In the mean time ther village likewise in the confines of Augustin by the afistance of King Ethelbert con-Varwickshire calld Hauftake , which has fome voked to a syned the Buhops, or Dollaws of the greatest and next Prevince of the Brittains, who resemblance to the name in S. Beds. And XVIII. C. each of these lay commodiously enough for mett together in a place to thu day in the Engluh the meeting of the Brittains. For Speeds tengue calld Augustini-ac or Oake, feated in the confines of the Viccis (or inhabitants of Worcester shire) and the Vest-Saxons. opinon that this Syned was held in Hampshire, The Gelts of that Synod. wants probability both because that difagrees from the limits of the place described by S. Beda, and that province was not at all 2. Now this syned having been a matter of great importance, we will endeavour to bition : difrov d. opportune for the Brittains. frame with fome diligence a Narration conopportune for the parties.

7. Next touching the perfons meeting in this 3 yand, our Ectlefisheed Frierer Speak very inditinetly: Sie H. Spelmen affirms that wee may truly call this 3 yand (Panhvitannium) an Faiverfall Synad of the whole I fle of Brittany. cerning it, that is, touching the place where it was celebrated, the persons assembled in it, and the speciall matters debated amongst 3. The place though named with fome Cir-cumstances by S. Beds, yet after such a vicissifince eherin were affembled not only the Saxon under Augustin and hu Roman companions, but a multitude of Bristains likewife; there were tude and chage both of men and language is not at this day obvious or easy to be found. It is doubtfull whether Augustins-Oke in s. Peds fignifies simply a Tree only, or a village among such trees; that is, Whether the moreover some Scotts and Pilts quarelling about Easter. The names of those who meet at the suff Session are unknown. David Powel writes thus, 4. D. 604. To this Synod were calld feaven Bishops of the syned was held abroad in the open aire, or To this Synod were called jeaven Disnops of the Amel. of Brittains. For in those dayes that number of in tanh in some house. The former seems more proprincipall Churches , after the Afiatick manner , acil. bable to sir H. spelman, for,faith he,It was an

concil. f. 107 ancient custome inBrittany to hold their affemblies

under the Saxon Heptarchy. XIII. Book. 303

Menevia, or Saine Davids.' Thus he from the Apoffat Bale: but moft unskillfully. 8. For neither canitbe fhewd . that in Affa every Metropolitan had under him the determinat number of leaven Suffragans. On the contrary it appears from the Synad of

Ephefus that the Metropolitan of Lamphilia, 4 Province of Mia, by ancient custom had under tim only sur Bubys; which existen was ratifed by that Synod. Neither is there any show of probability that the Brittains in their Ordinations and Rites followd the Affatick customs. On the contrary we have demonstrated before, that Saine David , Saine Kentigern and other Holy Bishops in Brittany receiv'd their exemplar and Rule from the See Apafielick: And particularly S. Kentigern at his death gave and left to his Disciples forcible precepts concerning the observation of the duties of holy Religion,

9. Therfore it we confult Saint Beda , and Benry of Huntingdom who writes conformably to him, we shall find that in this Synod there were two Sessions : and that to the first there came with Sains Augustin onely Mellitm and Institut, who were then probably defigned, but not yet confectated Buhops: And of the Brittains neither is the number of them defind, nor the name of one of them recorded. At the Second Session indeed Giraldus Cambrenfus acknowledges the presence of seaven Bristish Bishops , but seeks Gall Im. not out of Afia a reason of that Number: for he writes thus . The reason why at that time

XVIII. CHAP.

2. 3. &c. Calumnies of Protestant Writers against S. Augustin for pride and Am

6. 7. de. Sains Beda's true Narration of the Gests of the Synod : And Saint Augustins doctrine confirmed by a

to. 11. Wherein consisted the Errour of the Brittains about the Paschall Solem-

ENough hath been fayd concerning circumstantiall matters of place and persons, regarding this Syned : in neither of which we can find any full fatisfaction.

That which most imports us to know, is the busines it self for which the smed was affembled: Which, if we confult our ancient Historians , will appear manifettly enough. Wheras fome Modern Friters fince the Change of Religion, incited by passion, doe from their own invention , and without any testimony of Antiquety tell us of ambitious deligns of s. Augustin to establiff his Tyranny over both the Saxons and Brittains, and to introduce Roman ceremonies and juperstitions unknown to the Brittains, and prudently rejected by

2. Thus writes David Powel Augustin, faith Povydlin 48 he , celebrated a Synod with this defign to fubnot, ad itim. due to himfelf the Clergy of all Brittany, and render them obsequious to the Roman Church Thus likewife the Centuriators of Magde-Magdeb. burg : Augustin a Roman, a Benedictin Monk was Centur. 6. f. in the year 582. fent by Pope Gregory into Engoand to gain it to the Roman Buhop, and to sub-due it to his gainfull and Superstitions Invisidition , &c. And again , The fame Augustin Bubop of the Angli mett in a synod with the

Bishops of the Brittains and Scotts, and required

of them to submitt themselves to him, and to undergoe the common labour of preaching the Goffell to the Saxons. They adde further , He in 16. f. 448. a Synod obtruded on the Brittish Churches the Roman Rites and cultoms . to wit . Altars. Velt-

menes , Images , Maffes , Chalices, Croffes, Candlefticks , Incense , Banners , Sacred Veffels, Holy Water , Books of Roman Ceremonies , Oblations , Processions , Pomps , Tithes and such like things hitherto unknown to the Brittains , who were consent with the Affatick and Greek Ceremonies. He requir'd moreover that they should celebrate Easter at the same time with him, administer Baptism with the Roman Rites, preach the Gospel to the Saxons together with him, and acknowledge him for their Arch-buhop. As if these Ceremonies and solemnities in Administring the Sacraments; were unknown

this time, who was an Afiatick Preift and Grecian Bishop, testifies of the ancestours of these Bristains , that they had experience of the chrifeft hemil power of the Goffel : For Churches were founded among them , and Altars erelled , &cc. And hundreds of Examples have already been related in this Hiftery of the like.

either to the Grecian or Brittish Churches;

When as S. Chryfostom severall ages before

3. Such impudent calumnies may be expected from Friters, who had no other deligns in their labours. But they are not not pardonable in Sir H. spelman, a man versed in antiquity, and who ordinarily is ingenuous in his Friting: yet he likewile imputes to S. Asaghin a delign of lubduing the British Churches. For the fift thing demanded by Anguilin in this Syrod (laith he) concilefice. 1846 Obedience to the Roman Church. And to that purpose he annexes to the fayd syned a Friting translated out of Felsh, and com-piled by an unknown Authour in an

Menevid

K. CEO. Lulf.

increpations of Augustin and his companisms, A.D. 604 but would needs preferre their own Traditions before the confint of all Christian Churches in

the world : The Holy Father Augustin brought the tediem and laborious Dispute to this conclufien , faying , Let us befeech our Lord who makes brethren of one mind in the house of his Father, that he would vouchfafe by celefiell figns to make known unto se, which of thefe Traditions is to be followd, and which is the

transtions n to pot patern, and which n the right path leading to his Kingdom. Let some fick person be here produced among us, and he by whase Prayers he shall be cured. Let that mans faith and praftife be beleived acceptable to God , and to be followed by men. 8. This proposition being at last with much adoc and greas unwillingnes accepted by the

adverse party, a certain English man who was

blind was brought before them : and was first

offred to the Brittish Bishops , but by their en-

deavours and miniflery found no cure or help.

At length Augustin , compelled hereto by infi

necessity , kneeld down , and address d his

Prayer to God the Father of our Lord lefus

Chrift that be would vouchsafe to reflore fight

to that blind man , and by a corporall illumi-

nation of one to kindle the Light of finitual

Grace in the hearts of many beleivers. Ha-

ving faid this , immediatly the blind mante-

ceived fight, and Augustin was proclam'd by

all a true Preacher of celestial Light. Then as

last the Britains confest & that they now per-ceived that the way of infice sught by Au-

4. This New found schedule , though by him earneftly endeavourd to be instifled, has been by many Catholick Friters Sufficiently disprov'd : and there needs no more to make it appear a Forgery, then that passage wherin the Bishop of Caer-leen is fayd to have the principall care of the Felsh Provinces : Since by all Histories it is evident that very many years before this the Metropolitical Inrifdiction had been transferd from that Church to Menevis : And moreover neither at the time when this syned was held, nor many years before was there any Bishop at all at Caer-leon. 5. But all these discourses either about

unknown age, as himself contesses, but |

unknown age, as nimicis consenses, but supposed to be the Anger of an Abbet of Banger to Saint Angustin, wherin he tells him, Other shedience besides that of Cha-

rity I doe not acknowledge due to the man whom you call Pope, Oc. Besides thin, We are already

under the government of the Buhop of Caer-leen upon Vik, who under God u to have

infection over m, to make m observe the firi-

tuall rule and way.

the Popes, or Saint Augustins authority over the Brittains, pretended to have pass'd in this synod, are meer fictions invented firft by Bale an Apostar , and the Centuristeurs without any warrant from our Ancient Hifferies. It is true, Saint Gregory had invested sains Augustin with such authority over the Bristains : but that he wifely dissembled it at this meeting, and onely required a conformity from the Brittuh Buhops in the celebration of Eafter and administration of Baptifm, with a request that they would ioyn with him in ipreading the Geffell , is manifest from Saint Beda , from whom alone we can securely be informed of the passages of this present Syned : And whose Narration shall

here entirely be fett down. 6. Augustin, faith he, began with a brotherly admonition to perswade them to entertain Catholick peace and Vnity with him, and for our Lords benour to undertake the common labour of preaching the Gospell to the Pagans. He told them likewise that they did not observe the day of Easter in its due time, but reckoned the sunday from the fourteenth day of the Moon to the one and twentieth. Which Computation is contained in a Circle of eighty four years. And many other things beside they did contrary to the Pnity of the Church. This was the Substance of Saint Augustins discourse to the Brittains in the first Session of this Synod. Here is not a word of the Primacy of the Roman See , or the submission of Britteny to it, and much leffe to him. But what effect thefe Chriftien exhortations had on the minds of the Brittains, the fame holy Writer thus further declares :

7. Then the Britains, faith he, after a long disputation would not be moved to give their affent , neither by the exhortations nor

quitin was the true way : but without the confent of their countreymen they could not renounce their ancient customes. Therfore they requested that a second synod might be asem-bled, at which greater numbers might meet . 9. This is the simple and true Narration Hastine of the Gefts of this first session : the iumm of f. i. which is likewise deliverd by Henry of Huntington. And here we fee the way taught by Saint Augustin confirm'd by a divine Miracle , and confequently whatfoever the Brittains taught in contradiction to that way reprov'd from heaven. So that it is against God himself that they fight, who calumniate the faith deliver'd to the Sexons by him. Be it granted therefore to our Proreffant Friters , that in this Syned Saint Auguffin requir'd obedience to the Reman See from the Britains and to himfelf fent from thence: they must then be compelled to ioyn

with the Brittains in acknowledging that the way of inflice taught by him was the true way. 10. The principall , if not, as Huntington implies, the only point about which such earnest contestations pass'd in this Syned, was the celebration of Easter, or the Paschall Selemnity. This Feast, as obferved by the lews, was to be celebrated exactly on the fourteenth day of the first Moon after the Vernal Equinox , on what day of the week foever it fell : and it was instituted in memory of the de-

XIX.Cu.

liverance of the tews by means of iprink-A.D. 603. ling the blood of the Paschall lamb on the poils of their dores, in the night wherein the first born of every family among the Egyptiant was flain by an Angell. Now that Sacrifice of the Pafchal Lamb only typitying the offring of Christ our true Pasth, the Chrifian Church from the Apolles times in memory of Christs deliverance from death after he had offred himfelf, inflituted this Chriflian Pafch almost at the fame time with the Jewes. But to distinguish it from the shadow of a teruh observation, they ordain'd that it should be solemnised only on a Sunday, yet not that on which the fourteenth day of the Moon fell, but the Sunday following : and therefore counted always from the fifteenth day to the two and twentieth,

excluding the the day of the Jewish Pafch. 11. The Erreur therefore of the Bitteains conlisted not, as generally Protestant Writers conceive, in conforming to the Afiatick manner of the Quarto-decimani, who kept their Eafter always the fame day with the lewes, whether it were sunday, or not : But they made their computation from the toutteenth of the Moon to the one and rwentieth (as Saint Beda properly expresses their errour) by which means it came to paffe, that if the fourteenth of the Moon proved to be a Sunday, the Jess and Brittains once in feaven years would observe their Paichall Solemnsty together, which was contrary to the univerfall practife of the Church, and utterly forbidden by the first Generall Council of Nices. This difference is observed by Bishop Vsher alone, of all Preteffants : who therefore never charges the Brietains with the Afiattck Errour.

XIX. CHAP.

1. 2. The Second Session of the Synod. 3. 4. &c. The Brittish Bishops confult an

Anchoret : His answer : and the Succelle. 6, what S. Augustin required of them :

Not Subjection. 7. 8. The Brittains erroncous about Baptilm : and how.

9. Saint Augustins Prophecy against them.

Sine first segion of this synod, the same Saint Beda proceeds in the Narration of what befell at their second meeting not that the synad might meet a second time, when a greater number might be present. Which being appointed , there came ( as the

under the Saxon Heptarchy. XIII. Book. 303 report is | feaven Brittish bishops , and besides them many other very learned men, effectally from that most Noble Monastery of theirs which in the English tongue is called Bancornabury .

the Abbot whereof at that time is fand to have been named Dinooth. 2. Whether there were feaven British Bubeps, or no, we fee Saint Beda, writes doubtingly, on uncertain report : Bar none of our ancient Hillerians pretend to give the names of their See: Oncly Bule, a Modern Apostar, as confidently names them, as it he had been present at the Synod: These

were,faith he, the Bishops of Hereford, Landaff. Saint Paterns, Banger, Cluy or Elm, Wreefter and Glamerian. But Henry of Huntingdon could only name three Sees at this time in : Wales, Same Davids, or Menevia, Bancor OF Eliry, and Landaif under which is comprifed Glamorgan. In this Synod no mention is made of the Arch-bishop of Menevia , faith Sir Henry Spelman : And probably he therefore came not to the Synod', least be should against the Canons submit his own Metropoliti-call dignity to a stranger Metropolitan in his own Province. But more probably there was then no Bishop of Menevia at all : for fince the time that Saint Samplen caried the Pall over Sea into Leffer Brittany, in the year five hundred and fixty, we doe not find any constant report among Ambours that he had any Successours. 3. How many foever, and who foever these British Bulons were Saint Beds in

the first place relates , how before they came to the Councill, they repaired to a certain boly and prudent oan who lived an A-nachoreticall life among them, to demand his advice, whether upon the exhortation of Auguffin they should fuffer themselves to be perfinaded to defert their Traditions. His anfiver was . If he be a man of God , fellow him They replyed, What proof may we have whether he be a man of God , or no? He answerd , Our Lord faith , Take my yoak upon you and learn of mee, for I am meek and humble in heart. If this Augustin therefore be meek and bumble in heart , it is to be beleiv'd that as he himfelf bears the yoak of Christ , fo it is the fame yoak that he would impose upon you. But if he be discourteous and haughty, it is cereain that he comes not from God , neither are his is peeches to be regarded by you. They replyed ice again, But how shall we know whether he be I ce haughty , or no? His answer was , Take order ! " that he with his companions be the first comers !" to the synod , and if when you appraish , he ! " rife up to you, judge thereby that he is a fer- " vant of Christ , and be obedient to what he shall ordain. But if he in contempt shall refuse | "

likewife be despised by you. 4. This was certainly a very casuall fion given by the Hermite and the defect of a coplement was a ground very insufficient to excuse their dillent from such things as they

B:d 1.2.c. 2.

to rife up to you being more in number , let him ice

III. Part.

24d. 1. 2. c. 1

liverance

under the Saxon Heptarchy.XIII.Book. 307 The Church-History of Brittany Late 306 thority of his Vncle, or the admiration of к. Своbefore the diffolution of the Affembly, Saine paschall Solemnity in its due time : Next , A.D. 60, 1. 11 L P. the Sanctity of Saint Augustin and his com Augustin by inspiration from God prophehad feen and acknowledged to have been confirm'd by a Divine Miracle. But far more Pajchau Selemnis in its aue itme: Next, the administration of Baptism according to the custom of the Holy Roman and Apostolick Church: And the third was to soyn with him A D.604 panions, fignified his defire to be instrucied a heavy judgement shortly to befall cted in Christian Religion. Whereupon Saint Augustin teadily lent him Preachers, A.D. 604 them for their uncharitablenes. The man of culpable are some Protestants, who from the God Augustin , faith S. Beda is reported to have personal outward carriage of a man will and his companions in preaching the Gospell to the Saxons. Hereby it is evident that there who found little difficulty in periwading foretold the Brittains by way of threatning , That condemne not only all his Sacred Rites , but him to relinquish his Idolatry and embrace fince they would not accept of peace with their the substance of his Faith too. This the anwas no difference at all between the Faith brethren, they should receive war from their Enemies: And fince they refused to preach the the Faith of Christ. cient Brittains never did. They had probaprofes' 1 by S. Augustin, and by the Brittains. 3. Presently after saint Augustin himno contrariety in Dostrines. And again, that s. Augustin did not insist on, nor so bly heard that S. Gregory had invested him felf repaired to him , and administred the way of life to the English Nation , they should with Ecclesiastical authority over all Brittafirst Sacrament of Baptifm to King Sebert and by the hands of the same Nation suffer no leffe a ny, though he never challenged it from his Queen Ethelgods. And many of his much as mention any subjection expected revenge then death. Which Prophecy of his in all them:and they suspected that if they yeilded Subject; following his example gave up by him from the British Churches. So that the circumstances of it was through the just ind. to him in changing any of their Traditions, all the accusations charged by Protestants their names to Chrift : intomuch as same ement of God fulfilled upon them. The manthey flould become subject to him in all: upon Saint Gregory and S. Augustin for endea-Augustin for the government of this New her how this came to palle shall in its due and for this reason they refused their assent vouring to bring in among the Britishing a Church confectated Mellitus , the Roman place be related : where likewife we will New Religion; and all their complaints against his ambition and thirst of Superito every thing proposed by him.
5. Let us therefore see the successe of this Abbot fent him by Saint Gregory , Buhop Of clear S. Augustin from a most horrible ca-London. That these things hapned this year Bed. dil. lumny imputed to him, as if by his impuladvice of the Welsh Hermits which Saint Beda presently after the Synd of Forcester , Saint ority and tyranny over them, fall to the fion many thousands of Religious Monks were thus relates: It came to paffe that when the ground. There are onely three Points Beds is witnes, as likewife an ancient Brittish Buhops and Doffours came to the place , Historian named John Fleet , whose worder wherin he requires a conformity, in none Augustin was siceing on his feat : which they are their , King Sebort having been baptifea of which that of Jurisdittien is inclufeeing, presently they were fill d with rage and by Saint Augustin in the Western part of Lonindignation, imputing that to his pride: so that they earnestly contradicted him in all things that XX. CHAP. don , demoluhed a certain Idoll-Temple dedi-7. Wee have already feen wherin the хх. Ся. erroneous practise of the Brittains about the cased to Apollo, in a place called Thorney , and 1. 2. &c. Sebert King of the East Saxons he faid. It was the custome in Gods Church celebration of Eafter consisted. But we doe in the room thereof built a Church to the ho-Syned tehrf. that the President of a syned should be nour of God and Saint Peter : which he recomnot find their particular defect in adminiconverted cloathd in his folemn Pontificall robes (as ftring the Sacrament of Baptifm. Certain it 4 5. Go. The Church and Monastery of mended to Saint Mellitus to be by him confewe read of s. Cyrill in the Council of Epheis notwithstanding that they did not celecrated. westminfter built. (m) in which posture it is not becoming to practise those civilities, which are other-4. Others refer the foundation of this brate it fo nakedly destitute of felemne Rites, 7. 8. Gc. The wonderfull confectation of Church to King Ethelbere , whose Tributary not only King Sebere was , but all other as it is of late in the Churches which call is by S Peter : assefted by Authours of wife fitting: This may likely have been a themselves Reform'd : For besides the fign of cause of this behaviour of Saint Augustin the Croffe ( without which no Sacrament is ad-S exon Kings as far as the River of Humber, eminent credit. at this time. Or his mind might have been minifired, faith s. Augustin ) they used Holy by the tellimony of Saint Beda. But in the Charter of King Edgar afterwards granted wholly taken up in thoughts about the pre-Chrism, the benediction of Vater and falt, THIS syned ( of Forcester , as some call it ) being thus ended without fent affairs, that he did not attend to outto this Church of Westminfler , it is more &c. Most probable therfore it is , that the ward objects. If any charity had possessed properly faid to have been built by Sebert like deseds were in practise among them, producing any good effect, the minds of both parties being rather tar more exulcethe minds of the Brittains, they ought ra-& very rich Prince on the perfitafion of Ethelbert which are complaind of by S. Lee in his Dether to impute this be haviour to any thing the first English Christian King. And in the cretal Epifile , to wit, the celebrating of it withrated : 5. Augustin returned into Kent, where ous necessity out of the selemn times prescribed permitte fame Charter the place where it was built diffe. then pride, considering that pure charity to he laboured diligently in propagating the the foules of an Idolatrons Nation had forced called Thorney , is faid to have been 4 terby the Church , Eafter , Thiefentide , Oc. or Goffell Neither were his endeavours in vain: him to undertake so tedious and hazardous without sufficient previous instructions, for want of which the Exercisms and imposition of hands rible place, probably not fo much for the on the contrary Almighty God to fliew that a journey : that being come, he earnestly de-Savage rudenes of it, as because wreked the uncharitablenes of the Brittains could fired to joyne hands of amity and peace spires formerly worshipped in Apollo's on persons of age converted , would want their ! not prejudice his defigns of good to the sa-Temple had policition of it.
5. To this Church of Samt Peter the Holy with these angry Bishops, not requiring any due effett. But concerning this matter , for | xons, to wonderfully exalted his DivineTruth Subjection frem them, but offring them an want of light from Antiquity , we can onely among those Pagans , and so depressed the equall fliare in the merits of his Apoftolick Bishop Saint Mellitus adiogned a Minajier., Brittains that the words of our Saviour may give coniectures. being admenuhed to doe fo at the fame is be 1.2.4. Office. 8. These most equal conditions of brotherly affection and Vnity, were rejected fernito have been fullfilled in them , The 6. Many things there were in which S. Peter himfelf, faith William of Malmsbury. Kingdom of God shall be taken from you, and these British Bishops and Churches had va-Indeed in these ancient times scarce any by the Brittains : For faith S. Beda , Their given to a Nation bringing forth the fruits ried from their former practifes, conforillustrious Churches were built without a answer was, that they would not doe any one of thereof. For from the British Churches , mable to the generall custom: as we had thefe things : Neither would they receive him for sed ind Congregation of Money to attend Divine which hi:herto had with to much devotion heretofore an example in the point of ordi-Service there: A mark whereof remains to their Arch-bishop. This latter clause of their and gratitude honoured the Apostolick See, nations. And no wonder, confidering the this day , for our Cathedrall Churches are Answer proceeded meerly from the spirit but now rejected it, scarce any thing memo late tumultuous times, the fayling of Mevulgarly called Minders, or Monafteries. And of faction in them, fince the receiving him rable is afforded to furnish our Ecclesiaficall tropolitical Insifdiction, the want of Synods this was according to the advice given to for Arch-bishop was not included in the Story: Whereas every year almost will fugand Vifitations , &c. Yet fuch was S. Au-Saint Augustin by Pore Gregory , to institute conditions of Vnion, nor so much as progest new matter to glorify God in the heroigustins condescendence and love of Pniry. in his Churches a conversation of religious perposed by saint Augustin: Which ill spirit is denoted by the following words of the cally Christian actions of Saxon Princes, the fons like that in the primitive Church of Ieruthat in case they would comply in three andity of Bishops , and the wonders which points only, he would require no more. Calem , in which none accounted thefe things fame Authour, For conferring among them a felver, they faid, if he would not wouch afe even now to rife out of his feat in civility to us, how God wrought for the tellifying of both. Augustin sold them ( by S. Beda's relation ) which he possessed his own, but all things were common among them, as hath been declared Bed. ibid. 2. In the next confining Kingdom to Kent, that there were many things in which they divided from it by the River Thames, raigned practifed contrary not only to the Roman cuftom, much more will be contemne us in case we begin to already from S Beda. a Prince called Sigibert, or Sebert, or Saberet, but of the Vniverfall Church likewife : But if 6. How this Church was confecrated imyeild subjection to him? King of the East-Saxons, whose Father had they would conform in three points only , he mediatly and miraculously by s. Peter him-9. The Brittains therefore obstinatly remarried Ricula the only Siller of King Ethel. would with equanimity tolerate all other matfelf, though my intention is to be modest fuling compliance in every thing, the bert. This Prince moved either by the auters in which their praftifet were contrary: Which three P.ints were, First the celebrating the Treaty between them necessarily ended : But Qq ij

Malmbu d

ment la.

The Church History of Brittany K. CEO- 308

K. Cto

A. D. 604. in recounting such wonders, I will adventure to declare from an Ancient Friter

Ealred Abbot of Rievall : But because such things feem dreams to Protestants; for mine own iustification, or at least excuse, I convid Pfer in ceive fit to premise, That the Tradition of Prim f. 742 this wonder has been confirmd moreover by Sulcard in his Chronicle of Festminfter , by William of Malmsbury in his fecond Book of English Buhops , by Richard of Cicefter in his Annals : Yea moreover by other Witnesles of higher rank and authority , Saint Edward the Confessour in his Charter given to that Church nine days before his death , in the year of Grace one thousand fixty fix : and before him by King Edgar repairer of the same Church in his Charter dated in the year nine hundred fixty nine, and lastly by Pope Ni-choles the second in his Reserve to King Edward. 7. The Narration of the foresaid Abbet

Bened f. 71.

s. Ecterd

Ealred in his life of S. Edward touching this Miracle is as followerh : In the time when King Ethelred by the Preaching of Saint Augufin embraced the Faith of Christ ; hu Nephew Sibert who governed the East-Angles (rather, East-Saxons ) by the fame Holy Buhops Mini-Slery alfo received the fame Faith. This Prince built one Church within the walls of London , the principall ( itry of the Kingdom, where he honourably placed Mell tus Bishop of the fame Citty. Vishout the walls likewife toward the Weft he founded a famous Monastery to the honour of s. Peter, and endowd it with many poffestions. Now on the night before the day defign'd for the dedication of this Church , the Bleffed Apoftle S. Peter appearing to a certain Fuherman in the habit of a stranger, on the other side of the River of Thames which flows beside this Monastery, demanded to be wafted over; which was done. Being gone out of the boat , he entred into the Church, in the fight of the Euberman : And prefently a heavenly light shone fo clear , that it turnd the night into day. There was with the Apostle a multitude of heavenly CittiZens coming out and coing into the Church, a divine melody founded, and an odour of unexpressible fragrancy was shed abroad. Asson as all things percaining to the Dedication of the Church were perform'd , the clorious Fisher of men returnd to the joo Fisherman , who was so affrighted with his Divine plendour that he almost lost his senses : But Saint Peter kindly comforting him , brought him to himfelf. Thu both of them entring into the Boat, Saint Peter asked him if he had any provision : Who ansverd, that partly being stupisted with eeing fo great a light, and parely detained by his return, he had taken nothing, being withall assured of a good reward from him. Hereto the Apostle replied, Let down thy Netts. The Fisherman obeyd, and immediatly the Nett was filld with a multirude of fuhes. They were all of the (ame kind, except one Salmon (Efectum) of a vonderfull largenee. Having then drawn them to shore, Saine Peter find, Cary from mee this great Fish to Mellitus the Bishop, and all the rest " lake for thy hire : and moreover be affured that

, both thou all thy life time , and thy children after thee for many years shall be plentifully furnish'd a wich thele kinds of fishes: Onely be carefull you fish co not on our Lords days. I who freak now with thee, ... am Peter : and I my felf have dedicated this ... Church buils to my fellow-cittiZens and to my honeur, so preventing by mine own authority the "
Episcopall Benediction. Acquaint the Bishop " therfore with the things which thou half feen and " heard, and the figns yet marked on the walls "
will confirm thy freeches. Let bim therefore furcease from his design of consecrating the hurch, and only supply what I have omitted, the celebration of the Mystery of our Lords Body and Blood, " and the inftruction of the people. Let himlike sile " give notice to all that I my felf will oftimes vifit " this place , and be prefent at the prayers of the " faithfull : and I will open the gates of heavento " all who live fiberly, suffly and proufly in this " world. As foon as he had fayd this , he prefently vanish'd from hu fight.

8. The next morning as the Buhop Mellitus was going in procession to the Church with an intention to dedicate it, the Fuher-man mett him with the Fuh , and related to him what-Goever Saint Peter had entoyed him. At which the Buhop was aftenub'd, and having unlock'd the Church-dores , he faw the pavement mark'd with Letters and infersptione both in Greek and Latin , and the wall announted in tivelve feverall places with holy Oyle : He faw likewife the remainders of twelve torches flicking to as many Croffes and the Church every where yet may? with afterfione. All which being objered by the Bishop and people prefent , they rendred praifes and thanks to Almigher God.

9. A further teftimony and proof to this Miracle is afforded by the whole prozeny of that Fisherman For his children according to the command receiv'd from their Father brouths the tythes of all their gains by fishing , and offred them to Saint Peter, and the Preifts attending Divine service in his Church. But one among them having presum'd to defraud the (hurch of this Oblation, prefently was deprived of the wonted benefit of his trade, till having confest his fault, and reftord what he had refero'd , he promis'd amendment for the future. Thus wrote Ealred above five hundred years fince: The fumm wherof was delivered fome what before him by William of Malmibury , who adds this particular , That the Milmit. Fisherman , who was very simple, and as Gog. Pres yet not a Christian , described to the Bishop fiell. very exactly the shape and line aments of Saint Peter , well known to the Bubop by his Picture publickly extant at Rome, which long before this s. silvefter flewd to the Emperen

Conftantin. 10. The beleif of this miraculous Story was the cause that this Church was wonderfully enrich'd by following Princes , 25 King offa and Kenulph, mentiond in the fore nam'd Charter of King Edgar. And for the same reason it was chosen anciently for the place of the inauguration of under the Saxon Heptarchy. XIII. Book. 309 K. CEO-

ti LF. A.D. 604 our Kings. And a proof full of evidence demonstrating the Truch here related was s. Melliem his forbearing to repeat the Ceremanies of the Dedication , which by certain figns he perceived to have been performed before. And moreover because going awhile after to Rome he related these particulars to

a Synod there assembled , and demanded their advice whether any more was to be done to the Confectation of the fame Church. These particulars being related by our Authours of the prime Classe, it argues a great contempt of the authority of our Ancefors , in Protestants who without any proof from Antiquity, will confidently pro-

scribe such Traditions; as dreams and tables.

XXI. CHAP.

1. 2. erc. The Church of S. Paul in London, built : and endowed.

1. THE same year, in the same Citty of Landon and by the piety of the Same King sebert another Neble Church was erected in the midst of the Cuty to the honour of the other Prince of the Apoftles, Saint Paul. Yet fome Friters afcribe this munificent work to King Erbelbere , whose Tributary King Sebert his Nophew was. Yea Polyder Virgil addes, that the Citty it felf a little before this was become part of King Ethelberts own Dominion. And Camden to the like effect writes thus , Ethelbert King of Kent , under whom Sebert raigned as by courteff in thu Traft , built a Church at Londen to

the honour of Saint Paul the Apofle : which

in after times being enlarged and beautified

grew to that vallnes and magnificence as we now

fee it . as likewife to fuch rich endowments,

by which are plentifully maintained besides the Buhop , a Dean , Precentour . Chancellour . Treasurer, fower Arch-deacons , nine and twenty Prebends besides many others of inferiour 2. As Saint Peters Church in Vestminfter was erected upon the ruines of the Pagan Temple of Apollo : So was this dedicated to Saint Paul , upon those of a Temple to

Diana. Some marks whereof to this day remain , faith the fame Authour , for ancient adjacent Lodgings in the Archives of the Church are called Diana's Chamber: and in King Edward the firsts time an incredible number of beeves heads was digged up in the Church-yard, the ancient Sacrifices (Tauropolia) felemnifed to Diana , &c.

3. In this Church by the Kings appointment the Buhop and his Successours had their fixed feat : The Church service being fung , not by Monks , but other Church-men who lived Canenically in community.

4. To the Bishops of this Church, faith

Saine Beda , King Ethelbere offred many rich gifts : and for the maintenance of those who lived with the Bishops he added many territories and possessions. Particularly the Lordship of Tillingham is named in the Formule of Donation Supposed by Store and Speed to have been written by Ethelbert, in this manner. King Ethelbers by Divine Inhiration hath given to Miletm ( rather . Mellitus ) for the remedy of his foule , the land called Tillingham , for the use of the Community ( Monasterium ) of Saint Paul, Which Donation in after ages King William the Conquerour confirmed, in their words, Know ve that I grant to God and Saint Paul and his Ministers the four and twenty Hydes of land Pd. Stour. which King Ethelbert gave near the Citty of n Baft- Sax. London to the Church of Saint Paul at the firf

foundation , to be free and quitt of all Gilds, and of all expedition, worke , &cc. Where we find what quantity of ground that territory of Tillingham contained, to witt four and ewenty Hydes of land, each hyde being as much as could be cultivated yearly by one Plough. And therefore in a Donation made by Saint Dunstan we read it expounded thus , Igrant a portion of feaven Plough. of land , which in English is called feaven

XXII. CHAP.

XXII.C

Hides. A Hyde by Saint Beda is called a fa-

mily or Manfe.

1. 2. An Episcopall See erected at Rochester.

3. 4. &c. The Bishop of Landaff confecrated by the Arch-bishop of Can-

. THE fame year another Epifcopall See was erected in the Province of Kent. in a Citty by the Romans called Durobrum. by Saine Beda Durobrevis, in after times Roffa or Rochester , from the name of a principall saxon to whom it belonged. Where King Ethelbert built a Church to the honour of saint Andrew the Apostle, the Episcopall See of s. Infine the first Buhop , who lately came from Rome with s. Melliem. Or whole Confectation S. Beda thus writes :

2.5. Augustin ordained lustus a Bishop in Kene se felf in the Citty of Durobrevis, which the Engluh Nation from a prime Noble person inhabi-ting there called Rotchester. There did King Ethelberi builda Church to the honour of S. Andrew the Apostle : and bestowed on that B. as he had done on the Church of S. Paul, many Gifts: adding withall poffessions and lands for the maintenance of those who attended on the Bishop and Church, Thus in a few years the Province of Kene obtained two Epsscopall Sees.

3. The two Sees of London and Rocheffer

acknowledge

XXI.CH.

The Church-History of Brittany

K. Cra

XXIII C

acknowledged subjection to that of Canterbury : And which is strange, the like was at this very time done by the Brittish see of Landaff , norwithstanding the late diffension of the British Bishops in the Synod of Forcefter. For we read that s. Oudocem the Succeffour of S. Thelian ( firnamed Helios , or The sun, for his learning and Sanctity ) came for Ordination to Saint Augustin.

4. The same moreover appears by a Protestation made in the Synod of Rhemes by Vrban Bishop of Landaff to Pope Calixtus the Second of that Name in the year of Grace eleaven hundred and nineteen extant in B. Vsher. Which Protestation was by Ap. V for in him thus conceived: From the ancient time Primord f. \$5 of our Fathers (Holy Father) as the Hand-Friting of our Holy Father Saint Thelian teftifies, this Church of Landaff first founded to the honour of Saint Peter the Apostle was in dignity and Pri-

viledges the Miftreffe of all the Churches in Vales , till by feditions and warrs in the time of my Predecessour Herwold it was weakned . almost deprived of a Pastour and annihilated by the cruelty of the inhabitants and invasion of the Norman Nation. Tet there always remaind in it Religious men ferving God , both by reason of the neighbourhood of the English by whom they were instructed , though differing from them in the Ecclefiafticall Ministery ; as likewise because from very ancient times , that is , from the days of Saint Eleutherins Pope , and after the coming of Saint Augustin into Brittany, the Bishop of this place hath always been subject and ovedient in every thing to the Arch-bishop of the Metropolitan Church of Canterbury and to the King of England.

5. For what concerns the present year, the fame learned B. Viber in his Chronologicall Index writes , how Sains Thelian Bishop of Landaff and Caer-leon being dead, Saint Oudocens his Sillers Son succeeded him , whom at his return from the Citty of Canterbury ( where he had been confectated by Saint Augustin the Arch-bishop ) Mouric Prince of Glamorgan honourably received, and by his authority confirmed the Priviledges of the Church of

Landaff.
6. The same Authour further declares the grounds upon which the Church of Landaff became subject to that of Canterbury: For, layes he, The Bishops of Landaff, as herrs of those of Caer-lean, disdained to be subject to the Bishops of Menevia (to whom the Metropoliticall Iurisdiction had been transferd from Caer-leon : ) And therfore from this time they rather chose to receive their Confecration from the Arch-bishop of Canterbury. And the Church of Caer-leon was fo annexed to the neighbouring Church of Landaff, that the Diocefes were not only toynd , but the Territory Likewife belonging to the Churches of Saint Iulim and Saint Aaron was given to Nuddus the one and twentieth Bishop of Landaff and his Successions , as we find expres din the Register of that Church.

7. Now if there be any truth in these A.D.60s. Records , it will follow that those Protestant Friters are much mistaken who affirm that all the Brittish Bishops oppos'd S. Augustin. On the countrary the most illustrious among them , S. Thelians and his Succesfour S: Ondecess either were not prefent at the syned of Forcefter , or did not ioyn in the faction rais'd by younger passionar spirits, who frequently in such meetings by tumults and clamours over-power the counfells of fuch as are more wife and ver-

XXIII. CHAP.

1. 2. dre. Two Charters of King Ethelbert to the Monastery of S. Peter and S. Paul in Canterbury.

I. IN the year of our Lords Incarnation fix A. D. 634. had express'd fuch munificence in the founding and endowing the Courches of s. Paul in London, and S. Andrew at Rocheffer, flewd more zeale in adorning and amplifying the Church and Monafters by him first erected in his own Reyall Citty of Canterbury , on which he bestowd many donations, and noble Priviledges. And moreover to secure all these from the Sacrilegious invalions of his succeffeurs , or any other , he confirmd them with a Charter, ratifyed both with Regall and Ecclefiaficall authority. The Copy wherof we will here fett down, with the more confidence because the following Monares of our Nation beleiv'd and acknowledged it for the true Authentick All of this King. Aprent if For the two Norman Edwards , the fift and Apple second in their Letters, from the first word in them calld Infleximus, have not only mentiond this Donation , but express'd likewite the Tenour of it.

2. This Charter of Donation is recorded by William Thorn in his Hiftery of the foundation of the Church and Monastery of Canterbury, Ibid. Tras. from whence we will here exferibe that I fassple which pertains to this matter : Viz. In the year of our Lords Incarnation fix bundred and five, King Ethelbers confirmed in the Catholick Faith , together with his Queen Bertha , and their son Eadbald, at likewife the most Reverend Prelat Augustin and other Nobles of the land, celebrated the Solemnity of our Lords Nativity at Canterbury. Where convoking a publick affembly as well of the Clergy as people, on the fifth day before the Ides of January, with the approbasion of all and every one of them, he by the Bleffed Bishop S. Augustin himself surrendred and delivered to God and the Monks there perpetually ferving our Lord, the faid Monastery, on which he conferred a liberty from all burdens for ever

under the Saxon Heptarchy. XIII. Book. 311

K. Cro-LIILF. A. D.605

moreover enriching is with many possessions and ather magnificent Gifts : In the same Monastery other magnificent Oijet: in the jame Monajtery likewise he placed a Congregation of Monks, over whom he constituted Abbot a Monk named Peter. And that these things may more manifeftly appear to the Readers , I thought expedient to adion bereto the Tenour of the Charter of King Ethelbert and Saint Augustin , as fol-

3. In the Name of our Lord lefus Christ. Every man who lives according to Gods Law and hopes to be rewarded by him, ought chearfully and from his heart to promote pieus prayers and Devotions to him , at being certain that he shall fo much more easily obtain the effect of his own prayers to God, as he more willingly befores any thing on God. wherefore I Ethelbert King of Kent, wish the confent of the Venerable Archbubop Augustin and my Nobles , doe give and grant for the bonouer of Saint Peter a certain grans per sur monum of same acted a certain portion of land belonging to mee, which lyes on the Eaff of the Citty of Canterbury: to the end that buth the place where the Monastery is built, and the fore [and land remain in the power and policision of the Abbot who shall be there ordained. Therefore I adjure , and command in the name of our Lord and Omnipotent God who u the just ludge of all , that the forefasd land be for ever confirmed by this Donation here subscribed, fo that it may not be lawfull either for mee, or any of my Successours Kings and Princes , or any other Dignities or orders Ecclefiafticall or Civil to defraud or diminuh any thing of it. But if any one shall attempt to prejudice or make voyd any thing of this our Donation , Let him for the prefine be separated from the Communion of the Body and Blood of Christ, and in the Day of Indopenent for a suff reward of his Malice and insuffice let him be severed from the Fellowship of Gods Saints. The faid land is encompassed with these limits: On the East with the Church of S. Martin : on the South with the way of Burghate On the Weft and North with Druting - fireet. Afted in the Citty of Canterbury ( Dorobernia) in the fix hundred and fifth year after our Lords Incarnation, and the eighth indiction. In the End there is added the fign of the Crosse (omitted by SirH.Spelman)in this manner, † I Ethelbert King of Kent, being in found mind and with deliberate Counfell have confirmed this with the sign of the Croffe made with mine own nun ent sign of the Crople make nest mind the hand. I Augustin by the Grace of God Arch-bishop in refirmany of my confent have willingly subscribed. Edbald. Hamegishu. Augemundu

Referendery. Hoccas Tangil. Pinca. Geddy. 4. This was the first Charter granted by King Ethelbers : to which he added a Second : The Tenour whereof likewise shall for the Antiquity of it be fett down, with a defire of the Readers pardon , who shall very seldom be interrupted or detained by fuch Forms: for I will content my felf with delivering the substance of them, when occasion is to mention them. This second Charter is by Sir H. Spelman inscribed, A Donation of the land of Langeport : the Form whereof followeth :

5. In the name of our Lord lefus Christ. Be it known to all both prefent and to come, that I Ethelbers by the Grace of God King of the English Nation , having from an Idolater been made a Christian by Augustin my Father in the Goffel, have given to God by the same Prelat a certain portion of land belonging to mee lying under the Eastern wall of the Citty of Canterbury , namely about the place where by my feid Inftruttour in Chrift I built a Monaftery to the honour of the Princes of the Apofiles Peter and Paul : Which Monastery with the faid land and all other things pertaining thereto I have endowed with free liberties; so that it may not be lawfull for mee , or any of my Succesfeurs , or any other Power Ecclefiafticall or Secular to usurp any thing of it, but that it remain in the free power and poffesion of the Abbot. If any one therefore shall attempt to diminish or make voyd any thing of this our Donation , Let him by the Authority of God , and Bleffed Pope Gregory , as likewife our Apofle Augustin , and our own imprecation be separated from all Communion of Holy Church, and in the Day of Judge. mens from all Society of Gods Elect The fayd land is on all fides encompaffed with thefe bounds. On the East with the Church of Saint Martin and likewise with Siblendoune ( Al.be fi Fendowne:) And fo to the North be Wikengefmarke. Likewise at the East by Kingesmarke. Also at the North and East by Kingesmarke. So on the West to Rideschape. And so to the North to Drusing freete. This was done in the Citty of Canterbury in the fix hundred and fifth year from the Incarnation of Chrift , and the eighth Indiction. # I Ethelbert King of the English Nation have confirmed this Donation with the fign of the Holy Croffe with mine own hand, & I Augustin by the Grace of God Arch-bishop have willingly Subscribed. # I Eadbald Son of the King have favoured this. + 1 Hamegifilm Duke have commended it , † I Hocca Count have confented. † I Augemund Referendary have approved it. t I Graphie Count have bleffed it. † I Tanei-

+ 1 Pinca have confented. A I Geddi, have cor. roborated it. 6. Such were the Forms of thele two Prime Charters conferred on this Prime Saxon Monaffery founded three years before. And whereas Sir H. Spelman feems to fuffe? the fecond by reason that in it Ethelbert calls himfelf King of the English Nation, whereas properly he was not fo much King of the Angle , as of the lutes and Saxons inhabiting Kent , for which reason in his first Charter he stiles himself only King of Kent: Notwithstrnding if we confider that in those times among the severall Saxon Princes in Brittany, he who had, as King Etelbert at this time , an Empire over the rest, was wont to entitle himself King of the Angli, which Title also s. Gregory in his letter to him gave him, we shall not much be moved with this fuspicion. So King Lucius was called King of the Brittains, though beside him there were

film one of the Kings Nobles have confirmed it.

Iá. ib.

Id. in Tal.

К. Сво-112 Lulf. many other lefter Princes raigning there his own peculiar Dominion being the Pro-vince of the Icens, containing Norfolk, Suf-A. D. 607. 9. This Monaftery thus endowed and priviledged remaind flourishing for the space of above nine hundred years, much enlarged in the Buildings and Revenews by the piety of fucceeding Princes, Nobles and Abbots, and peculiarly cherish'd by Popes, as immediatly subject to them, who bestowd many more liberties and Indules upon it, extant in our Records. And though at first it had the Name from S. Peter and S. Paul, yet after the death of s. Augustin it passed into an appellation from his Name. XXIV.C. A.D.607.

### The Church-History of Brittany

at the costs of Ethelbert King of Kent as some report, and dedicated to the honour of the Bleffed Firgin Mary: where was placed a Congregation Happing of Monks of the Order of S. Benediff. But I am not fatulied of the truth of this Tradition. It

may be this is the place intended in a pallage out of the Book of Ely quoted by Camden

where he faith , The Book of Ely relates how

our S. Augustin built a Church at Cradiden

which Penda King of Mercia Subverted, Proba-

this Church was afterward raifed that fo fa-

4. William of Malmsbury reports likewife another example of the labour and industry

of s. Augustin in propagating the Goffell :

How palling through all the Provinces of

Brutany , as far as the Empire of Ethelbert "

extended it felf, he came to a certain village "

God, he gained many foules to Christ from the Devills Tyranny. There likewise (faith carfind,

in Derfetshire, where preaching the word or

Camden ) he brok in peices a certain Idel

difeafes. Hereat the Devill being enraged.

against him , who fett upon him and his

companions, and after many indignities

Where whilst he was quietly attending to

the Divine presence: and presently with a chearfull countenance sayd to his compa-

forced himto retire three miles from thence, "

Prayer, he with the eye of his mind perceiva .

nions (Cerno Deum, &c.) I See God, who will

shortly recompence our endeavours, and in will inspire into those raging people amore moderate and repenting mind. Alloon as he

had faid this , those Pagans came in great hat! "

to him , and demanding pardon of their "

teaching. Whom after he had instructed, he a

intended to baptife them : but wanting water, at the Hely Bibbeps command a foun

tain broke forth of fecret pallages, which

to this day for the merits of s. Augustin is a held in great esteem by the people. And

from the word Cerno ( I See ) spoken by him "

gnifying God, the faid village was afterward "

called Cernel , but vulgarly Cern. In that "

place, faith the fame Authour , Edwald after a

a life spent in great piety was buried, with | "

a high efteem of Sanctity : which in after |

times gave occasion to a certain very rich "

man call'd Egilwald to build a Monafler)

there dedicated to S. Peter.

with the addition of the Hebrew word El, fi-

fault promifed to submitt themselves to his

called Heil (answering to Asculapum) to

which was attributed a power of healing "

inflamed with fury the minds of the Pagans | "

mous Monastery.

ble therefore it is that out of the ruines of the thing.

under the Saxon Heptarchy. XIII. Book. 313

Decrees ) there follow many other Laws permanners : but these are all which regard the

XXV. CHAP.

2 &c King Ethelberts Ecclesiasticall

XXVI. CHAP.

beres convertion.

caining to honesty of life and correction

Church. The precise time when these Decrees

were published does not appear : but as the Title

declires , they were made whilst Saint Au-

gustin was alive, and as the care of the Church

manifests, they were published after King Ethel-

XXVI. C.

s S. Augustin ordains S. Laurence his

2. 3. Gc. His Bull confirming the Mona-Stery of Canterbury : Sufpected.

I. HERE is among our Histo- A.D.608. rians great variety of judgments touching the number of years spent by sains Augustin in Brittany, and in what vear he dyed. Those who place his death in the third year of this Century, as John Stew , or in the fourth , as Baronius endeavours to collect from Saine Beda , doe 100-much haften his end : For the Charters of King Ethelbert before mentioned declare that he was alive in the firth year. On the other fide those prolong his life too-much who affirm that he dyed not till the year of Grace fix hundred and fitteen , as some Authours quoted by F. Remer in his Apoliolatus; or thirteen, as Sir Henry Savill in his Chronologicall Fails : or twelve, as Malmsburiensis; or eleaven, as Polydor Virgil: For Pope Boniface in his Letters dated fix hundred and ten does suppose him dead. Therefore in such variety of opinions sigebers and Mathew of refleminster most probably place his death in the year of Grace fix hundred and

Augustin confectated Laurence a Buhop, defigning him his Successour in the Archiepiscopall see. Which be did after the example of many former holy Bishops, who upon their view of death approaching, relinquishing the care of others attended devoutly to the contemplation of that one necessary thing. This same passage is thus related by saint Beda: Laurence succeeded Saint Augustin , having been ordas ned Buhop by him whilft he was yet alive out of an apprehension least after his death the State of the Church as yet tender , being delitute of a Paffour though but fo a moment, shuld begin to falter. And herein he folloved the Example of the Prime Paffour , of Gods Church , namely Saint Peter Prince of

2. A little before his death Saint

Bed. 18.6.5 1.

A.D. 608

хху.Сн.

BEFORE we finish the course of the present story of Sami Augufins Gests , it is expedient that we first relate how by his advice King Ethelbert administred his kingdom with great Piety and justice. For , laith Saint Beda , among other eminent benefits by his prudence conferred on his kingdoms, he wish the countel of hu wife men instituted Orders and Decrees of Indoments , according to the Examples of the Roman Laws and policy. Which Decrees were written in the English tengue, and are to this day extant and in practife. and are to the may extend and in platify.

Among which he in the first place set down
what satisfaction should be made by chose
who stole or by fraud usurped any thing belonging to the Church , to Buhops , or other Ecclefiasticke of inferiour degrees : For his defire was to give his protettion effectally to those whom he had so reverently received, and whose Dostrine he had embraced. 2. What those Decrees and Ferms of

Indements were may be feen in that celebrated Manuscript called the Text of Recheffer, which in the days of King Henry the first was composed by Enulphus Biare the Decrees or Indrements which King Ethelbert configured in the life time of Saint Augustin. Here I will fert down onely fuch Laws as regard the Church, and which same Beda feems to mention. The which have been brought by Sir H. Spelman into the first Tome of English Councils , and expressed both in the Saxon and Latin tengues. The fence of them here

3. Phosever shall unsuftly take away any thing belonging to God and the Church , shall make fatisfaction by a twelve-jold restitution. if such things belong to a Bishop , he shall reflore eleaven fold : If to a Presst , nine fold : If to a Deacon , fix fold : If to an in-feriour Clark , three fold. If the peace of the Church shall be violated by any one, let faunitation be made by paying double : and the life for diffurbing the peace of a Monk. I when the Rong shall call an Affembly of his people, and any initury shall be effect them, the Offender shall reftore double , and moreo ver pay to the King fifty shillings (Solidos.)
If when the King shall be entertained in any house, any dammage shall be done there, let it be recompensed double , &cc.

4. Befides thefe ( faith the fame Si: H. Spelman in his Annotations to their I the Apolles, who having founded the Church

XXIV. CHAP.

1. 2. Peter the first Abbot of Canterbury, drowned.

3. A Church built at Elv. 4 The Inhab tants of Cernel, converted by

Saint Augustin : The Saxon Idel , Heyl demolished.

1. WO years after the date of the forementioned Charters the Abbot of the faid Monaftery was drownd in passing the Sea toward France. Concerning whom s. Beda thus Writes: The first Abbot of the Monastery of the Bleffed Apostles S. Peter and S. Paul was called Peter, 4 ( Roman) Preift : who having been fent upon a meffage into France, was drownd in a bay of the Sea called Ampleat : and by the inhabitants of those coasts ignably barred. That bay of the Sea, faith Malbranque is now called Ambletea and touching this Holy Abbet Morin. l. j.c. he adds, That Almighty God to publish the great merits of the man caused a heavenly light to appear every night over his sepulcher, till the neighbours observing it, judged the person there buried to have been a Holy man : and making inquifition whence he came, and who he was, they took the Body thence , and committed it to an honourable sepulsure in the principal Church of the Citty of Bouleign. This was done by a Count of that place called Fumerius

2. His Memory is celebrated in the Galliin Martyrologe on the thirtieth day of December : But in ours on the fixth of lanuary. To him fucceeded in the Office and dignity of Abbot John, who in the first Mission of s. Augustin was fent one of his compa-

3. The same year were layd the first foundations of the Famous Abbey of the Ifle of Ely in Cambridgihire, by the perswasion of S. Augustin, and the assistance of King Eshelbert. Yet Harpsfeild writes doubt fully of its antiquity, faying, That Monastery was in the beginning founded by S. Augustin Arch-buhop

XXV. CHAP

III. Part.

### The Church-Hiltory of Brittany 314

Luce

XXVII.C

A. D. 608. of Christ at Rome, is reported to have made Saint Clement his Candineour in preaching

the Goffell , and confectated him his Succef-

3. The last publick All attributed to Saint Augustin was the Confirming by a Solemne Bull all the Rights and Priviledges of his Beleved Monastery of Saint Peter and Saint Paul, exempting it from all Episcopal Iurisation, from all tribute, servirude . &c. Prohibiting all Bishops to fay Maffes , exercise Ordinations Or Confecrations , &c. as by their own authority or Jurifdiction in that place , deputed for the Treasury of Saints and burying place of fucceeding Arch-bishops and Princes: And affigning the Election of Abbets to the free Suffrages of the Manks, &c. All which Previledges he confirmed with a denunciation of eternall damnation to transgeessours of them by the authority of Saint Peter and his Picer the Buttop of Rome , Saint Gregory. This Bull was published in the presence and with the approbation of King Ethelbere, his Son Eadbald, all the Nobility of the Kingdom , his Successiur Laurence , Mellitim Buhop of London , Juftm Bilhop of Rechefter , and Peter the Abbet and Menke of the same Monaflery.
4 To which Bull there was appended

a Seale of Lead. Neither is it a wonder, faith the Transcriber of the faid Bull , that Saint Augustin being a Roman , an Apostle ,, of the English Nation and a Legar of the , Apostolick see , indued with a plenary Authority to erect Bubopricks and confecrate Bubeps, all which were to be fubject to him , should have the power and right to make use of a leaden Seale: Though for the space of five hundred years the like priviledge was not afterward granted to any of our Bi-

5. Notwithstanding sir H. Spelman not unreasonably suspects this not to be a genuine Bull, because the sabrick of the seale expresses not so great antiquity; and the Sculpture of it more elegant then fuited with that age ; likewife the Image of our saviour and the form of a Church engraved in it , reffembles the exactnes almost of these later , times : Moreover the Letters of the Inferion prion are fuch as were used in far later ages, about the raign of King Henry the fecond or Richard the first. And lastly the seal
is appended to the Bull not after the Reman fashion , with a Chord of silk , but with a Skrole of parchmin after the Narman custom. To these we may add, that by mentioning in the same Wri-" fing together both Leurence his Succef-" four and Peter the Abbot, who was drow-, I ned above a year before that defignation " of a succession, the order of times is ma-

nifeftly crofounded, and the authority of

the Ball prejudiced.

6. However that most of these Priviviledges were even from the beginning conferred on that Monaftery , year by Saint Augustin himself in vertue of a delegated authority from the See Apofishick though the simplicity of that age did not need fuch Legall Infiruments and formall clauses, the constant Tradition of that age doth justify. Which Priviledges in succee ding times were frequently ratified by following Popes and Princes.

### XXVII. CHAP.

s. 2. &c. The Death of our Apostle , S. Augustin.

11 HE Same year of our Lord , fix hun- Wesman dred and eight , faith Mathew of Veftminfter , Saint Augustin the first Arthbuhop of Canterbury ended hu life on the Seaventh day before the Calends of June. The fame is more expressly related by Sant Beda. Our Holy Father Augustin , bele- Billiag. ved of God , dyed , and his Body was committed to Sepulture abroad , near the faid Church of the Bleffed Apostles Peter and Paul, becamfe as yes it was neither finnhed nor dedicated. But shortly after when it had been dedicated , the Sacred Body was brought into the Church , and decently buried in the Northern Porch. In which place the Bodies of all succeeding Arch-buhops hi-therto were likewise buried, except out two, namely Theodor and Bershwald : Those Bodies were land within the Church it felf , by reason the foresaid Porch tould receive no 2. In all Martyrologes the fame day,

to wit , the feaventh before the Calenda of Iune is deputed for celebrating his Memory : In the Roman Martyrologe we read thus : At Canterbury in England u thu Manul. day commemorated Saint Augustin Buhop of Rm. 16. that Citty : who together with many others was fent into Brittany, and preached the Ge-fpell of Christ to the English Nation: where being glorious for his vertues and Miracles, he reposed in our Lord.

3. The certainty of Miracles wrought by him hath been sufficiently established before in this Hiffory. We will here only add a compendious draught of his Geffs consecrated by this Island to Posterity in an Inscription on his Tomb : Of which Saint Beda thus Writes , There was inscribed on the Sepulcher of Saint Augustin thu Epitaph : Here rests Dom Augustin first Arch. buhop of Canterbury, who heretofore was di-rested hither by Blessed Gregory Buhop of the under the Saxon Heptarchy.XIII.Book 315 K. C.

Church of Rome , and being supported by God | with the operation of Miracles , converted both Rith the operation of mariactes, converted both Wership of Idels to the Faith of Christ : and having finished the dayes of his office in peace dyed on the seaventh day before the Calends of sune, in the time of the raign of the

A. He was ( faith the Authour of his Life in Capprave) tall in flature, infoand reverendly grave : Of the figns and cures clare in due place,

can recount the number, they were fo many. He travelled always on foot : and oft without shooes : thus he paffed through all Provinces of this island: By reason of his frequent kneeling he had his knees covered with a thick hard skin , &cc. And yet one of his pretended Successours , after he had related all this, affords him the Character of a soft , nice or effeminate man. The much as he exceeded the ordinary height of men great Veneration in which he was held by the head. He was in his countenance amiable our succeeding Princes, &c. I will de-

which he wrought among the people, no man



III. Part.

THE

Rrii



### FOVRTEENTH BOOK OF THE **CHVRCHHISTORY** . O F BRITTANY

1. S. Laurence bis Gefts. 2. 3. de. His Louer to the Scottish Clergy,

L CHAPTER.

L. Lenver (laith S. Beda) being feared in the Architepife-pall throws did fremountly, endeau was seen as a great the Church of Christia Brittany, who foundations had been fourthful pale, and by his day's chartestemic and examples of piety he fought, so exalt is to streptife beingth.

3. Nitiber did his paford care extend only to the up Comparising of the highest called to the up. Comparising of the chief was called to

2. Neither did his Paforall care extend only to the new Congregation of Christians cellected among the Bagilho-Leaves, but likeristic to the ancient printiple Christians, moreover to the Setti no brittan and such as mibalized the prijethen-ving split of freeland. We however new that the lift and Prifficular new and of the Setts abread, but of the Britains also in the Standard Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and the Setting and Setting and the Setting and Setting been faid, they kept the Sunday reckening from the fourteenth day of the Moon to the one and twenteth(io including the day of the lewish Paich in their Circle : ) Therefore he , with hin fellow Birbops, wrote an Exhortatory Epifle to them, beseeching them to hold the Vnity of peace

and Catholick Observance with the Catholick

and Catholick Objervance with the Catholick Church freed were the windle case.

3. The special castle moving them to write the faid Zetter is thus related by the Consumators of Magdeburg, The Start fain Degans their Ingare to Luxurenius to commune with him about Eccliquitical Agina and difference. But he was several bath from Laurence and the was several bath to the Catholic and the Catholic Cath reft who depended on the tope, that he refused to eat at the same Table, or to fleep in the same house with them.

4. What ever was the cause of this somrish Abbots scrupulous uncharitablenes, saint Laurence and the other Buhops were forced to write this Epifle, To our Lords the Bishops our most dear Brethren, and to the Abbats through all Scotland, Health. The See Apostolick having directed us to preach the Golbell to Pagans in these Western parts , as it has usually done through the whole earth, aftern as we were arrived in this Ifle of Brittany, we with great reverence were ready to expresse all respect and charity to the Brittains and Stotts, beleiving

then their practifes to have been conformable to the Universall Church. And after we perceived the Brittains to swerve therefrom , yet we thought the Scotts were bester duffosed. But we thought the Scotts were better algoja. But we now perceive that the Scotts also, no mean Da-gan a Buhop sen by them into this fland, and Co-lumban an Abbit who is gone into France, doe in their conversation and practifes differ nothing from the Brittains. For the faid Daganiu who

Magdeb.Cen

.t. 3. 609. Bal. L 1. c.4

I. CHAP.

The Church-History of Brittany K. C10-K. CRO. 318 Lulf. A. D. 610. came to us, would not fo much as eat with m, nor A. D.610. fleep in the same ladging. Thus far S. Beda recites this Episte, the remainder of it being II. CHAP. 5. This Daganus was not , as the Centui. 2. &c. S. Mellitus his iourney to Rome riacors, from Bale , affirm , a Brittish Monk , Magd. Cent. touching Monks , that they might have taken out of the Monaftery of Banger in a power of Elections : And to know whe. Wales to be a Scottish Buhop , but an Irish Monk of the Monaftery of Bancher in Vifter and ther they might be employed in Pallothence made a Buhop in Ireland: for by the terall Funttions , &c. nour of this Letter he was fent from beyond fea into Brittany. Yet was he not the fame There is extant in Sir Henry Spelman the Copy of a third Charter of Ling Abbet Daganus, who ten years before this went to Rome to S. Gregory ( as we read in Ribeibert , by which he gave to the Monaftery mort f. 910. | Bishop Viher ) and shewd him the Rule which etherbert, Dy willell be gave to the Monafter of S. Peter and S. Paul a village named sturies as, otherwise ciffelet, sogether with many other precious Gifts, all which he offred for the redem-S. Melva ( otherwise called S. Lugid) wrote and ordained for his Monks : Which having read, S. Gregory Said publicly, The Holy man precision Gifti, all which he agreed por the reden-ption of his fault, and out of hope of certail re-resources. Adding, that is the fame church he provided a place of horself for himfil and Successions, hoping that he thiplified land of the chang of his first, additional time the change of his first, additional time to the gas of second hipping he for Perhaus of the A-Who wrote thu Rule has planted a hedge about hu family, which reaches up to heaven. For befides that he is called an Abbet onely, if he had so much respect to Rome, he would not have been so averse from these Ripofiles , to whom our Lord delivered the Koes of man M: Stoners. 6. At the fame time S. Laurenee with the heaven giving him the power of binding and loofing, &c. Which Charter is dated the year Bed. wifup. Same his Fellow-Bishops ( faith S. Beda) wrote letters alfo to the British Preifts , ( Sacerdotifix hundred and ten, which was the fiftieth bus) be feeming their Episcopall gravity and proyear of the latter Kings raigh.

2. At the fate time (aith 5 Beda) Melliem
Bishop of Landen went to Rome there to treat with dence : by which they endeavoured to feetle them in Catholick Phity. Hereby we may observe that the British Clergy were not Pope Boniface about affairs nearly concerning the English Church. Being arrived, the Pope broken out into a formed schism , as Baronsus suspects, and others who make menaffembled a Synad of the Bisbops of Italy with an tion of an Interdest imposed by S. Gregory intention to make ordinances concerning the life on the publick Schooles in Britteny, of and secure quietnes of Monke. In which Syned which no ground can be found in our Mellitus fate among the Italian Bishops, and by ancient Friters. But why this Letter should his authority subscribed and confirmed the De-crees regularly ordained, which at his return be written to the British Preifts , and not their Bishops, it does not appear.
7. The same Same Beda discoursing of into Brittany he carried with him , that they might be observed there. The same Page likewise wrote Epistles to the Holy Arch-bishop Laurence, the pious industry of our Holy Bishop in promoting Vnity , thus concludes , How and to the Clerty, as alfo to King Ethelbert and the English Mation. This Synod was celebrated much good he wrought by these his endeavours and labours, the present simes declare. By which expression he implies, that the in the eighth year of the Empire of Phocas , and the thirteenth Indiction. ceasing of those Controversies , which in 3. In this Narration we find infinuated the S. Beda's time were quite filenced , was principall Motive of Mellins his journey to much to be imputed to the care and in-Rome, which was to provide for the life and dustry of s. Laurence. For we shall see him shortly not contenting himself with quiet of Monke: Which will more manifestly appear by Pope Benifacins his Letters to the King and Arch-bishop, but especially by a

writing letters, but undertaking a voyage into Ireland, &c. to promote Ecclefiafis-

call Vmry , and that with good fuccesse.

under the Saxon Heptarchy. XIV. Book. 319

written to S. Lanfranc Arch-bishop of Canter-A.D. 610 bury, in which we read this passage extracted out of it, That which then , O glerious Son ,

LULF.

ball defired of the Apostolick See by our Fellowbuhan Mellitus we willingly grant and by our Apostolick authority decree , namely that your Reval benignity may appoint an habitation of Monks living regularly, and that the present

Monks who were the Preachers of Salvation to you may affociate to themselves a congregation of Menks and adorn them with holy Instituts in the Monastery which your Holy Doctour Augustin the Disciple of Gregory of Bleffed Memory did confectate in the City of Canterbury to the Name of our Holy Saviour , in which at prefent our beleved Brother Laurence is Prelat. This our pre-

fent Decree, if any of your Successions Kings or Buhops, &c. shall attempt to make voyd, let him be subjett to Anathema, &c. This part of Pope Renifacion his Letter is recited out of Pope Alexanders by Eadmer the Monk : and the entire Letter is extant in the Annals of Peterberough.
5. The other Point seems to have been tou-

ching the employing of Menks in the Office

of preaching , administring Sacraments and

other Pafforall Dutyes , which fome thought improper for Manks who are obliged to Solitude. But this Controvers had been before decided by s. Gregory in his employing onely Menks in the English Mission, and was confirmed by Pope Boniface the fourth in a Solemne Decree, by which he declares from the Examples of S. Martin, S. Gregory, and the late S. Augustin that the power of binding and loofing may worthily be administred by Monks : Neither , faith he , did S. Beneditt the gloriou Inflitutour of Monkes in his Rule forbed this: but only commanded them to abitain from fecular affairs. Which last Clause strongly proves against Barenim, that S. Augustin, Saint Laurence, S. Mellieus, S. Iufius and the reft, yea s. Gregory also were Disciples of s. Benedict and subject to his Bule. The Summe of this Decree is referr'd into the Canon Law by Gratian, Cap. Sunt nonnulli. 16. q. 1. And other authorities added, fro whence he concludes thus , By all thefe authorities it is clearly demonstraced, that Monks may lawfully give Pen-

6. If the Alts of this Reman Syned had not

been loft, we flould no doubt have read their judgment touching the Confectation of the Church of Vestminster, performed, as hath been declared, by S. Peter himself. But the refult of it appears by what Villiam of Malms-bury writes: It is beleived, faith he, that the Miftery of its Confectation was never repeated, which was showd to have been perfelled by for many Candles lighted in the Church, Croffes made, Holy Vacer sprinckled, and marks of Sa-cred Oyle in the due places. Human diligence therefore gave place to an Office divinely adminifred, prophetically declaring how illustrious that Church and Monastery would prove, in which

nance, baptife and administer other Preiftly Of-

the Apostle himself exercised the Pontificall

III. CHAP.

1. Of Saint Golven a Bishop in Leffer Brittany.

III. CHAP

2. Of S. Baldred , or S. Balter. 3. S. Mellitus his return from Rome. 4 Ceolulf King of the west-Saxons dying, Kinegils succeeds.

1. TH E same year dyed S. Golvin Bishop

Martyrologe is fayd to have been an Englub-

of Leon in Leffer Bristany, who in our

man : But whether thereby be meant a Brittain I cannot define. In the Gallican Marty-Marry Gall. rologe his Commemoration is thus expressed : On the first of July at Leon in Armorica under the Arch-bishoprick of Tours is celebrated the Memory of the Deposition (Or death) of S. Golven Bishop and Confessiour: who succeeding S. Paul weaned the Church committed to him from its childish nourishment, and firengthned it with the folid meat of holyTeaching, illustrated it with the light of pious conversation, and advanced it to the perfett form of vertue. So rendring himfelf gratious to our Lord by his care to adorn his Spoule, he in white robes ascended to the Mariage of the Lamb, celebrated in the Heavenly lerusalem. The Holy Bishop dyed at Rennes, and was buried in the Monastery of S. Melanius.

2. But the Originall of S. Balred is more affured, a holy man born in the Northern parts of Brittany, who dyed this year, and his Memory is celebrated in our Martyrologe on the twenty ninth of March. Where it is fayd that he was wonderfully buried in three places, feing three Towns, Alaham, Tinnigham and Prefton , contended for his Body. Probably this is the same who by our Historians, Ma thew of Wellminster & Hoveden, is called 5. Balter, whose Church having been impiously layd wast by Analef the Dane, he was thorry after punished for his Sacriledge by a miserable death.

3. The year following by the return of S. Melliens, and the Decrees of Pope Boniface and the Roman Synod peace was restored and confirmed to the English Church , and quietnes to Monasteries.

4. In the year of Grace fix hundred and twelve Ceolulf King of the West-Saxons, after a raign of fourteen years, dyed. He had fent all his life in war, faith William of Malmiburg, and never allow'd himfelf any rest, but was always employed either with defending or enlarging his Provinces. Two Princes succeeded together in his Throne , both of them valiant , and both contending with one another in all offices of kindnes and freindship : their names were Cinegiflus and Quincelmus. And for their con-

appears by Benifacise his answer extant in a Letter of Pope Alexander many ages after

Decree of the faid Pape.
4. There were two speciall Points concer-

ning Menifficial Inflitution , the clearing of

which did much concern the present State

of the English Church : the first was a care to

make them immortall by a fuccession, by

permitting the present Minks to chuse and

affume into the fame Profestion fuch among

the Brittant, as they found well disposed

thereto. This permission and power king

Ethelberr by Melliem defired to be commend

by the Pope; which he easily obtained , as

K. KINB-

### The Church-History of Brittany 120

faid, If it then be fo that they they cry unto their

GILS.

A. D. 613.

under the Saxon Heptarchy. XIV. Book. 321

Submitt to his Metropoliticall authority : Whereas by the loynt testimony of our Historians , and the expresse words of Saint Beda Saint Augustin was dead long before, to wir, five years , at leaft.

8. But they reply that those words of Saint Beda (quamou ips ann multo ante tem-pore, ad calestia regna sublate) that is, though Saint Augustin himself a good while before this, was translated to Heaven , included in a Parenthesis, were added by Papists to falve saint Augustins honour, and are not found in the Saxon Translation of Sains Beds made by King Alfred. True it is, that in the Latin and Saxon Edition publish'd by Abraham Whelock in the year 1643 those words appear not in the Saxon Copy: But the publisher, though a Proteflant , ingenuously contesses that not only in all Impressions of Saint Beda's History , some of which faw the light before any Protestants were, but in all ancient Manuscripts extant in the Libraries of Cambridge that Clause of s. Beda was extát, and never included in a Parenthefis, but only diftinguish'd by Comma's.

7. Surely if we will judge of saint Auguffin by the Spirit of his Father and Mafter Saint Gregory , we would not suspect him of to herribly murdrous a dispolition. For Saint Gregory , though Rome and all Italy had been many years intested and wasted by the Lembards, yet was so fearfull or being in any measure accessory to blood, that he dust not concur to the death of any one of their Princes, though he was affuned therby to free the whole countrey from their Tyranny. And s. Augustin himself, as hath been thewed, taught King Ethelbert a quite contra-ry Lesson, That in the cause of Religion, no violence or compulsion ought to be used.

8. If any credit may be given to Ancient, and till this age never questiond Tradition, Saint Augustin was a man of eminent piety, of admirable zeale for the rooting out Pagan Idelater and planting the Goffell in this ifland : And even Proteftanes themselves acknowledge that Almighty God gave testimony to his Teaching by many great miracles. If he had been guilty of fome defects , Christian Charity requires us either not to mention them, or to let a thousand great obligations we have to his Memory preponderate them: But upon meer ungrounded suspicions disproved by the current of story, to charge with crimes execuable to Heathers a person, in the judgment of the whole Church for almost a thousand years , now raigning with Christ in glory, is certainly a prefum-ption of which God, with whom the death of his saines is precious, will one day require

a fevere account. 9. Yet of late this poylonnous humour of calumniating Gods Saints is become the principall Character of the New reformed Coffell. I will adde one example more of a commission, at least parallel to these : witt,

Saint Anfelm that he induced Sir Walter Tir-

rel to murder King William Rufus. Now by the

confent of all our Historians Tirrel himfelt

was no murderer, for it was by the unhap-

py cafuall glancing of an arrow that the

King was flain. However it hapned, yet

certain it is that at that time Saint Anfelm

was an exild person in France : and whereas

at that Kings burial many Noble men mett , but

few mourned for his death , yet faith a late Pro-

teflant Hiftorian , of all mourners Anfeim ex-

press d most cordial forrow at the news. That blasphemoustongue herefore must expect that

fuch envenomed darts as thefe. Thort against

heaven it felf , will , it he repent not , one

day descend upon his own head, and the

wounds made by them never be cured. But

alas, what Repensance can be expected in such

a person who is invererates dierum malorum,

when wee fee in his decrepit; age his ran-

corous tongue against innocens Catholicks yet

more violently fert on fire of hell, fo far as to

folicite a generali Maffacre of them by pu-

blifling himfelf, and tempting others to

damne their foules also by publishing

through the whole kingdom that in the last

fatall calamity by fire hapning to London they were the onely incendiaries. This he did,

though himfelf at the same time confessed

that not the least proof could be produced against them: But, said he, it concerns us that

this report flould be beleived. Complaints of

rhis most execrable attentat were made, and

feverallouthes to confirm this were offred. But

in vain. However, furely there is a reward for

the innecent oppress d : And, what locvet Mr Prinn may think, doubtles there is a God who

sudges the world. Let him therefore remem-

ber what the spirit of God fayes , ( Quid detur

tibi, aut quid apponatur tibi, ad linguam dolofam

Sagista potenti acuta, cum carbonibus defolato-

riu Ithat is That must be given to thee, and what

must be affigued to thee for thy portion, O decent-

full Tongue ? Sharp darts caft by ah Almighty

10. With as good reason therfore's Au-

guffin may be accused of the flaugi ter of

thefe Britishs Monks , as S. Columban . Holy

Iruh Monk in France might be charged with

the most horrible death of Queen Branichild

hapning at this very time, for he also by the

Spirie of Prophecy forewarn'd her of it. And fo

farmay we effect the ancient Prophers guilty

of the calamities befalling many Princes and

Stares, which by Divine Infpiration they forc-

11. To all this wee may adde, that there was

no fuch freindly correspondence between

the Kings of Kent and the Northumbers, as that

this latter should be employed by the former

as an instrument of his unworthy revenge.

On the contrary wee read that Ethelfrid bore so mortall a harred to all Christians,

arme, wish devouring coales (of juniper )

A. D. 614.

cord , unufuall among Kings , they were a miracle God against me, they doe truly fight against me, to their own times, and an example for sucthough they wear no arms, fince they perfecute we we ceeding. Many wars they managed fo , as st was with their imprecations. Thereupon he gave com. " doubtful whether they shewd therein greater mand to fest upon them first: which was performd: courage or moderation. Sometimes they fought and after their flaughter, he deftroyd all the other againft the Brittains , sometimes against Penda forces of the perfidient Brittains , though with King of the Mercians, a Prince exercised in all the sleights of war. This Quicelmus is by a confiderable loffe to bis own Army 4. The report is , that of those Monks which fome Freers faid to have been the Brether of Cinegilis, but others more probably fay he

came to pray, there were flain no fewer then swelve hundred, and that fifty onely escaped by flight. For Brocmal at the first charge of the Enemy, fled with all his foldiers , fo leaving the e, whom he ought to have defended, naked and unarmed to the swords of the barbarous Saxon. And thus was fulfilld the Prophecy of the Holy Buhop Saint Augustin , though himfelf a long time before was gone to beaven, That for their perfidious refusall of his counsel and offer of eternall Salvation , they should feele a Divine revenge by their temporal destruction.

1. This cruelty of the Pagan King was norwithstanding presently after justly punish'd, for Nicholas Triver a French Chronolegist, from I know not what Records writes, How Eshelfrid after this combat marching forwards toward Banger was mett by three British Princes . Blederie Duke of Cornwal , Margadue Prince of Southwales ( Demetiæ ) and Cadran Duke of Northwales (Venedotia.) who fought wish bim , and killd of his army cen thousand and fixty men. Poon which wiftery Cadwan was by soynt confene made King , who purfued Ethelfrid to the River of Humber. But when Ethelfrid returnd with his own and other Saxon auxiliary forces , a composition was made between them by freinds , on thefe conditions : That Cadwan should entry the Provinces towards

Vaies on the fouth of tiumber , and Ethelfrid all

on the North side.

6. This is the true Narration concerning the flaughter, wee may call it Martyrdome, of the twelve hundred innocent Monks of Bangor, attested generally by the confent of all our ancient Historians. Onely Sigebert affirms thu calamety to have befalls the Scottub Monks ( fo he milnames them) in the war between Edilfrid and Edan , which he refers to the year of Grace fix hundred and fifteen : which was feaven years after the death of saint Augustin. But true Christelegy confirmed by our best Friters place this massacre two years before : and place this mailacre two years below.

thus (faith B. Fiber) doe the Annals of Flister
tended refer to the year of Christ fix hundred and
A.D. in thirteen the war of Kaerlegion, where the Saints were killd , by the Saints intending thefe Minte

7. Which confent of Hifferians evidently 7. Which confent of Hifferians evidently disproves the blasphemous calumnies by fome Protestane Writers, B. Parker, B. April 18 level and B. Godwin cast on the memory of Land our glorious Apofile saint Augustin, to Chief to

IV. CHAP.

was his son, and assumd into a participation

of his Throne.

i. 2 &c Eibelfrid King of the Northumbers kills above twelve hundred Brittish Monks.

7. 8 S. Augustin uniustly accused of this Saughter by Protestants and defended. w Prinns horrible calumnies.

A. D.613.

IV.CH.

thirteen was blackned by a greivous calamity hapning to the Brittains, and among them principally to those who least he broke the power of Edan King of the Scotts. The present story is related by Same Beds in the manner following : 2. The most power full King of the Angli E-delfridus having gatherd a mighty army made a

nient forces to protest them from the swords of their barbarous Enemies, whilf they should be intent to their Provers. 3. King Edilfrid therfore having understood the cause why those Monks were come together , he | by this cruelty revenged their refusal to

whom they impute this horrible Maffacet, as if by his inftigation that Pagan Kinghad

III. Part.

delerved it , the Religion Monks of the famous Menaftery of Banger. Which calamity was brought upon them by the barbarous King of the Northumbers, Ethelfrid, who well deserved the firname given him of ( ferm ) eruel or savage. His Charafter we have already delivered from Malmsbursensis, and how

terrible flaughter of the perfidious Nation of the

Brittains at the Citty of the Legions , in the En-

glub tengue calld Legacester, but more rightly in.

the British Caer-Legion (Chefter. ) Then he

was ready to begin the battell, he saw their Preists who were mett to pray to God for their

army , Standing a part from it in a place of grea-

ter safety. Whereupon he ask'd, who those men

were , and for what design they were assembled

in that place? Now most of them were of the Mo-nastery of Bancher, in which the Number of

Monks was fo great, that being divided into feaven

companies, each under a particular President, every company consisted of no sewer then three

hundred : and all lived by skeir labour. Now the

createst part of them were mett together in this

Army to pray for it , where they likewife cele-

brated a Fast three days together : and a certain

Captain calld Brochmal was appointed with conve-

	22 The Church-Fill	tory of Brittany K.	KINE. K. KINE	under the Saxon Hepta		A. D.
			A.D. 616	of Gods Preists, and to shew an humile ref. It to she meanest Ministers of the Church How be while		л. р.
	that he denounced to the Kings of Kent and	[ A.]	D. 616 A. D. 616	the meaneff Miniflers of the Church. How bightly	teffe, to whom lakervise she jucceeded in the go-	
				be thone in repressing vice , exalting vertile, ful-	veryment of it.	
	Bffex, that he would be no tight the inflatures hem, because they had forfaken the inflatures			he thene in represent the state of	7. Among the praises of this holy King	
- 1.	hem because they had for aken the injustant	VI. CHAP.	_	filling the Divine precepts and in all works of	7. Among the plattes of this hor, xing	
		IVI	.CHAP.	niers it to much more clearly to be read in Gods	Etnelebre we will in the last place mention	
- 19	of their Fathers , then he was a coording to and Scotts. And to conclude , according to	l l	1 22 2 1	1 la Book A human Friters have been ne-	His zeale to convert Redwald King of the	
- 1	the plain Narration of S. Beda, the Pagan	16 2. Ge The death of King Ethelbers : and		oligent in expressing, ere. Antiquity and the	East-Angles to the Christian Faith : though	
	the plain Narration of 3. Brand Inc.		1 1 1	gligent in exprising, Co. Contigues	the sweet proved por to benny in him as it	
		of the Holy Bishop Lethard.	1 1 1	lavourable authority of former Saints is an irre-	the event proved not to happy in him, as it	
			1 1 1	proachable Wienes of his Santtity, fince from the	had been in Sebere King of the Eaft-Saxons.	Bed.l.
		4.5. The Sanctity of King Ethelbert acknow.	1 1 1 1	beginning his solemnity has been celebrated by	Concerning which Redwald S. Beda writes,	_
	hill together, and being told that they were	ledged.			That in Kent, the Kingtom of Ribelbert, he had	
			1 1 1 1	Geas Sathts	That th Kent, the King.tom of Etherbert, he had	
- 1	affembled there to pray to God against him.	6.7. His Children.		4. Among which saints devoted to this	been imbued with the Myfferres and Sacraments	
			19.0iberti	Holy Kings memory S. Dunftan was one, who	of Corestian Faith : But in vain ; for when he re	
1	So that the Pagan Statistist Inninced In Inninced by Pagan Innince	į,	14,013411	on a certain night watching in devotion at the	jurn'd home he was perverted and depraved from	
•	flaughter abiolyes both Aing Eintiber and	P Refently after, if it was indeed after, dyed also Ethelbert, glorious in piety	tot. s.Da	in a certain night martining in acontini at the	the contract of the person of the contract of	
		Just also Fakelhart plorious in aire	£.0 615.	Sepulchers of this King, of S. Augustin and	the fincerity of Faith by his Fife and other im-	
1	tiall and ungratefull Christians.	Ayerano Emerberr, giorious in piety	1	other Holy Bishops his Successiours , heard on a	prous Teachers, to that his latter end was worfe	
	tiall and ungraterum congrams.	and merits, the first Protestour of the riling	1 1 1 1	other this bully and bully for Commonly for	then his beginning : for like the old Samaritans	
,		Chartien Church of the Serone. His death be-		funden voyces of certain perfons finging this An-	then hu beginning : fer tige the dia samaritans	
		CH: 1 - CF - Cb Chii 11	ultra	subbene of the Ecclefiafiscale Office (Gaudent in	he would both ferve Christ and his old Pagan	
	V. CHAP.	fell in the fifty fixth year of his raign , and		colis anima Sanctorum, qui &cc.) The foules	Gods together placing in the fame Temple a Holy	
CHAP.		the one and twentieth after he had embra-		of thefe Saints who have followed our Lords fleps	Alear for the Sacrifice of our Lord , and an im-	
	The State of Seven King greenes	ced the Christian Faith. He was the third King		of thise Saints who have jouened our Loras freps	Charles and and the same	Brent
	I. Kinegils the west Saxon King overcomes	of the English Nation whose Empire extended	1 -	dee new reserve in heaven , core. Thereat being		
	. I militarine	of the Englun Matton Whoje Empire extended	1 1 1	aftensibid , he approached to the dore and looking	profane Altar Athelwelf, who lived King of	col. 7
	2. 3 The death of Sebert King of the East-	over all the Provinces Southward from the River	1 -	Apronein a , or approach a to Dal La Come de	that Province in the dayes of s. Beda, telli-	
	: 2. 3 The death of severe Aingo inc Daje-	Humber, faith S. Beda ; adding that he was the		through the clefts (for it was lockd) he faw the	man erovence in the dayes of 3. bran, telli-	
	Saxons : His Successionrs.	and the state of t		whole Orasory shining with a wonderfull light,	fies to have remained to his time.	
	SAXON) : II to Sate of Journe	first of these who went to heaven. ( By which	1 555	and a quire of persons in white robes melodiously	1	1
	Cort of Con bounded and	clause is implyed that he dyed before King	1 1 1 1	and a quite of performance of the fact		۱
. D. 61 1.	1. TN the year of Christ fix hundred and	sebert. However certain it is , that a very		and torfully linging that Antiphone, Such ho-	VII. CHAP.	VII.
. 5. 61 **	1. In the year of Corifi in house west-	C M.C. Colonian II by March and	l la la la la la la la la la la la la la	were u due to hely Kings and Prelats, Occ. 1318	VII. CUAL.	\ VII.
lovent his		fmall space of time intervend between both		we read related by Osbern an ancient Compi-	A A A A A A A A A A A A A A A A A A A	1
untingd.	fumed his Son (others fay, his Brother)	their deaths.) He was burred in the porch of	1 1 2 2 3 1	ler of the Life of Saine Dunfian. In which	i. 2. &c. Apostacy of the Kings of Kent ,	i
2.		Saint Martin Within the Church of the bleffed		ler of the Life of Saint Dunjian. In which	and she East Saxons.	1
		ll a cr. I must ust a laborate sha	1 1 200 200 201	Narration , though Saint Ethelbert be not	and the paper of the second	•
		Body of his devous Queen Bertha (or Aldiberga)	12.02	named, yet without question he reposing	5.6 S. Mellitus banished from his See at	ı
	against the Brittains at Beandaine (Bindon)	Bedy of his devous Queen Bertha (or Aldiberga)	M. IVAL	named, jet without quetant and	London	1
	against the Brittains at Beanaune ( Billion)	was layd. And his memory is confectated	Man) Pag	there, was principally intended.		1
		both in ours and the Roman Martyrelege, on	A.m. 14 POT-	s. In proof of his acknowledged fancti-	7 8. &c. Laurentius determining to fly , is	. 1
		Dotti in ours and the agman marifreteer, on		to &c there were in S. Augustins Church fet	chast f. d by S Peter.	ı
		the fixth of the Calends of March.	a ett 3.	up dayly five cierges continually burning, towit,		į.
	and long bucklets were quietty part to	2. King Ethelbert had also another bleffed	rofa.	up anyly five tierges tontinuans on any	10 The Centuriators impudence,	1
		companion in the place of his Sepulture, to		before the Tomb of S. Augustin, of S. Mired, of	11	1
		Companion in the place of his Separture, to		e. Adrean Abbot before the great Altar, be-	(I	1
		wit, s. Lethard the Holy B. of Senlin who came	1 1 1	fore the Monumen: of King Ethelbert , and of S.	1. Hriftian Religion feemd to have been	1 [
	the bodies of two thousand and his man	with Oucen Aldiberga out of France into		Jere the menument of a car binder , and of	io firmly rooted in the two Kingdoms	· .
		Brittany. Concerning whom William of	6   <b>         </b>	Lethard Buhop , and a fixth in the Grott before	of Kent and the East Saxons by the picty and	
		brittany. Concerning whom waster of		the I mere of the Bleffed Virgin Mary , where S.	of Kent and the East Saxons by the picty and	1
	chind, large knives, were in the Saxon tongue	Malmsbury thus writes, An ancient Author	Malach &	Dunflan was honourd with many visions of her, as	zeale of the two late holy Kings , Ethelbert	ri
	chind large knives , were in the outer	called Goffelin celebrates the miracles of Sai	Participal	Dunglas was neneura with many organical	and sebere, that no danger could reasonably	, i
	i called cara trom whence that Ivation is	Lethard who accompanied Queen Bertha into the	16 F 95.	the Authour of S. Augustins li e testines.	and store, that no danger could rear habit	
		Leinara wno accompanies Queen terina interin		And Polydor Virgii affirms, that even to his	be apprehended of its tayling. But that it	'
		Island, particularly his readines to afford rain i	Paly L P	days the Sacred body of King Ethelbert was iku-	might appear that Faith is the free gift of God,	, (
A.D. 615.	2. The year following according to 1		- 14		his just Providence permitted the impiety of	f!
		ded:apleajant example whereof was showd about	uel T	friend by many Miracles.	Il mis june rivolutione permitte de title inspects of	1
				6. He left behind only two children by	their children and fuccellours to endanger	
			*i	his Queen Adilburga , Eadbald to whom he	the utter ruine of that heavenly Edifice	e t
	Saxons , and with great and general mour	terrible fiery drouth about the height of son	N-   -	mis vicen Maliburga , Eadbaid to Wilotti tie	which their Fathers had erected, intomuch	1
			4.1	refign'd the Title of King, after he had car-	which did party of Code people were be	_
				neftly admonifh'd him to be carefull in pre-	as that the Paffours of Gods people were ba-	- 1
			113	ferving and promoting the Christian Faith:	nish'd , their Churches protan'd , and their	r
	times was magnificently chiarged and ad	C fucceeding thereupon, the Canter at his retu	irn Be	nerving and brompeting the condition batter.	Profession if not prohibited, at least discoun-	- I
	orned, and made the common sepulcher of	with the Body with some indignation address	Ted   Table	which admonition how he complyed with		1
				shall be shewd hereafter : And Edelburga ,	tenanced.	1
	3. How acceptable to God was the Sancti-	hu freech to the Holy Bicker, faying , Doest th	1030 (4	who was afterward married to Edwin King	2. The order and manner of these disor-	-
	3. How acceptable to God was the Sandt	The fee how great the trabulation of the wh	ale cc	who was afterward married to gawth King		di:
l			here .	of the Northum ers , and of whole Conversion		i.l
Ī	1 1-Ging Mirecle . For in the days of Aing Ear	- I tomistic and it is a second	~.l*	the was a principall instrument. To these	lett in Kene his Successour his only son Ent	- 1
Walsfing	h in a mining mining	f are negligent in succouring me These words	74 (c			ic
Wateh	h. in ward the first of the Norman Race , the Monks	is feeming reproof were no former utered, but f		in two athird is added by Lamaca, speed and		ıc i
Eduv.1	193' I at am a few having a refolution to translate no	# 11 Jeeming 1.4. wy	che Kens.	other Modern Friters , namely the Holy Vir-		!
l				gin Edhards wing among Saxon Virgins Was	Was a Withes and approved of this raine	" j
1	Dear from the one chimes to the state of			of Co. St. St. St. St. St. St. St. St. St. St	I charge by which he bequeathed to the	ne i
	with great devotion they had opened his Sepul		om-   Ay. Catern	the first which undertook the Profession of a		(- l
1	they they found his right hand to the minute		nele in et. 3. Auth.	ine devout Nunne. This hely V.rrin, laith the Au-	Charles of a first and a decade has a winds	1!
1	his arm entire in flesh , skin , nayles and bone	of 3. The vertues of King Ethelbert are co	ten-			١٧.١
1	nu arm entire in juin , skin , majes and	er   words: This bleffed King though his ponter ex	ten-	no Comment of the sail disha	returned to his vomit. The first step where	of !
1	compatted. The was feaven hundred years aft	prifed by the Authous of his Life in the words: This bleffed King, shough his power as ded as far as Humber, yet in his converfation	n hel	Baptifine , gave praifes to God day and night		ad 1
1	I had been shere hursed I has Writtin Pails	11 11 11 11 11 11 11 11 11 11 11 11 11		fervenely begging of him the grace to be efteem a	was his uniawith fate to mis and a feeb	
1	The man over the formanded his shope for	no 11 chand himself as nertectly one of Christ Dec	(477)	worthy to ensoy the fortitual rewards of her onel		n+
1	gham. In his place succeeded his three for	in \\ f he had poffelled nothing. It was a bigger	ng Di	mercing to entry the printing terminal of her ones		n- l
	canad Seward and Sigebert , 10vnd equally	111 11 000 000 000 100 100 100 100 100	neore	Bride-groom lefu Christ. She fent her life it		
1			r*** 1	Lawrence A with the service of the Church on	4 17 compatible with a nucleic constian Projesto	‴. I
1	the Coursement bur much deveneratir	ud II to lee ton draugem Vand parmers le care				
	the Government : but much degeneration their fathers piety.	to fee him who serrified Kings , to fland in	fear	ferning God with all purity in the Church an		he

GILS. A D.617.

324

## The Church-History of Brittany

K. KINE G 1 L 5.0

he publickly renounced Christianity, and again fett up Pagan Idols, inviting also and tempting his tubjects to follow his Example, which the greatest part of them did. Yet he did not force either S. Laurence Arch. buttop of Canterbury, or S. Infin Bishop of

Recheffer to abandon their sees.

3. This unhappy change in Kent was ac-companied with a like, or worse change in London, and the rest of the East-Saxons Kingdom For the three Sons and Succellours of Sebert , perhaps communicating counsels with E:dbald relinquished their former seeming profession or christianity: an occafion whereof they took from the Hely Bishop Mellitus his retufing them the Holy Communion, which they demanded out of a foolish curiosity, or perhaps with an intention to make a quarrel. The particular story is thus related by s.Beda:

Bed.1. 2. c.5.

4. This form and perturbation was much en-creased by the death of Sabereth (Or Schott) King of the East-Saxons , who at his departure out of this life to a better Kindgdom in heaven, left heyrs of his temporall kingdom his three Sons Sexred, Seward and Sigebert, who had remained obfinate in their Heathenish Superfittions , though during his life time they had seemed to intermist the exercise thereof But associate and was dead they publickly profused Idalatry, and gave free leave to their subjects to doe the same.

5. Now it hapned on a certain time that they (asy the Holy Buhor Mellitus at the celebrating a Maffe in the Church give the Holy Euchariff to the people. Whereugen they in a foolish pride fayd to him, why doest thou not as well give us that white wafer which those wast wont heretofore to give to our Father Saha ( for fo they ufually called him ) and fill continueft to give the people? His answer to them was : If you will be washed with that faving water with which your Father was purified, you may likewife, as he was , be partakers of this Holy bread . But if you deftife the water of life , you must by no means receive the Bread of life. But they replied , We have no intention to enter into that Font, of which we have no need : But however we will have our part of that Bread. When they were thus often and earneftly admonished by him that without a precedent parification by Baptism , it was not lawfull to give them part of the most holy Oblation ; at last they grew tute fury, and told him, If thou refuleft to confent to m in a matter fo cafy as this, thou shalt flay no longer in our Kingdom. Thus they banished him , commanding both him and all that belonged to him to depart out of their

6. Mellitus being thus expelled from his See of Landon, came into Kent, with an intention to demand counsell of Laurentius and Iuflus, what courfe for him was best in these extremities. And after ferious deliberation , it was decreed by common advice among them, that their best way was rather to return into Italy their Native countrey, where they might ferve our Lord with free minds, then to remain among such rebelles

and Apostats from their Faith where no good A.D. 617. could be done (confidering the malice of their Princes.) Melliem therefore and Juftm forth with departed resiring themselves into France.

7. But & Laurence shewd a little more constancy: he could not fo fuddenly resolve to defert his flock , though extremely diminished , of which he was the Chesf Paffeur. Sometimes he would entertain hopes that Gid would not permitt fo much labour, fo prospered by him, to be lost. But on the other fide a fad confideration of the inconstancy of the people, the impiety and unrestraind lusts of the King , and that himself was now left alone without any to countel or affift him , fuch thoughts as thefe peircing deeply into his mind , quickly extinguilhed his former faint riling hopes , fo that he resolved to quitt the ingratefuli countrey likewife, and to forlow his feller. Bishops into France. And this refolution he had putt in execution, had not our Meresfull Lord by his Chesf Apostle prevented it. The manner of which prevention is thus defer. bed by S.Beda:

When S. Laurence was upon the point to Bulled follow Mellitm and luftm and to defert Brittany, the night before his tourney was to begin, he gave order that a couch should be prepared for him in the Church of Saint Peter and S. Paul: Thereon when , after many prayers and tears powrd forth to God , he had layd him down to reft, and was falln afleep , there appeared to bim the most Blested Prince of the Apolies , who the most useyea exists of the Appeter, who after many that phripes inflicted on him, and him with an Applicable Severary, why he would for ake the flock with which he had entitled him? And, to what Paffours care he would .om. mitt the sheep of Chrift , now encompaffed with fo many wolves? Haft then forgett , faid he , the example I have given thee, who for the good of those Lambs which our Lord, in testimeny of bis love, recommended to mee, suffred from infidels and enemies of Christ bonds, stripes, prisons, terments, and in conclusion death at felf, even the death of the Croffe, for which I am now crownd

9. The fervant of Christ Laurence , being encouraged with thefe fripes and exhortations of the Bleffed Apofile , as foon as morning appeared went to the King, and laying afide his veftment, shewd him how greewoully his body had been torn with whipps. The King wondring at it , demanded who durft be so presumptuous to treat so worthy a person so cruelly But when he was informed that the Bishop had for his Salvation and eternall happines suffred so sharp torments, he was fruck with great feare.

10. We will awhile interrupt the profecution of s. Beda's Narration of the happy effect of this Miracle , in the Kings converfion ; to attend the judgment given hereof by fome Modern Protestants , especially the Centuriators of Magdebury , whole centure is this , Thefe things were prettily feigned by Laurence, to aftonish a Pagan King for none but fuCILS.

under the Saxon Heptarchy. XIV. Book. 325 perstissions fooles will between that he was in ear-A D. 617. nell courged by Peter. Saint Beda then, it feems was minnformed, S. Laurence was a cheating lyar, and all posterity superstitiously credulous; yea God himfelt, who prospered this in-

vention with the Kings Conversion and the restitution of the Christian Faith , in these mens judgment stood in need of a lve to perfect his own work. Certain it is that above eight hundred years fince, Alcumus , a man of admirable learning, made use of this argument of s. Laurence his being chastised by S. Peter, to encourage a then Arch-bishop of (anterbury chaired from his see : And the same example was afterward applied by Osbern a Monk , and Precenter of Canterbury to S. Anfelm declining the burden of the same Church. But what proofs have those Cenjurers to disprove Saint Beda's Narration ? None at all but their bare affertion. That thele lying Miracles were contrived to Support an Opinion that Saints have power to

hurt those with whom they are diffleased. So that it feems in their opinion the reall

fcourging of a man is an act exceeding Gods Omnipotence.

VIII. CH

### VIII. CHAP.

1, 2.&c. Edwin Prince of the Northumbers, hanuhed. His dangers. 7.8 He w comforted by an Angell. o to. Hu Enemy Etheifrid, flain.

A. D. 617 .

WE must a little longer delay the re-lation of the happy effects which the visible marks of S. Laurence his stripes wrought in the mind of the Fagan King Eadbalan which efic as began to be publickly feen the year soliowing: ) to intert another illustrious Example of Gods Gocanes to our Nation in exalting to the Throne of the Northumbers a Prince called Earin , by the de-Bruction of that cruel King Ethe frid, the murderer of to many hundred innocent Menks of Banger : Which Edwin not long after embracing the Christian Faith, raited up a glorious Church in those rude and barbarous Previnces , which were indeed the first towards whom s. Gregory intended to expresse his Charity, upon the fight of a few beauti ull young flaves from hence expofed to fale in the Market at Rome.

2. This Edwin was the Son of Alla King Haning I. s. of the Deirs , or Northumbers, to whole name S. Gregory alluded , faying that Allelma's should ere long be fung in his Kingdom. Now Alla dying in the year of Grace five hundred eighty nine, and leaving his only Son Edwin but three years old, the throne, due to him, was usurped by Ethelfid sirnamed the Cruel OF SAVAge.

3. Edwin living in this Tyrants Court grew up an example of all vertues and endowments: which rendred him agreable to all but formidable to Ethelfrid. Who yet though he hated him, as one who both had right to " the Kingdom and deferved it, yet he durit " not lay inares for his life, fearing in cafe! fuch deligns thould want fuccesse least con | " fidering the generall compattion and love " born to Edwin, a party should declare in his behalf, and endanger his Crown. Therefore imputing to him tome feign'd crimes he " fent him into Exile, hoping that by poverty, want of treines and discontent he " would quickly fhorten his own life.

A. D. 617.

4. Before his banishment he had maried " Quenburga the daughter of Ceorl King of the Mercians, who accompanied him in his exile, and brought him two fons, offrid " and Edfrid : after which fle dyed , before " his restitution. And Edwin fearing the Torants trains, was forced to difguile himfelf, " and thirt from place to place in the habit of | ... a peafant : Till at last going into the King- " dom of the East-Angles, he committed himfelt to the faith of Redwald King there : in | " whose Cours he lived with great splendour, | " being acceptable both to the King and all !! others for his rare endowments : tor he divided his time between reading and Martiall ; " Exercises, and in both he so far advanced " himfeli, that his fame was spread through 14 the whole Island. 5. In the mean time Ethelfiid fought his

destruction by all the ways he could ima- | " gine, lending spyes every where to disco- " ver him, and affaffans to murder him. But at i " last hearing that he was so kindly enter- " tained among the East-angles, he resolved ! " either with treature to buy, or with an ar- " my to procure his death. He fent therefore an Embassadour to Redwald , by whom at " first he offred great summs of money to pur- " chale the delivering up of Edwin : But those "offers being rejected; he next threatned open " war upon retutall. This threatning terrified ; " Redwald, in formuch as chufing rather to expose thesingle life of a stranger, then hazzard the destruction of his kingdom, he yended " to the folicitations of Etheifie , promiting |" either to deliver him up, or to take order

for the flortning his life. 6. Thefe Tresses between the two Kings were not caried to fecretly, but Edwin had notice of them : and by the change of King Redwalds countenance and geftures began |" to fulped his own danger. Which fulpicion was changed into allurance by an advice given him by a freind of Redualds refolution. Which freind advised him to secure " himself by flight, offring himself-his com- i" panion and guide therin. But Editins answer | " was, That having had fo many years expe- " rience of Redwalds fidelity and generolity, 1" he would not be the first to fit was upicion | " of to bale a crime in a King : and that if he "

perstations

K. KINE-GLIS. A.D. 617.

The Church-Hittory of Brittany 326

must perish, he would chuse to doe it ra-ther by the hand of a freind then of a de-

clared Enemy. With this resolution he dis-

missed his freind. This discourse between

them for the greater privacy passed in a soli-

tary place, and in the evening when it be-

7. Edivin being thus left alone in obscu-

"rity, had the greater freedom to entertain his melancholick thoughts, which were bu-

" fied rather how to dye nobly, then how to

" fecure his life, which he conceived impof-

" fible. Being taken up with fuch medita-

" tions he on a sudden heard the voyce of

" he staid there alone in the dark, when all

one at a little diftance, who ask'd him, Why

others were afleep ! Edwin nothing imagi-

ning who this unknown person was, de-

fired him to be gone. Yet he departed not:

but continuing his speech he said, My Son,

you have indeed great cause to be greived, and to

stand in fear of Redwald, who is resolved on

your suine. But what reward would you give to ine

who would reflore you without all danger to this

Kinge fidelity? Edwin answerd, that it was

beyond his power to make an equall re-

compence. But, faid the other, what retribu-

tion would you make to him, who should not

only doe the but make you ftronger then your

enemy , and poffefour of his crown , yea and en-

crease your patrimony with the accession of other

kingdomes beside? Hereto Edwin layd , I can

only promise a grateful mind : for such obliga-tions exceed all possible recribution. When he

had faid this , the Angell (for that it was an

Angell, the successe demonstrated ) added

thefe words , But what will you doe for him

who will not only make you lappy and glorious in

this world, but after this life procure for you im-

mortall glory? Will you not at least afford him

your attention and Submission when he shall pro-

pole to you counfells in themselves holy and good

for you : This being readily promited by

Edwin: Then the Angel layd his hand upon

his head, and fayd to him, when you shall

gan to be dark.

be fent first a defiance to Ethelfrid, faith Florile gus, provoking him to a combat. Thereupon ar. "Finited a mies were raised on both sides, which mett in the . A. D. 415. Region of the Intes on the Eaftern fide of the Ri-

9. Huntingdon gives this Narration of the Homigital combat: They fought, faith he, in the Prevince of the Corstans ( Nottinghamshire ) in the bounds of the Mercians, on the Baft of the River Idle, which loft its colour by the abundance of blood shed there. King Edilfrid wondring and distaining that any one should dare to oppose him , with his choiceft and moft tryed foldiers , with wonderfull boldnes, but withall discorderly tusha among his Enemies , whose army was ranged to the best advantage , and terrible to behold for they were not only more numerous , but with shining belmets , great groves of feart and unnumerable banners , they march'd orderly in three great bodies. Notwithflanding the King of the Northumbers haftily rushing, at to an affured prey , among the thickest squadrons , flew Rayner the fon of Redwald , fen-

ding him and his part of the army before him to Hell: But Redwald nothing affrighted, but rather incenfed with this loffe , kept his ground invincibly with his two other Bodier: Which the Northumbrians being not able to peirce through , Edilfrid beyond his power ftriving to enter , was feparated a good diffance from his own joldiers, and in a shore time na from his own joiniers, and in a their time in flain, his body lying upon a heap of enemies flaughterd by him. Afform as this King was dead his whole army fled.

10. This deserved end had the ambition of Edilfrid, nourish'd with all manner of crimes , after he had raign'd four and twenty years: In whose place succeeded Edwin now rightfull King of the Northumbers , who was prefent at this combit and feems to have given name to a town not far distant called Edwinston: though others derive that appellation from another root. As for the Sons of Ethelfrid Ofwald and Ebba, born to him by Acca the fiter of Edwin , they fled privily into Scotland, by which some understand the originall countrey of the Scottish nation , Ireland : Of whose return we shall treat in due place. And thus much of the Divine Oracle was this year fullfilld : the rest also will be duly accomplish'd in the proper

hereafter fee a mans hand thus layd on your head, and all the things which I have foretold you accomplish'd, then be fure to remember this promise you have made. And having faid this, he vanished, leaving Edwin in an uncertainty between hope and feare. 8 Now whilst these discourses passed between Edwin and the unknown Messenger from heaven ( which s. Beda , Huntingden , Florilegus , and feverall Proreflant Friters doubt not to call a Divine Oracle) the Queen, Wife of Redwald, undertook the patronage of Elvin, representing to her husband his noble qualities, the basenes and infamy which would lye on him, being 2 King, if

or for fear he should betray his freind, &c. In " a word fhe fo wrought with him that he renounced the promite made to Ethelfrid, em- braced Edwin confirming his ancient fide lity, and in revenge of the infamy which the Tyrant would have perswaded him to,

under the Saxon Heptarchy. XIV. Book 327 K. KINA-

A.D 618 јх. Сна.

K King-

A D. 617

IX. CHAP.

1. 2. &c Eadbald King of Kent repents his

. WE will now contemplate the happy change which the right hand of our Lord made in the heart of Eadbald King of Kent upon the fight of the wounds which the stripes inflicted on the Body of the Archbuhop S. Laurentine by S. Peter caufed. It is thus described by S. Bede: When the King heard thus deterribed 3. Sees: when the Ally instact that for his eternall good the Bishop had juffred from the Apostle such wounds and terments, he was fire affrighted: And renouncing his former accorded Ideatry, also repudiating his incession wife, he received the Faith of Christ, and was baptised. After which he was carefull to favour, and with his utmost power to promote the affairs of the Church. 2. S. Beda had reason to mention his fa-

your and liberality to the Church , for there is to this day extant a Charter of his dated this year, in which after a commemoration of the occasion of his Conversion by seing the friper inflicted on S. Laurence, he declares that for the remedy of the foules of his father, his own and others of his kinted he granted for the use of the Monaftery of Saint Peter and S. Paul a portion of land of thirty ploughs in Kene called Northborne and withill condrined all the Gifts , Priviledges and liberties formerly granted by his Father to the same Church, &cc.

3. Moreover to testify his care of the advancing the Christian Faith in his kingdom, be fent ( faith Saint Beda) inte France . from whence he recalled Mellitus and Juftus, ordaining that they should return to their Churthes , and freely instruct and severn the flocks commissed to them. Accordingly they came back about a year after their departure : And Iuflu indeed went to his Church at Rocnefter, formerly committed to him : But the inhabitants of London would not receive their Buhop Mellitm , for they rather chose to obey their Idolatrom X. CHAP.

1, 2. &c. S. Lautense his voyage to procure Vnity with the Irish and Scottish Bushops: the good Successe of it.

6 His death : Saint Mellitus, bis Suc-

A Fter this s.Laurence furvived nolong time, for he dved in the beginning of the following year. But the fhort remainder or his life he spent very profitably for Gods Churches. For not contenting himfels with providing for the spirituall good of his own see , he extended his zeale and care beyond the limits of the Island. Infomuch as some Authours write that to procure an Vnien and chargrable correspondance between the Churches of the Saxons , Brittains Scotts and Irsh, he underrook a pointull voyage into Ireland, to periwade them to a conformity with the Vniverfall Church in celebrating the Pafeball folemnity.

2. But perhaps their meaning was, that by his appointment a Conference or Synod was affembled in which certain Irub and Scottub Bishops met to compose differences about that point. Which syned according to the Centuriators of Magdeburg was celebrated in the ifle of Man , in which S. Lautence earneftly contended for an uniformity with the Catholick Church in that Observation, and wrote letters to the fame effett to the Ireh and Scottish Buhops who were abjent.

3. Neither were his endeavours vain: for as the Anthour of his Life in Capgrave relates, By S. Laurence in preaching and exhortations in Ireland (Scotia) his fame was largely Bread , insomuch as S. Tenan an Arch-buhop of Ireland came to bim : A man of fo great san-Eliey, that he is reported to have raised to life three dead persons. Which Holy Bishop having heard S Laurence disputing touching the Paschall observation and other Apostolick Institutions . resided the Victory to Truth, and endeavoured to seform the practife of his own Nation.

4. And no wonder it is that Truth defended by fuch a man should prevayle, fince he by Gods affiltance confirmed it with Divine Miracles: Among which the restoring of a dead man to life at his return from the Same Syned is recorded by the faid Authour, The man of God Laurence being returned ( faith he) found the fon of a man who had kindly entertained him, dead, and the parents in great forrow , who with a loud voyce cryed to him , o boly man , reftore our fon to us , that we may more firmly beleive in lefus Christ whom thou haft preached to me. Hereupon the Holy Bishop having first offred up his prayers to God , faid to the Child, Arife: who presently rose up and withall reftified , that being dead his foule was

IX. CHAP

A.D. 619

X. CHAP.

				_			V 1
	O The Church H		K. Kisi.	K. KINE-	under the Saxon Hepta	rchy.XIV Book. 329 K.	KIRS-
C. KINE-	328 The Church-H	nicory or Directing	GILS.			of a great accesse to the Church, if more A.	D 634
		1		A. D. 614.	for s. Beda expressly calls them British Isles: but had been a long time injuriously poi-	labourers were fent to cultivate our Lords	
:	violently drawn by Borrible pirits to the flames	Į.	A. D. 611.		fessed by the scotts , taking advantage from	Vincyard.	1
			_		the weaknes of the Brittains at their first in-	5. These particulars appear in the answer Bie	
	of Hell, but upon the problem ing with bright-	1	_		vasion by the saxons, Hence it was that the	feat by Pope Bonsface to Justus recited by "	
		XI. CHAP.	VIC	1	Bishop of Sedere in the Ifie of Man , or leffer	saint Beda: Wherein he expresses his great "	
			XI.CHAP.		Menavia, was subject to the Inrifaction of the	ioy to heare the good effects of his la- "	
					Arch-bishop of Tork.	bours and zeale, which King Badbald had "	
		3. 2. &c King Edwins Conquests.	11	i i	Aren-bung of I vik.	declared to him; and exhorts him to per- 46	
1	defining energy where, which he confirmed with	l i				fevere to communicate the Goffell both to   60	
(		I. TN the mean time Edwin King of the				Kent and other Provinces. He likewife in- "	
1	Their are the laft Gells recorded of 3.				XII. CHAP.	torms him that he had fent him a Pall, to se	
A. D. 619.		cle being exalted from a state of Exile to	A. D. 610.	XII. CHA.	XII. CII	be made use of only in celebrating the	
		that Kingdom, encreased his dominions. For				Divine Mifferies: giving him moreover a "	;
		in the year fix hundred and twenty he			1. 2. Death of the Apostats , East Saxon	power to ordain Bishops in all places com- "	
		fought against Cadwan the Brittish King,			Kings.	modious, &cc.	•
		who had compelled King Ethelfrid to retire			3. 4 Also of S. Mellinu Arch bishop of	6. Another Epifle from the fame Pope	i almsbur. de
		more Marthward, quitting certain Provin-			Camerbury : to whom S. Iuftus  ucceeds.	to Saint Justime, or rather a wrong Copy of p	antifa Lafe
	ging by s. Peter. Not the English only but	IlC -ha Beigenees ( Yorkfhire ) lying	.) 1		3.6 Epistles of P. Boniface confirming the	the tame is transcribed by William of Malmf- 20	08.
		ll cowarde Waler : Which Provinces Edwin	:1			bury, wherein the Pope confirms the Pri-	•
	ry on the fecond of February, for thus we	I now again recovered , having overcome	Centre 1		Priviledges of the See of Canterbury.	viledges conferred by Saint Gregory on the	•
	ry on the lectiful of read in the Martyrologe, At Canterbury in En- gland is this day celebrated the commemoration	him in battell. The Region thus recovered	Dings.		1	see of Canterbury , constituted the Metropo-	•
Martyrol.	gland is this day celebrated the commemoration	Il was anciently called Elmer, latth Camden	:1 1		I. HE year of Grace fix hundred reenty	istan and Primatiall See of the whole Na-	c
Kom. z.fibr	of S. Laurence, who after S. Augustin govern'd	and it is feated near Leeds a principall town	nt l		three is by Floridegue marked with the	rion , immediatly under the protection of "	
٠ .	that Church, and converted alfo the King to the	in Terkshire , in the Saxon tongue called	d)	4. 0. 613.	1 1 Ca	the see Apostolick. Yet this Copy was by "	
Baron.ibid.	Faith. Vpon which passage Barenim thus	I rende, which became a Royal Town after th	el I	Vila. ble	Saxons : who were flain by Kinegils King of the	Saint Lanfranc fent to Pope Alexander to 1	u.ib.
	writes, In the Caralogue of the Friters of Brit- tany is fignified, that the Life of S. Laurence was	burning of ( Cambodunum) Almenbury, o	or I		Well-Saxons and his son Quicelm : And this ,	justify the Previledges of the See of Can-	
l	compiled by Get Celin a Monk of S. Bertins in	albanhurs, in this Kings days, where S. Pau	- i i		faith he . came to puffe by the suft judgment of	rerbury , as the same Authour declares. Yea	
l	Flanders: which probably is the same still	Lines built a Church to the honour of ou	II I		God because after the death of their Father King	even Bishop Parker transcribes it entirely	
l	Flanders : Which probably is the lamb	Proto-Martyr S. Alban.	1 1		Sebers , they return'd to the worship of Idols ,	into his Antiquities , and on this Letter	ant'q.Brit.
l	extant in Capgrave.  6. It hapned commodiously that 5. Melli-	2. The year following the same Kin	ets A. Dás		having expelled S. Melismo Biskop of London out	i grounds the dignity and superemmente	
l .	em Bifliop of London was returned into Brit-	Edwin fought profeserously against the See			of thest Domensons. Their whole army 1: 45 4:-	of his see . For other arguments he has	
•	tany before the death of s. Laurence. For fince	and piffe lead by their King Ewgeniss, and t	c-		terly destroyd, that not one escaped home to carry	none , but fuch as are derived from Popes,	
i i		covering from them the Provinces of Ga	1-1		the news.	to whom norwithilanding he can allow	
l	to Lim peither could Radbald . Whole	lowey and Landon, added them to his ow	n I		1. There fucceeded in the Kingdom of	no other titles but proud , superfitious , im-	
i	power was not fo great as his Fathers, con-	Dominions. That Region was in the times	ot (		the East Saxons, Sizebert firnamed The intile,	pions Prelats, and fuch as had no la vfull Invif- diftion over Brittany. Thus manifeltly men-	
l	I design them to it. now upon the vacancy of	II the females can be a series	he		fon of Sward , faith William of Malmibury :	tita eft iniquites fibi : Such feli-contradi-	
1	I to an alfo at the the request of Eddbald, and	Brittains. Some Prices in the citat the state	1 b		from whence may be collected that the	ctions necellarily attending injustice and	
1	no man opposing, he succeeded S. Lawrence	II Ally Emilian was at an and	by by		third Brother, Sigebert the Son of Sebert was	diforderly pation.	
l .	therein, whilit S. Julian governed the See of	there areas and the			dead before: For to this Sigebert the Little,	7. Vpon the receit of these Letters and	
	Pacheffer Thefe two Bishops, as we read in the	nis 300 , and this with letter diment,			of whom small mention is made, there suc-	the Pall , Saint Juffus confectated Romanus	,
Antiq Brit.	Ancionities of Brittany, with an equal care	realon of civili dincitions between the in	iia		ceeded another sigebers Nephew to King Se-	Bishop of Rockester , who for some time	
in Mellito.	and Glecitude exercised their Episcopall function,	Fergunara and ms Moores. The is my ato ma	ve		bert by his Brother Sigebald. As for Sigelers	affiited him in propagating the Christian	
	and received exhortatory letters from Pope Boni-	been eaucarea and injirmiten by committe	Coprich		who begun his raign this year, he had a Bro-	Faith. But fhortly after being obliged upon	
1	face, who after Deufdedit governed the Roman	Bishop of Sodor the the file of blan . when it	at said H.B	4	ther truly deferving the firmaine of Great, ce-	occasion or fome emergent busineties, not	
1	Church Those to Melliem are not now ex-	afterward by means of frequent conversations	1. 1.9.		lebrated in all our Martyreleger for a Saint :	for the obtaining Conjectation ( as the Cen-	
1	rant : But the Letters directed to S. Infile that				Of whom more hereafter.	il wregger fancy ) to goe to Rome, he was !	
1	the mensioned in due place.	gim, with which never any statistic to	A1.	d. D.63	3. The year following s. Mellitus the late-	drownd at see by the way , and the see	
1	- Fing Field the year foregoing this	had been tainted. Thus Hefter Bectim :	age		ly made Arch bishep of Canterbury dyed, having feen the miterable end of those in-	of Rochester became once more vacant,	1
1	Lad begun the huilding a Chappel to the ho	though no other printing does in this	50		having leen the milerable end of those had	11-0	
1	I nour of the Rielled Mother of God in the Mid	- I mipute that Errow. to the	ext		gratefull Kings of the East Saxons who had banished him from his See of London: and	1	l
Bed 1.2.4.6	naftery of S. Peter: which being now finish's	year yet further extended: For accord	ing land	.   🕶 🖠	was buried, faith 5. Bede in the Church of	1	1
Ap. sapgra	w large conferenced by S. Mellitus, S. Beda make	to Saint Beda's relation, he subdued the	Bed las	4	was buried, laith 5. Bear III the Courts of	5.00 S.00	l .
on Mellito.	. I mention of it: And how gratefull it was to	to Saint Bean ; Itiation , he judamin			S. Peter. His Memory is celebrated on the four	1	l
1	the Bleffed Virgin Mary, was offimes mad	c 1 tanas cauca piconnia, or bitter	nore	Mercyal-A	and twenzieth of April, both in the Roman and English Martyrologe; as likewife that of	• [ ]	1
1	manifest by praises fung to God in it by th	toward the south (namely Anglese)	bech	14.April	S. Beds, Vinardm and Ado.	<b>6</b> √2	i i
	glorified saints and many Miracles, faith th	more happy in producing plenty of corn	and		4. His Successour in the faid See was	11 406	1
1	Authour of s. Mellitus his life.	1 1 C and in quantity larger . 46	C073 1		Seine luften Biffiop of Rochefter , who only	مام	1
1	1				of all the Romans remained in the Island	(11)	1
1	1				adorned with a Miter, Which moved Kin	z II	1
1	in the second				Eadbald to acquaint Pope Bonsface with th	£	1
1	40 L	Man ) consains little more then three -	bun-	1	penury of persons sufficient for so hig	s (	1
1					a function. saint luftes likewise informe	d	1
1		Many proofs may be produced to	de-		the fame Pope of the vertues and zeale of	£ []	1
1	1				the King, and how great hopes appeared	d 11	1
1	1	longed to the Inrifdition of the Britt	ains: likik		Account to the same of the sam	Tt XIII	, 1
1		fi rought to the sand			III. Part.	II X::	·
١			for	- <b>F</b>			

The Church-Hiltory of Brittany

XIII. CHAP.

ad ed feverall Regions and Islands lately fub-

dued, likewise another Kingdom of the

East - Angles which offred it felf to him,

and lastly a Supereminent Monarchicall

Power over all the Brittains and Saxons,

which alone could indeed make him

K. KINL

happy , the knowledge and love of the A.D. 614 true God. 4. In order therefore to a perfect accompliffment of the faid oracle, Almighty God A.D. see putt it in his thoughts to demand for a

tecond wife (in place of Quenbriga who dyed during his Exile) Ethelburga, calld alio Tata , daughter of Ethelbert late King of Kene , and lifter to Eadbald at this time raigning there. For which purpose he sent Embaffadours into Kent : But the Royal Virgin who had the devout Quern Aldiberga for her Mother , and Saine Augustin for her Spiritual Father , who had inftilld into her a Noble , and deeper fence of Christianity. refused to hearken to such proposalls made by a Pagan , Idelatrous King. The answer therefore brought back by the Emhaffadours was according to Saint Beda, That it was not lawfull for a Christian Virgin Bidlian to be maried to a Pagan , for fear least the Faith and Sacraments of the Celefial King should be profuned by fo near an affectation with a King who was ignorant in the Worship due to the true God.

5. Notwithstanding this repulse, Edwin would not defift from his pretentions, but remanding his Messengers with orders to presse more earnestly the Mariage he assured King Eadbald and his Sifter , That for Itili, himself be would never doe the least thing that might be contrary to the Christian Each profeffed by the Virgin : but rather would allow full permission both to her and all those who came with her, men and women, Presits and fervants to enioy after the Christian manner the perfect exercise of their Religion , both as to an open Profession of their Faith, and perfer-mance of all Rites belonging therto. He added moreover, that he himself would not refuse to embrace the same Religion, in case that after 4 ferious examination by prudent men it appeard to be more boly and beseeming the Maiefly of God, then that in which he had been brought up.

6 Such advantageous conditions as these from so potent a King could not be refused : For no doubt the pious Virgin confidered that, as to her felf, there would be no danger : and withall that hereby a way was opened to the gaining not only or her husbands soule , but of the greatest part of his subjects too. This was the very case of her own countrey : for by the mariage of a Christian Lady into it , her Father had been well disposed to embrace the Christian Faith , assoon as proposed by saint Augustin : and he was no tooner converted, but generally his whole King-dom followed his Example. Besides Preachers were now ready, and near at hand, not to be expected from forrain countreys, or strangers who had no knowledge of the Kingdoms language; and as for Religion excepting Kent : Yet that was still wanting | it felf, it was becom no wonder even under the Saxon Heptarchy. XIV. Book. 331 (K. Kiss-

A.D. 616 among the Pagans , the fame of the great it Miracles confirming it, was dispersed over the whole Island, and no doubt would difpole the way for its reception.

7. Vpon fuch considerations as these the Mariage was confented to. Yet before her departure, the pious Virgin obtaind from Saint luffus Arch-buhop of Canterbury a man fett indeed to be her spiritual Father and Maffer , namely Saint Paulinus , who was one of those which had been fent by saint Gregory into Briteuny , to labour in the Harveff of fourles. And moreover to enable him to preach the Truth with greater authority and vigous, Paulinus (faith Saint Beds) was ordaind Buhop (of York) by tustus Arch-buhop , on the twelfth day before the Calends of August, and in she fix hundred and five and twentseth year after our Lords Incarna-

8. Vnder the secure conduct of so pru-

dent a Guide there ore the Royal Virgin is fent to her Hufband King Edwin : To whom likewite fhe presented Letters from Pope Bonsface , faith Saint Beda , by whom they are at large recited : The substance where con-" lifted in a fummary Explication of the grounds of Christianity, touching the Crea-" ties and fall of man, the Doctrine of the , Hely Trinity and Mans redemprion , &c. from whence descending to exhortations to re-" nonneing Idelatry, the vanity and danger wherei he declared, he proposed King Aun dubaid ( Eadbald ) and his New Queen for " his examples to follow in receiving the fign " of the Croffe and Sacramene of Baptism , by " which alone he might be freed from the guilt of fins and eternall mifery, &c. Hereto he added as a fign of benediction from » Saint Peter certain pretents, a fhirt adornd with gold together with ( Lana antyriana ) a o certain Robe of the Eastern fathion.

9. The same Pope had likewise written a " Letter to the Lady Erbelburga , In which after " expressing his ioy for her own and her Brother King Eadbalds conversion, he earnestly exhorted her to use all possible endeavours " by perswasions to her husband, and by prayers to Ged to instill into him a love of " Christian Fairb, affuring her that he himself also would loyn in the same prayers. He defired her likewise to inform him by letters of the successe of her pious endeavours : concluding also with small presents of a Looking glasse feet in silver, and an Ivory comb gilded , &cc.

10. It is not to be doubted but the pious Queen diligently followd tuch charitable exhortations, and both by her words and example endeavoured to prepare her Husbands heart to admitt the celestial Light of Divine Truth. Neither can we suspect that saine Paulinm would be wanting to contribute his affiftance in so pious a work. But King Edmin forgetfull perhaps of the Divine Ora-cles, could not fuddenly be perfuaded to

senounce the Superficien received from his Ancestours, and complying too much with vicious liberty, and instead therof to submitt his neck to Christs youk, easy only to hearts replenished with Charity. A stronger hand therefore was necessary to expugn all difficulties , and this , God was pleafed

to stretch forth to him the year fol-

XIPI. CHAP. XIII. Ch

A. D. 626

1. King Edwin in danger to be murdred. 2. 3. Gc. His promises to become a Chri-

Stian , upon conditions. 5. His warr against the West-Saxon Kings : and victory.

1. THE prosperity of King Edwin raild extreme envy, especially in the mind of Ouichelm King of the Weft-Sazons, and an equalt defire to stopp the current of it. But not daring to attempt this by a declared war, he had recourse to treachery and sent an Affaßin under the flew of a publick Meffenger to murder him. King Edwin was then recreating himself in a countrey house at Auldby upon the River Derwent, leaven miles distant from Tark. It was then the day of the Christian Paschal selemnity when the King was advertised of the Messengers arrival, whom he commanded to be admitted : And while the King courteously stretched forth his hand to salute him, the Assass with a feigned submission put his own hand under his Robe and took out affort fword , which with great violence he directed against the King, and had certainly peirced him through, had not a faithfull fervant of his , calld Lilla, interpoling himfelf, receiv'd the fword into his own body. Notwithstanding so furious and forcible was the thrust that the point of the frord paffing through Lilla's body, entred a little into the Kings, who was prefently fecur'd from further danger by his Guards. Neither could the Meffenger , whose name was Eumerm , be dispatched , before he had flain another of the Kings foldiers calld

2. This wound brought everlasting health both to the Kingand Kingdom of the Northumbers. The Queen Ethelbuga was then great with child, and by the consternation caused by that difmal accident and the Kings danger was before her time the same night deliverd of a daughter. Whereupon the King partly in gratitude to his Gods for his escape, and partly for ioy of receiving iffue, obliged himself by certain vowes to them (for he was naturally very devout) and caufing Publick Prayers to be appointed, his intention was to facrifife his young daughter to the vain Idol worflip

III. Part.

The Church-History of Brittany C:LS. A.D.6.6 ped by him. Which impious defign of his being come to the knowledg of Saint Pauli-A. D. 616. nm, he very opportunely interpoled himself, and informed the King that he owed his pre-fent latery not to the false Deities adored by XIV. CHAP. XIV. C. 1, 2. King Edwin wonderfully conversed to him, but to the one onely true God, from whom himself by Prayer had obtaind safety Christianity. both to the Father and daughter : and there-4 coc. AGenerall Affembly called : in fore that it was just that the young child. which Idolasty is renounced : and the flould be confecrated to Christ the Authour Christian Faith received. 11. The place of this Affembly. 3. Vpon this remonstrance King Edwin was fomewhat moved : but yet replied, That affurance canft thon give mee that I owe mine Ertain it is that King Edwin obtaind A.D. 6:6.

an illustrious victory, as shortly apown and my daughters life to the God worshipped by thee, and not to mine own Deities? Hereto peard by his acknowledgment of his obliga-Paulinus answerd by setting forth the impotion to discharge the Vow he had made to
Almighty God. Notwithstanding at the first tency of Idols, and omnipotency of the true God: adding other confiderations touching the Queens fantisty very acceptable to God, and he delayd, partly upon a pretence of publick affaires, and partly out of a defire to deher Prayers also for his life and prosperity. well, faid the King, who was then recoverd of his wound, I will now putt it to the tryall, liberate more maturely. For being a man (15 Bed, 1.14 s. S. Beda faith ) naturally of a peircing fagacious Spirit , he would oftimes fitt alone, filent , but rewhether I am to give thanks for my present safety volving in his mind many doubtfull thoughts and happy fuccesses to the God, or me. I dan re-solved to invade this murdrom Ling: If Christ whom thou adorest will give mee victory, I engage what he should refolve upon , and what Religion he should professe. He was already unsatisfied in his own superstirion , but withall he had my Faith here to ferve and worship him alone. In the mean time , fince Ethelburga earneftly defires fram'd in his mind objections against Cintit , I refign my child to be diffosed of by thee, fian Religion : He thought it mifbecoming a great victorious King to submit his neck to the yoak of one who had been crucified, and initiated in the Mysteries of thine and her Religion : And moreover I promise, in case I return from this war with health and victory, that I will ferioufly deliberate of the great affaire, and 2. On a certain day as he was agitated with fuch uncertain thoughts , Same Paulinus , no will doe as thou adviseft mee. doubt by divine infiration, came fuddenly 4. S. Paulinu infinitly glad at these promi-ses of the King departed from him, and on to him, and laying his hand on the Kings head, severely asked him, Whether he the folemne day of Pentecoff following baptifed this first-born child of Ethelburga, together with twelve others of the Kings family, laith S. Beda, calld to mind that sign of his Faith and promile formerly given when he was in a privat condition, an exild person, and in imwho were the first fruits of that Nation: And then minent danger of death ? And he bad him " was accomplubed the Oracle pronounced by S. Gretake heed how he continued longer a rebell " gory , and Allelma with great toy fung among them. The name imposed on the child was against God : fince he who had raised him up fo high, could as easily deprelle him. The " Eanfleda. She was afterward a Queen, and King was struck with this unexpected beillustrious for sandity: concerning whom haviour of saint Paulinus : but having remore shall be related in due place. covered the freedom of his thoughts, and 5. King Edwin deferd not the war : but the perfectly remembring the forementioned fame year gathering a great army , faith S. Beda, he marched against the Well-Saxons :and coming linus his feet, acknowledging his guilty to a battell he gaind the victory : after which he doubtfullnes, and fubmitting himselfe to obey what soever he should command either killd, or had furrendred to him all those whom he was informed , had confirred his death. Florilegus adds, that Quichelm (whom he calls him from God , whom , by a new infused Light, he perceived to have been his Guide through strange and wonder-Quinchelin)was flain in the place of battell, which place in sestimony of his victory Edwin calld Quinfull wayes to his Divine faving Truth. Now helines hame. And so returnd with triumph into all his doubts and objections vanished, bu own kinedom. But William of Malmibury

and he is refolved not only himself to

become a fervant of Christ, but to en-

deavour to make his subjects also com-

panions with him in that happy fervi-

tude. He perceives a compleat effect of all

the promises formerly made by the invisible

Messenger, and he condemnes his own flownes

in corresponding to the Divine Goodnes.

under the Saxon Heptarchy. XIV. Book. 333 | Gibs.

3. But withall confidering what inward sulpicions and commotions in mens minds a sulpicions and commotions in mens minds a sulpicions and commotions in mens minds a sulpicions would in practice among them, sillewing that probably cause, he with the advice and approbation of saint Paulinus thought fitt to proceed with as much prudence and caution as might be, and by calling a Generall Affembly of his Effates , to endeavour to make the introducing of Christian Religion an All of the Kingdom, as well as of the King. To this expedient Saint Paulinus the rather confented , because fince the Queen aud her Christian families coming, he law a generall difesteem of their Idell-Gods among

the people.

4. The great Affembly being convened, the King in the first place fignished to them the great and fignal bleffings he had received from Gid, and how defirous he was to expresse his gratitude to his Benefallour. But fince feverall Nations according to their fancy appropriated to themselves many peculiar Gods, he could not perswade himself there could be any more then one Omniporent God. That therefore which he defired to propose to their serious considerations was , which God they thould devote themselves to. He added, That the vertuons innocent life of his Queen and her tamily had begot in his mind a greater esteem of the God whom she adored then any other, and whether they should adhere to him only, rejecting all their impotent Idels, he desired them faithfully to advite.

5. Such a discourse of the King was hearkned to attentively by the whole company present, neither did any one among them expresse any dislike of his proposal. Yea moreover a certain person among them named Cosfine, who was the Cheif tomife of the Pagan Superflition , freely confessed the vanity and impotency of the Idels which they had ferved, and added that a plurality of Gods contradicted human reason concluding that One onely God was to be worthipped : But whether the Religion professed by the queen should be admitted , that he defired them further to confider of. Affoon as he had ended his speech the whole Assembly unanimously crycd out, Let the Idel-Gods be taken away, and the Religion of Christ professed. But Cosfins added moreover, That he thought fitt that the Queens Chest Presst Paulinus Ilrould be admitted to give an account of the Christian Religion proteffed by him : which when they heard, they might more advitedly

6. Hereupon Saint Paulinus was fent for , and required to expound to them plainly and fincerely the Nature, qualities and condition of the Religion professed by himself and the Queen. This task he chearfully undertook, and with a discourse !

the Gods which they worshipped were at the best but mortall and sinful men unable to help, and many of them meer fictions of mens brains, or wicked impious spirits, which fought no other thing but the eternall perdition of their Forshippers, Then he demonstrated that the Creatour of Heaven and Earth could be but one onely God , the Principle and End of all things. Yet that, notwithstanding this Vnity of Nature, there was in the Detry fuch a fecundity of divine perfections , that three Subfiftences or Perfons were to be diftinguished, which three notwithstanding are but one God. That among these , the Second Person the Eternall Son of God out of infinite Love to Men loft in fin and mifery , had mercifully taken our Nature on him , and by his humility had exalted us , by delivering a Law full of Sanctory and Perfection . which Law he confirmed with his own death, by which he made himself a sacrifice of attonement for our Sins : And after death by his own power restored himself to life, and in the fight of many hundreds of Witnesses ascended gloriously into " heaven, thereby in his own person giving an affured proof that those who beleived in him and lived according to his Law, flould by the same power be raised from. death, to live for ever with him in happines incomprehensible. That Christians " therefore having fuch infinit obligations " to Christ their Saviour, joyfully protefie, and are not ashamed to worship him who " was willingly crucified, fince by a death so full of torment and fliame he made them for ever tree from all fliame and "

7. What hath been hitherto recounted , is conformable to Saint Beda's relation : But the fuccesse of Saint Paulinus his Discourse shall be declared in his own expression. After this, faith he, King Edwin having first confideed with the mos eminent in wifedome among them, asked them fingly one by one what opinion they had of the Doctrine and new manner of Worship , of which they had never heard before. Hereto Cosfi the Prime Pontife prefently answered : Doe show, O King, consider how this Do-Arin newly preached before us is to be effected: for mine own part I declare upon affured knowledge and experience , that the Religion which | ce we have professed hitherto has in it neither ... vertue nor proffit at all. There is not any cc of your Subjects has been more diligent and cc Tealow in the jervice of our Gods , then my " felf : yet there are very many who have re- uc ceived far greater benefits and dignities a from you then I have : Now if our Gods a were of any power or gratitude they would .c.

affirms that both the West-Saxon Kings, Kinegils

and Quichelm, escaped, and not long after embra-

ced the Christian Faith by the preaching of Be-

rinus a holy Buhop : likewise that they fought prosperously against Penda Ling of the Mercians.

K. KINE

The Church-History of Brittany

334

furely be most kind to them by whom they are best ferved. It remains therefore, that if in your A. D.616. ferved. It remains sucrejore, that if in your opinion the advices lately given in , how new fever, be indeed better and of more profit, we should without delay admitt them.

nousea retrouse uces aument terms.

8. To this differet perforation of Coifs another of the Kings Nobles affenting, added, The prefent life of man upon certs compared with the time full wing it, whose each a uncertain the time full wing it, whose each a uncertain " I to m , feems to mee as if , Whilft your Majefty are feafting with your Nobles in the winter telly are Jeaning with your with a good fire, whilf abroad cold winds and tempefts doe rage, a filly parrow entring into the room at a window inbuld presently for one at another opposite it it. During that moment of time in which she passes through the roome, she feels not the bitternes of the winter : but immediatly she enters into the tempeftuom cold , and ly sine enters into rive eemperiusum cold, and Bes out of your fight. It is just so with this prejent life: is appears for a short moment: but what follows , or what went before it , we are utterly ignorant of. Therefore if this new Dollrine can give m any certainty what shall befall m after this short life, it deserves to be embraced.

9. These and such other Discourses passed y incre and pico since softenies pagea among the Kings Counfellows and Ancients of the Affembly. To which Cosh again adjoynd, that he was defirem to heare Paulinus once more discourse to this point, of the God whom he preached. Thich being done by the Kings command, Couff cryed out, It is not of late only that I have underflood that the Gods worshipped by us are nothing worth : because the more studough I found Now therefore I openly projess that in this mans discourse the Truth appears that in this mans assemble truth as is able to manifolly, and such a Truth as is able to conferr on as the Gifts of life and eternal hap-pines. Therefore my counsel is, O King, that without delay our Temples and Altars, from which we never received good , may be curfed

and given to the fire.
10. In conclusion, not to be tediom, the King openly and plainly professed his assent to the Dastrin preached by Saint Paulinese, and renouncing his former idelatry acknowledged that be received the Faith of Christ : And having demanded of the forefaid Pontife , to whom the care of profaming the Alears, Temples and ground about them dedicated to Superficien, should be committed : His Answer was , To none but my felf: For who is more firt to be a pattern for others in destroying those things which in the time of my folly I worshipped, then my felf, now that by resiedom newly inspired by God I see their vanity? And having said this, immediatly adjusting his superfitting, be defired the King that he might be furnished with arms and a borfe : which having mounted, he haftned to deftroy the Idols. In which manner he rode to declare publickly his descring his former profe-sion : For it was against their Superstitions Law for a Pontife to carry arms , or to ride except upon a mare. Thus being girt with a fword, and having

a lance in his hand, mounted likewise on the A. D. 617. Kings horfe he went to the Idal-Temples, When the common people far this , they thought him out of his witts : but he wene on however , and when he was come to the Temple he profaned it by ca-fling into it the lance which he held in his hands, showing great on for the knowledge of the true God which be had newly learns. And having done this , be commanded his companions to defiroy and born to the ground the Temple and

all buildings belonging to it.
11. The place where this Affembly was held and Idels destroyd is thus described by the fame paint Beda ; Men thew the place where Bellitain. the Idol-temple formerly flood : It is not far from Tork , toward the East beyond the River Derwen, and is is at this day called Godmundigham, where the forefaid Pontife , by Divine Inspiration , polluted and destroyd the Beathen Altari which himself had consecrated. The memory thereof has likewise been conserved ever since Saint Beda's time, being ftill called Godmunham, or the manfion of the falle Heathen Gods. Yet fome Authours afcribe an higher Original thereto, as far as the ancient Brittish and Roman times : For they conceive that the town called Delgovitia (which in the Briefish tongue fignifies an Idel ) was

anciently feated here. 12. Hereto accords this Observation of Camden in his perambulation through thele parts , I dee not deubt , faith he , but that in the times of the Brittains here was famous Oracle, when Superflition, fread through all Nations, had more frongly possessed the minds of the ignerant inhabitants. But when Paulinu preached Christ to the Northumbers , Coyfi who was the Pontife of their Pagan Ceremonies , baving embraced Christian Religion, was the first who by casting a lance into it , profaned the Temple , a Manfion of impresy there.

XV. CHAP.

s. 2. &c. King Edvin Baptifed: and great numbers of his Subjects.

1. K ING Edwin though perfectly converted, deferred his Esprism to the year tollowing which probably he did to the end he might have more companions of his happines. Same Beda thus Belliada. of his kingdom, and great multitudes of the common people received the Faith and Laver of Regeneration ( or Baptism ) in the eleaventh year of his Raign , which was the year of our Lords Incarnation fix bundred twenty feaven, and about the bundred and eightieth after the coming of the English into Brittany. He was baptifed at Tork, on the Holy Feast of the Pafchal Solemnity , the day before the Ides of April , in the Church of Sains

under the Saxon Heptarchy. XIV. Book. 335

perer the Apostle , which , during the time of his instructing in the Faith , he commanded to be fuddenly erected for shat pur-

2. This Church for the quicker dispatch was at first built of wood : and though of a good capacity, yet it was too narrow to re-ceive all that flockd to Baptism: among which are named offred and Edfred , the Kings Sons born to him by his Queen Quenburgs whilsthe was in exile.

3. In the Same Citty of York ( Saith Saint Beda ) he assigned the Epsscopall See to hu Tea-ther and Prelat Saint Paulinus. And presently after hu Baptism , upon the proposal of Saint Paulinus , he took order for the creeking a far larger and more magnificent Church in the same place: and in the midst of the New Church was inclosed the Oratory built before. The founincipled the Urasyry value velore. In a foun-dations therefore being prepared in a large square on all fides of the former Oratory, the Churches building went on with great dili-

4. How wonderfully King Edwins good example drew the rest of his Subjects in other parts to feek instruction in Christian Faith is thus described by the same Authour: It is reported that the peoples fervour to embrace the Christian Faith , and their defire to be inithe confirm rain, amonoton which on a certain that dy Baptism was so great, that on a certain sime when Saint Paulinus attending the King and Queen came to a certain country Palace of theirs at & Town called Adregin ( or rather , Adgefrin , now Teverin , feated in the utmost pasts of Northumberland ) he was obliged to fay there thirty fix dayes , fending shat whole time from morning till evening in Catechifing and baptifing fuch as came to him , is the River Glens, which flowd not far of This village was deferted in the times of the following Kings, who made their abode in another called Melmin, (but now Melicild.) In the same countrey of the Bernicums, not far from that place there is a Town , faich Camden, called Halaston (or Holy Stone ) where the repart is , that in the Primitive Church of the Saxons Saint Paulinus baptifed three thoufand 5. But a more plentifull harvest did

Saint Paulinus reap in the other Province, of Deiri . containing Torkshire , &c. For thus Saint Beda profecutes his Story: In the Province of the Deiri where for the moft part Same Paulinus made his abode with the King , he baptifed greater numbers in the River Swale which paffes by a village called Catarast : For myer in the infancy of that Church Oratoryes and Fonts could not fo foon be built. Notwithflanding at Campeden , where the King had a Royal Manjion , he erested a Church , which afterward the Pagans by whom King Edwin was flain, fett on fire together with the town adjuning. In flead of which the following Kinge built themselves another in the Territory called Loidin ( or Leeds. ) Notwithstanding the Altar belonging to the faid Church escaped

the fire because it was of Stone : and it is this day kept in the Monastery of the most Reverend Abbot Trumwulsi , which is seated in the forest Elmere. This place Campodon is the fame which now is called Almondbury , but the true name is Albenbury , faith | camden in Camden , from a Church built there , which Brigant. was confecrated to Saint Alban by Saint Paulinus the Apofile of the Saxons. And to this day the black colour of the Stones remaining of

its ruines doe tellify its burning, 6. Among the persons baptised by Saint Paulinus we must not omitt three Royal Infants which Queen Ethelburga bore to King Edwin, concerning whom Saint Beda Bidiba thus writes , In the time following there were baptifed by him other thildren of King Edwin by his Queen Edilburga. Their names were. Edilhime , Edilfrida a daughter , and another fon called Vifrea : Of which the two former were taken out of this life whilft they were in their white robes of Bapti(m , and were buried in the Church at Torke

XVI. CHAP.

s. z. z. Christianity received in Lincoln-

4. 5. Saint Tuftus Arch - bishop of Canterbury dying : Saint Honorius (ucceed, him : who is confectated by Saint

N EITHER was the piety of King A.B. 6:8. confined to the Provinces on the North-fide of Humber: but their effects paffed over that River the year following into the Province of the Coricans , or Lincolnihire : For thus conforantly to Saint Beda, writes Florilegus : In the year of Grace fix hundred eventy eight the Arch-buhop Paulinus converted to the Faith of Christ the Province of Lindiffa , which lyes on the South-coall of the River Humber. And the first baptised by him was Blecca governour of the Prime Citty thereof (Lindocollina) with all his family. In which Citty he likewife built 4 Church. Which Church ( faith Saint Beda ) was of flone, of exquisite work : the Roof whereof either by ne-glugence or hostile violence u cast down, but the walls are yet franding; and every year in that place miraculous cures are wrought, to the great benefit of those who in devotion vi-

2. The same Saint Beda also testifies that the Pious King Edwin accompanied saint Paulinus in this devout labour, and was present when he baptised a very great multitude in the River Trent, Concerming the Faith of the inhabitants of this

XVI. CH

K. KINE-

XV. CHA

The Church-History of Brittany K. Kiss. K. KINE-116 dination of Honorisis to the Arch-bishoprick A. D. 619 Province belonging to the kingdom of the Merfeems to have been conferred on him nor cians , faith he , I was sold by a certain Abber A. D. 618. the fame year that Saine Iuftim dyed , but and Prest called Deda of the Monaftery of Peurthe year following : during which time caner, a man of great integrity, that an ancient man had affored him that he himself was one of probably fuch Faculties were fent from men oza aynrea ozm toat oe nimjety mae one of these who had been haptised by Saint Paulinus at Mid-day, King Edwin being present: and that a great mulistude were also baptised with him in the River Trent neer & Citty calld in the En-XVII.C XVII. CHAP. glish conque Tiovulfingacestir. The same man was likewise wone to describe the thape of the said Holy Buhop, that he was a man of a tall flature, 1. 2. &c. Of Pends the cruell King of but some what bowing, that he had black hayre, the Mercians : His war against the westone some was coverny, that he had bear haye, a lean face, a nose somewhat eiting, that he was very stender, and with he aspect begetting both veneration and terrour in the beholders. He had lik. Fife attending him a Deacen calld lames , Frer fuch hopefull beginnings of The was a man very illustrious in Christ and 4. D. 610 A the Goffell in the kingdom of the his Courch, who lived to our very times. Mercians , the progresse therot was inter-3. We read likewise in Camden that in the rupted by the violence of Penda , King of Province of Nottingham at the same time 4 those Provinces, a Prince of an ambitious, Church was built and confectated to the Bleffed turbulent and cruel nature, and one who Virgin at a town calld Southwell : the which proteffedly bore an irreconcileable enmity Church, as the fame goes, Tas erected by Pauto Christian Religion. He is by some Aulinus fift Arch-buhop of York, when he baptifed the inhabitants of this country in the River theory efteemd the first King of the Mercians For Crids (descended in the renth degree Trene. He coniectures likewife very profrom Weden , the Idel-deity of the Saxons,) bably that this Southwel was the same Ciery about the year of Grace five hundred eighty of the Mercians which Saine Beda calls Tiefive invading the midland Previnces of this Island, layd the first foundations of that vulfingacestir. 4. The same year dyed s. Infin Arch-Kingdom. To him fuccedeed his Son Fibba, buhap of Cancerbury after he had administred who by fire and fword enlarged the bounds that See three entire years. He was a Bubop , thereof. After him raigned Cearl ( whole faith Harps feild , of fuch integrity that the daughter Quenburga was the first wife of Name of luften may frem to have been given him King Edwin : ) and he dying , Penda , a Son rather to honour his vertues , then as belonging likewife of Fibbs , inherited the Crown , and to his family. Thich versues were acknowledged more then all his Predeceffours rendred the to be in him , and wonderfully cheruhed by Pope Name and power of the Mercians formida-Beniface the fourth ( rather fifth ) who likewife ble to all their Neighbours. The former Prinby his Letters exhorted him to confummate to the ces are faid to have contented themselves end his so excellent course of piety. He ended this mortall life the fourth day before the Ides of Nowhich the Title of Dakes : and Pends to have affumed that of King.

2. He was according to Filiam of Mainsvember : and was buried in the Church of Saint Peter and Saint Paul , near to Saint Augubury, fifty years old when he afcended the Throne, which was in the year of our Lords incarnation 5. His successour in the Archbuhoprick was fixhundred twenty fix : a Prince elluftrion for ha Honoriss , who indeed deserved all Honour descent, aftive and vigilant in war, and who for his piery and zeale in preaching the Gossel. When he was to be ordaind, he came to by frequent excursions sinto his Neighbours Pro-vinces, had nourished and much enercased his Bed.l. 2.c 18 Saint Paulinm , who mett him in the Citty of boldnes : But withal he was even fanatically Yea-Lincoln , where he was confectated the fifth Prelous in his Pagan SuperStition and impiety. Therelat of that See after Saint Augustin , faith fore at foon as he was poffeffed of the Congdom, Saint Beds. Hereby it appears that Saint Paubeing impatient of reft , and not regarding how great a crime an untuft war war , be infested the line either had before this received his Pall, or at least a power of ordaining the Prime Arch-bishop in case of vacancy, without the neighbouring Citties , diffurbed the bounds of his confining Saxon Princes , and filld all the Provinces about him with tumult and teraffiftance of any other Buhops. Which Priwiledge, confidering the penury of Buhops at this time, was by Pope Honorius Ilhordy after 3. In the third year of his raign, in which conferred on each of those two sees, in these hapned the Conversion of Blecca Goverterms , That when esther of the Arch-buhops nour of Lincoln , he broke into open war hould leave this world and return to his Creater, against Kinegils and Quicelm Kings of the Fest-saxons: and beleaguerd the the surviver might ordain another in his place. This appears in the Letters of the faid Pope to Citty of Cirencester belonging to them. To raise which siege they gathred a great King Edwin and Saint Paulines, written five

years after this. Norwithstanding this or-

under the Saxon Heptarchy. XIV, Book. 337 GILS. in many of their ancient Coynes : Particu- A.D. 629 army, and came to battell: Which was fought larly in those of the Emperour Heracliss and whole day together with extreme fury , A D.619. his Son, who the same year that King Edwin each army having abjured flight: fo that only want of light fever'd them. The next was baptifed recovered the Hely Croffe which Cofroes the Persian King had taken from lemorning, both fides being much weakned, rufalem : after which time the Veneration of by the intercellion of perions of more mo-Princes thereto much encreased. deration, they entred into conditions of 3. Particularly of King Edwin we read that peace , and retired. he bore with him a Craffe of Gold, which his 4. Cirenceffer, where this battel was fought, Queen Ethelberga after his death caried with is the fame ancient City which Piolomy calls her into Kent. Neither can his reverence to Corinium, Antoninus, Cornovium, and the Britthat sacred Enfion of our Salvation be doubtains, Cair-Ceri : It is feated in the Province ted of , fince his Mafter and Prelat S. Pauliof the Dobuns (Glocesterfhire ) at the River nus caused many Croffes to be erected Corin, now call'd Churn. The ruines of the anthrough the Kingdom. One of which Camden cient walls containing a circuit of in miles, testines to have been lately extant at Deufshew it to have been a large City. It belonged borough ( Duisburgum) a town in Tork-shire on to the Weft-Saxons : for we read how Penda King the river Calder, with this Infeription, Paulinus of the Mercians befreging it with a numerous preached and celebrated (Maile) here. army, was difcomfired by Kinegile the West-Saxon 4. Neither can this veneration of the King. Tet it came afterward into the power of the Mercians, and fo remained till the English Croffe be imputed to thefe Roman Missioners as if they had first introduced it into this Illand, for belides many Examples already mentioned, our Historian Hollinshead will inform us that Conwall King of the Scotts in the year of Grace five hundred fixty nine, was ca-XVIII. CHAP. ried with fuch devotion to the Hely Croffe , that XVIII. C. whither foever he went , he made it be born before him : and both when he mounted on horss. 2. King Edwins Tufa, or Ensign of the back and descended, he prostrated himself be-fore is, and reverently kissed is, as his attendants Croffe. 4. Conwal King of the Scotts: his devout likewife did (according to the fore mention'd veneration of the Croffe. example of S. Alban.) That Croffe was of Silver, . Custom of Subscribing Charters with the to which was fixed the Image of Christ crucified and this Inscription was upon it , The glory of Croffe : non began. Christians. He commanded likewife a Wrodden Croffe to be fest upon the tops of Churches , over I. THVS tumules and bloodshed raged in the Province of the Pagan Saxons, the gates of Caffles , Cittees and most eminent D. 610. Whereas after receiving of the Goffell faith 5. From the same respect proceeded the S. Beda, there followed so great peace through all the parts of Britany to which the Empire of practife of Subscribing Charters and other publick Fritings with gelden Croffes and other like facred Edwin extended , that according to the vulgar marks, which continued in ufe, faith Ingultus, faying, if a woman alone with her new-born in-fant should cravel through the whole Island from to the dayer of S. Edward the Confessour. And Selden adds, That it was not rathly or without Sea to Sea , she might doe it without the leaft danger. And such solicitude the King thewd cause that Fritings and Instruments for conveying Lands , e.c. were generally figned with to procure the commodity of his Subjetts, that in fuch facred Marks fince Supreme Princes did most places where he saw any fresh spring rising near the High-ways, be would for the refreshusually carry round Balls with Croffes (Stautopho. ros globulos) as testimonies of their Soverainty. ment of travellours canfe brafen veffells with pro-For fo Suidas relates of the Emperour Iufisnian. visions, (caucos) to be fett upon posts, which no that he carred in his left hand a globe with a man would prefume to mak wife of beyond necef-Croffe for a fign that by his Easth in the Croffe he fity, fuch was the greatnes either of their fear or became Lord of the Earth. The like intenlove to him. The Majefty likewife and flendour tion, no doubt, had King Edwin in carying in which be leved was fo great, that whither fo his Tufa before him, fignifying that he aferiever he went Enfigns were caried before him, and bed to the Vertue of the Holy Croffe, and his this not in war-time onely, but likewife in peace. Faith in Christ crucified, all the Empire which Moreover in his progresse both through Citties and countrey that kind of Ensign which the Rohe possessed. mans called Tufa , and the English Tuf, was born m high before him. 2. This Enfign, according to Lipfin was a Ball or Globe, which Augustim used as a Mark of Menarchicall Severainty. But Christian Empersurs and Kings were accustomed to fix a

golden Creffe upon the faid Ball, as we fee

The Church-History of Brittany K. KINE-1 338 GILS. Son of Domnail, and Duke of the Region Hua-A.D.619. A. D. 633 maircha sayd, Thy doe you expect so long thu filthy Leper? But Abbot Lasrean answerd him, XIX. CHAP. nun Leper: Due Xover Lagrean anywera nim, o O Duke, doe not speak ill of Saine Munnu, sor though he be absent in body, yet in Spiris he u present here, and no doubt where sever he u XIX. Cn. 1. 2. A Controver y about Eafter he hears what thou hast said , and our Lord will awenge upon thee the injury of his servant. 3. 4. &c. An Iruh Synod determining the faid Controverfy. Of S. Lefrean , S. Now the fame day before even Saint Munnu Munnu de. came to the Council : and the company went went to meet him. And when Saint Lafrean and Saint Munnu faluted one another , Duke W Hilft all things were so peaceable in King Edwins Dominions, comand saint Munnin Jaimen on and aked Saint Munnu his benediction. To whom the Man of God faid, Thy doft thou ask the benediction of a A. D. 610. motions were renewed among the Brittains and scotts touching the celebration of Easter.
Their practife discordant from the whole Leper ? I tell thee for certain that when then Spokest to vely of mee, our Lord himself blu-Church S. Beda calls the errour of the Quartodeshed at the right band of his Father: For I am a true member of Christ, who is my bead: now the head is sensible of every incimani which is not to be understood strictly, for they alwayes observ'dit on a Sunday: 4.M. 4591. But their account was fuch that when the jury done to any member. Therefore before fourteenth day of the Moon fell upon a Sunthis Manth be ended some of thy kinred shall kill thee, and cut off thy head: and day they kept the Paschall Solemnity on that day, as the lews and Quartedecimans did: whereas in that case according to the Decree caft it into the River Bereir , which shall never appear more. And so indeed it came to passe: for the same Month his Brothers Son killed him near the River Blathach, and of the Synod of Nices, they ought to deferr it till the sunday following. He adds , That Pope H. norine by an Epistle reproved their prahis head was cast into the River , According to Stife , and Pope Iohn hu next Succeffour after Sethe Prophecy of the Man of God.

A. After thefewords , S. Munnu faid to Ab. verinus, as foon as he was elefted to the Pontificat wrote to them likewife upon the fame fubieft, and couching the Pelagian Herefy , which was rebot Lafrean before the people : It is time the Council were ended , that every one may return to ce vived among them. 2. In like manner Ado of Vienna in his bu own home. Te have a contention about the Order of the Paschal Solemnity : let us diffarch Chronicle testifies that at this time among the it in a word, and pronounce Sentence in the Name Scots a very great Errour arose touching the Solemnity of Easter. He calls it (errorem maxiof our Lord. I here offer thee , O Lafiean , the mum ) a very great Errour, both because it choice of thefethree things : Let two Books, one of was esteemed a kind of sacrilege to conform with the lews in Christian selemnities; and the old Order, and one of the New be cast into the fire, and we shall fee which of them shall efcape the fire, and we shall fee which of them shall escape burning. Or let one of thy Monks and another of likewite because all the Mysteries and mine be shutt up together in a house, and fire ett Feafts of our Lord almost depended on this toit; we shall then fee which of them shall be of Essier, so that upon a wrong solemnization of it there followed a great diffradelivered. Or let m goe to the grave of the Mone Infinitately dead, and reftore him to life: and he Stion among Christians in the Forship of shall tell us which of the two praftifes is beft, and let that be observed thin year . The occasion of mentioning this by 5. After these proposals of S. Manna, S. Las-rean said, We will not consend with thee, being the faid Authours, was because at this time a great Synod was convok'd in Ireland about assured that so great are the merits of thy la-bours and Santisty, that if thou shouldst comthis controversy, which had been agitated formerly by S. Columba and his Difeiples. For mand that Mountain Marca to come into this a certain freh Abbet nam'd Lafrean earneftly defended the Roman custome , wheras S. Phite feild , or this white feild to remove to that Munnu ( otherv lie calld Finten or Finten ) as Mountain Marga , God would not delay to doe it earnestly opposed it. In which Saints life for thee. Now they were in the White feeld at ( faith B Vsher ) we find these particulars relathat time , over which the Mountain Marga f. 959. ted thouching this Synod. On a certain time hangs. After this, the people confenting to thefe Saints , returned to their boufes. Or (as it there was a great Council of the people of Ireland affembled in the Thue feild : among whom there is more fully expressed in another Copy ) after arofe a great contention about the order of obferthey all had professed their consent to the Holy man Munnu, they returned home joyfall. ving Eafler. For Lafrean Abbot of the Monaftery 6. Which consent, it is to be feared was to of Ler blenne , under whom lived fifteen hundred Monks , defended the New order which came from the Old erroneous Order: although Cum-Rome. But others defended their old prattife. mian in his Epistle to the Abbot Segeni Now Saint Munnis came not prefently to this affirms that in the faid Council the Buhops

decreed that the year following the Pafchal

Council therefore all the rest experted him. The

KINE-	under the Saxon Hepta	rchy.XIV.Book 339	K. KINB-
A.D. 632.	folementy should be celebrated together with the Priverfall Church. But it appears from Bishop		A. D. 633.
	where objervation that they kept Eafter	XX, CHAP.	X X. CH.
	differently from the Roman practice : for he add es , That year in which the Council was af-		AA. Ca.
	Cembled feems to have been the fix hundred and	1. Erpenwald King of the East-angles con- verted: and for that made a Martyr.	1
1	thereieth according to the Christian account,	2. 3. Go Letters of Pope Honorius con-	- 1
1	which year the Irish following the Cycle of eights four years, kept Eafter day being Sunday on the	cerning the Paschall Solemnity, &c.	
		1. A Nother proof of the piety and zeale	
	the time preserved in the Alexandrine Cycle of Nineteen years (Enneadecateride) received	Aof King Edwin to propagate the	A.D. 631.
1	by the Romans : Whereas the year following , there	Faun or Chriff beyond the limits of his own	
	interceded a full Month between the two ac-	kingdom, was given by him in the year of Grace fix hundred thirty two, in which he	Bed.L. 2. c.
	twentieth of April, and the Romans on the four	deals effectually with Erpenwald the Son of Red-	
	and twentiesh of March.	wald King of the East-Angles to renounce vain, impure Idols, and not only himself to receive the	
4, 3, 6;1.	7 Notwithstanding the summary deciding of this Controvers in the toresaid trish sy-	Fasth and Sacraments of Christ, but to induce	
	ned called the Synod of Leny from the place	his Subjetts to doe the like. Neither did his zeale want a good effect, for Espenwald, faith	
	where it was kept, to which the white feeld belonged, and in which the Arch-bishop	William of Malmsbury, embraced in e incorupt	
	of Imelae prefided : yet many there were	Christianity, But the propagating the same right Faith among his Subjects was hindred	Milmib. de Reg Lisesso
	unfarisfied, being desirous to explore the	by his death : for not long after his projession	
	Cummian in his Epifie to the faid Abbot Se-	of Christianity, faith S. Beda, he was flain by a certain Pagannamed Richers: and thence it came	Bed. ib.
le F fer in	gens writes thus: We fent to Rome certain per- fens of whose prudence and humility we had ex-	that that Province continued three years longer	1
hiller Epiff.	persence, as children to their Mother : Thoby	in Heathenish Errour. He is defervedly stilled a Martyr because it was for his Religion, and	l
j. 637.	ebe Devine Will had a profession voyage thither, and three years after returned to us. And there	his care to introduce it into his kingdom	İ
	according as they had heard, they fare all	that he was flain by the procurement of that	1
	things, to be year they were now more af-	great Enemy of Christ , Fenda King of the Mercians, as Huntingdon affirms.	Huntingd.L
	report. There they observed the Paschall So-	2. This year according to Baronius, King	Baren.
	lemnity in the Church of Saint Peter , in the	Edwin fent Meffengers to Rome, defiring Pope Honorius to fend Palls with to S. Paulinus Arch-	A.U 6530
	Softman and Esprian, all which were their	bishop of York, and so Honorsus Ach-bishop of	٢
	companions in the fame odging: Which Paf-	Canterbury To which request the Pope c nucleen- ding , returned an Answer by letters the King	
	chall Solemnity was a whole month distant from ours. The same men before the Feast	and with them fent the two Palls.	1
	protested to me , that upon their knowledge Easter	3 These arrived in Britian, the year sollo wing. Now in his Letters to King Edwin calle	4. D.627.
	was celebrated through the white world the fame day it was at Rome	by S. Beda, exhereatory Letters (the Copy o	Bia. t. 2.6.17
	8. The fame Bishop Viher moreover te-	which is recorded by him)after congratula- ting with him for his piety and zeal, he with	
Fifer in St.	fiftees that the foreign Abbot Lafrean with fifty others went to Rome this year a-	a fatherly charity incites him to perfift continual	
bic.	bout the same affair, immediatly after the	ly and advance in the Faith of that javing trust which he had embraced. Adding withall, tha	
	Synod of Lechen (or Leny:) where he was ordaind Bishop by the Pope, and moreo-	at his request he had fent two Palls for the tw	•
	ver constituted his Legar in Ireland : Where	Metropolisans, Honorius and Paulinus, with Faculty enabling each of them, by his auchority t	:
1	after nine years he dycd. So that probably he and his companions were the fame men-	Subrogate another when either of them should	4
	tioned in the Lesser of Cummian.	depart this life. This priviledge he granted a well out of his affection to the King as in confi	1
	1	deration of the great distance between Rome an	d
		Brittany. 4. At the fame time likewife Pope Honoris	
		wrote letters to Honorius the new Arch-bi	-
	(Fig. 1)	shop of Canterbury, in which, taith S Beda, he re newd the Decree mentioned in the former lette	1b.c.15.
	<b>EXE</b>	That when the Arch-buhop of Canterbury	er
		Tork should dye, he who remaind al ve, bein of the same degree, should have power so ordan	35
	•	another in the place of him who was dead:that	ir 📗
	1	might not be necessary to weary themselves wi	- 1
1 -	III. Part.	Vu ij fendi	ng)

1 2	40 The Church-Hil	tory of Brittany	K. KINE.
-1-	1 C for exeended flaces 11		A.D. 6;3
of sh	nding to Rome torsus 19 19 12 the land and See for the ordering an Arch-bi- land and See for the ordering an Arch-bi- po, He further fignified that he had fent him Pall, and another to S. Paulinsus for the fame oppose. The Exemplar of this Letter is like-	ххі. Снар.	XXI. CR
W	Moreover the same year Pope Honorism  Moreover the same year Pope Honorism  reote to the Scotts touching their Errour	1. 2. &c. King Edwin stain: and acknow- ledged a Martyr, &c. 8. Hu Queen Ethelburga returned into	i
ti re rk	10011: The Jame roge in the Scotts having found on the Nation of the Society having found that they erred in the observation of the Paschal lemnity: Whom he carnessly exhorted not to the society of the	I. W Hillt these contentions were aging the sector, who delivered among the sector, who delivered among the sector is the sector and the sect	
, f.	or their passets, and before all other Chur- ounds of the world, before all other Chur- bes both ancient and Modern through the the world, and confequently that they whole world, and confequently that they	red to draw the Brittains into the same ta- ction; the English-Saxon Churches flourishes wonderfully, Christian Faith having changes their, manners, heretofore extremely ba- barous, but now exemplary to the whol world for their Modelty, Justice and Cha-	d 
, 7ri.	nd synodal Decrees of the Vneverfal Church.  6 The fuccelle of which Letters is thus	rity, especially in the Kingdom of the Nor thumbers, In which, saith william of Malms bury, there were no domestick theeves, no trea	- Malmsövr
,	were not unprofitable that the selling in the Sou- who relates how the Scotts dwelling in the Sou- hern parts of Ireland by the advice given them	fraudulent usurpers of other mens Estates: which happines is to be astributed to King Edwins care For this large extended Empire mas limited by	, d
	such: to objetue Easter and the second Rite; and partly from Commisan who lived it the same time, and in his Epifile to Segent is the same time, and the writes thus town	each other. And the festily name test of plished, but that an immature death unfurinnet fratchd him from his country. His death in dead which happed this year, was most dead	15 1- c.
	ching the first admitting on the Cycle of the Alexandrins consisting of sive hun- cycle of the Alexandrins consosid of the multi- dred thirty two years, composed of the multi-	plorable to his countrey, but most happ to himfelf: For the cheif blefling promite him by the forementioned <i>Divine Oracle</i> remained alone not yet accomplished, whice	ed le,
. }	into eight and swenty (the Cycle of The first year, saith he, in which the Cycle of sive hundred thirty two years was received by five hundred thirty two years was received it not.	was after many temporal crowns, one in was eternal. The manner how he attaind is now to be declared.  2. We have before fliewd how Cadm.	it,
}	but held my peace, nething to the state of the mend, nor commend it But after a year was paffed, I consulted the Succession of our Holy Fathers  Ged, I consulted the Succession of Chem. Brendin, Nessan	Prince of Northwales for his valour and got conduct against Eshelfrid King of the No thumbers was chosen King of all the Br	od or- it- in
	Allows tuning, Mercan y Country and I field of and Lurd, who being allembled in the field of Lena made a Decree that the year following Eafler should be celebrated the same time with the Church Pinters[al.] 7. By this nartation of Cummian it seems	the same power called by Writers several Cadwallin, Cedwalla, and by Samt Beda, C duella, but the Britains call him Casica Now there havned a Controvers between he	ly, lar- llo.
	that in the syned of Lena two least the more found and confiderable part of the Irish Ecdefiafticks determind to con-	and King Edwin, faith Florilegus, which ce not be decided without war. Whereupon t cime to a battell, in which Cadwallin was p	hey outt ers.
	but that those inhabiting the view more rude parts continued retractary.  Which the Abbot Lafrean fignifying to the	King Edwin therefore having obtaind the story, marchdwith his Army into the Provi of the Brittains, burning their Cetties, destro- the inhabitants, till at last he brought under Dominion their three kingdoms of Demesia,	nces ying his
Bed.i 1.	Pepe, occasioned the Statistical in generall is in which the Church both Ireland in generall is not taxed, but onely fome part of it, for the Pape expression related by S. Beda is this, I am informed that certain perfoss of your Province in opposition to the Orthodox Faith, dee entered	nederia and Menevia.  3. Cadwallin feing his power thus brokenters into a league with the potent K	cen, Ling h of
	wince in opposition to the Orthozot Fairs, we endeavour to renew an Herefy already antiquated, &c. It was so of old in Asia, for not that whole Province even of Lesser Asia, but some particular Churches in it obstinatly the Orthogota desimate.	them conspired to the destruction of I  Edwin: Cadwallin was a Christian, and P  a violent Pagan, yet the Christian Prince in his manners and cruelty far more barous and cruel then the Pagan. Where	enda was bar-

under the Saxon Heptarchy. XIV. Book. 3 41 K. Kisha-A. D. 634. joyning all their forces together , they inby whom he was afterward flain contrary to his A. D. 633. promise confirmed by an Oath, during the raign of vaded King Edwins Territories. 4. The time and successe of this war is ofwald. thus describ'd by S. Beda : King Edwin, faith 8. What became of the pious Queen Ethel-Bed. L 2. c. he, had now raignd scaventeen years most gla-riously over the English and Brittains : of which barga , the fame S. Beda thus declares : The 14 affairs of the Northumbers being brought to this miserable flate (faith he,) immediatly after this he hent fix years in the fervice and spiritual warfare of Christ. Then did Carduella King of flaughter S. Paulinus feing there was no fecurity the Brittains rebell againft him , and was afifted but in flight took with him the Queen Ethelburwith the auxiliary forces of Penda the potent ga whom be had at first conducted thicher, and fled Prince of the Mercians , who governed that Kingwith her into Kent, where he was honourably receivel by the Arch-bubop Honorius and King dom with variable fortune the space of two and twenty years. They came at length to a furious Eadbald. He came thither under the guard of combat in a place calld fiethfeild, in which King Baffus a most valiant foldier of King Edwins; and Edwin was flain on the fourth day before the Ides with the Queen there was her daughter Heanfled of Oftober, and the year of our Lords Incarnation and her for Vulcfrea, together with Iffi the fon of Offred , both whom the afterward fent into France, fix hundred thirty three, in the forty eighth year recommending them to the protection of King of his age : and his whole army was either flain, Darobert , out of the fear she had of Edbold and or dispersed. Of rald Kings of the Northumbers. And there 4. In the fame battell was also flain King Ed ins fon offred , a little before his Father. both thefe infants dying , were buried with fuch And because this war was managed by him honour as became their Royal birth and fuch innoin detence of Gids Church and Christian Faith cent lambs of Christ. The Queen like vise carrea with her great flore of King Edwins most precious against its barbarous enemies, our Ancefors, have allways effeemd Kind Edwin a Saint jewells and Veffells, and among the rest agreat Croffe of gold, and a golden Chalice confecrated and Mareyr : fo that his name defervedly enioys 2 place in our Martyrologe on the for the ministery of the Altar : Both which have fourth of December : Where likewise it is to this day been kept in the Church of Canterfard that a Church was anciently confecrated to him in London , and another in Somerfeeshire at a Town calld Brewe. His head, faith S. Beda , was brought to Tork , and buried in the XXII. CHAP. Church of S. Peter the Apolle, begun by himfelf, XXII.CH but finished by his Succession Of vald. It was land in the Porch of S Gregory Pope , by the preaching 2.2. S. Paulin administers the Church of of whose Disciples he had received the Word of Rochester. 3. He repaires the Old Church of Glaston 6. What followd the death of this Bleffed King is thus further related by the fame Aubury. 4 5 His Death: and Translition. thout : At that time there was made a most greivem flaughter in the Church and Nation of 6 7 Gc Queen Ethelburga retires into 4 the Northumbers , inafmuch as one of the Leaders Monastery : Her happy death. was a Pagan , and the other , because in his nature barbarom, more cruel then a Pagan. For I. S Aint Paulinus having been thus in duty
obliged to conduct his special charge. Penda with his whole Nation was devoted wholly to Idels , and ignorant of Christianity. But Carthe Queen, in safety to her own Countrey duella (or Cedwalla) though in name and outward profession he was a Christian , notwithstanding in his mind and manners he was so very barbarous, left not for all that his flock deprived o: Bed.l. i. c.19. a good Paffer : For according to S. Beda's nas ration , he recommended the care of the Church that be spared neither fex nor age, but like araging wild beast, with cruel torments killd all he of York to James his Deacon ( of whom we have already made mention ) a holy man, and very could meet with. A long time he ranged through observant of Ecclesiastical Order. He remaind in the country, every where exercifing his favage the faid Church a long time, and by teaching and cruelty , determining to root out of the land the baptifing recovered from the Devills power very Whole Saxon race. Neither had he any regard to many foules. There is a village neer Cataraft, Christian Religion newly planted among them : where he most wsually made his abode, that beares For fuch was, and to this day continues the malice his name to this day. He was very skilfull in of the Brittains, that they fest at nought the Chri-Church Musick, and therfore when peace was flianity of the English, with whom they will no afterward reftord, and the number of Christians more communicate, then with Pagant. 7. To this horrible flaughter may be added aurmented, he became the Master of Ecclesiasticall singing, according to the custom of Rome and the most iniust murder of King Edwins se-

cond fon Edfred born to him by his former

Queen Quenburga, and baptited by S. Paulinus;

Which Edfrid, faith S. Beda, being thereto compella

by necessity, fled to Penda King of the Mercians,

ioynin,

Canterbury : and in the end full of days and me-

2. In the mean time S. Paulinus was not

Rochefter.

without employment in Kent. The Church of

riss he followd the way of his fathers.

142

Rechefter , faith S. Beda , being vacant , because Romanus who had been Prelat theref had been A. D. 633. drownd in passing the Sea towards Rome, whither he was fent by S. Iuftus Arch-buhap to confult with Pope Honorim about Ecclefiafticall affairs S. Paulinm therefore at the invitation of the Arch-

buhop Honorius and King Badbald undertook the charge of it: till in his due time he went to heaven there to reap the fruits of his glorious labours. And at his death , be left in the faid Church the Pall which he had received from the Pope.

3. We read in the Antiquities of Glaftonentiquit. 3. We read in the Anriquitation of School of Statem of Sacheller, That S. Paulinus, who had been Archbehop of Tork, but then was Buhop of Rochefter, the third from S. Influs who had been confectated by S. Astuffin , came to Glastonbury, where he abode a lost time, and made the walls of the all Charen to be built from the top to the bottom of timber ( wheras anciently they were made of wattles , ) and to be coverd with lead. And thus that Holy Oratory remaind in the fame plight sill the time that the Church was burne ( in the days of King Henry the first. ) Such care had that hely Buser, that without president the Sunfits of that place an addition should be made to its beauty. We find mention of this Church thus repaird by S. Paulinus in the Charters granted to it by King Inst in the year of Grace bur de negel. leaven nundred and rour , and of King Canuses above three hundred years after Inse: both which Chargers are faid to have been

confirmal and fignal in the fame woodden Church. 4. Concerning s. Paulin a nothing occurrs in our Ecclesisticall Records till his death which happed in the year of Grace fix hundred forty four , the fixth day before the ides of Olober , faith S. Beda , after be had held the Buboprick of Rechefter nineteen years and one and twenty days. He was bursed in the Secretary of S. Andrew the Apostle , which Kin- Ethelbert

built from the foundations in the Citty of Ro-5. The opinion of his sandity was great after his death , and the memory of it remaind in that Church many ages : for thus writes the Authour of his Life: When Gundulph was Bubop of Rachester, Lanfranc the Archbuhop pluced quite down the Church of S. Andrew, and built a new one; at which time he took out of the ground the bones of S. Paulinia, and part them honourably in a boxe. New among others then prefent there was a certain Matron greewoully afflicted with an infirmity of body , but much more burdned with a certain crime. She coming to the Sepulcher of S. Paulinus, there with great devotion offred her vow to God , That if by the merits of S. Paulinus she might be freed from her difafe, she would never more committe that fin , in which she then lived : and prefently she was reflord to health. This Translation was on the fourth day before the Ides of Innuary , on which day his Anniversary folemnity was observ'd in the Church of Rechester. His Memanymi.

Argl. 10.0H. Roman Martirologes on the tenth of O Rober.

Bed. 13 6. In his place Honorius sho

bury ordaind Ishamar , descended from a family , A. D. 6;4. which was native of Kent , but in learning and piety equal to bu Predeceffours.

6. As for the Widder-Queen Ethelburga after fle had dispos'd of her Children, the love to whom was the only worldly affe-Gion temaining in her heart, the determind to flutt it entirely to temporall things, and to employin a Religious folitude all her thoughts and delires upon heaven and God alone. Which intention of hers being known to her Brother King Eadbald, he piously afficted her vow, and affign'd her a place re mov'd from the noise of the Court, where the might with much commodity execute her Religions defign , and moreover beitowd on her a village calld Liming, where the built a Menaftery, and for ought appears was the first Fider among the Sexens which with a Religious veyle (receiv'd from S. Paulinus) confecrated her felt to ferve our Lord. B. Parker most unskilfully calls her a vejld Vir- I derie. gin: thinking perhaps that none but Pergini might take a Religions Veyle: Whereas S. Hie- Harpatas rome expressly fays , that both Virgins and Vidows, who in form of the world had vowed themfelves to God , did offer their hayr to be cutt off by the Mothers of the Mmafteries, and afterward went not an contradiction to the Apolles ordinance , with their heads uncoverd , but bound and

7. Which sacred verl was not fuch an one as woemen ordinarily wear, of a light transparent stuffibut made of a course weal, and to thick that mens fights could not price it. True, entire and pure Virginal Chafter , fait : Terrullian , fears nothing to much as its own feif It will not fuffer the eyes even of vomes. It fires 6.14. to the vertos the head a to a helmet , yes as to a sheeld to protest ses onely good from the darts of Tentations and Candals, against Subicions and whifeer. And concerning this Veyl s. Ambrefe has this expression, Let men lift up the Jamah ... eyes of their minds and bodyes, and confider this contregation of modely , this affembly of integrity, this Council of Virginity: here are no curious ribbons to adorn the head, but an ignoble veyl, yet ennobled with the exercise of chaftiey : here all arts to fet forth beauty are abandoned.

3. This excursion may be pardond, being occasiond by this first example in our Saxon Story. But this was an example which prefently after was imitated by thousands : Almost every year we shall read of Firgins hastning out of the world to live with Christ, of Monafteries erected, enclosures establish'd. and God most purely and devoutly served: All which continued almost a thousand years in the efteem and gratulation of all Christians, till an Apoffate Frier folicited a Professed Virgin for his luft to break her vow of chastity, and by that example the habitations of Piety became exposed to the rapines and lusts of a Sacrilegions generation.

9. This Religions Vidow after that by Po-

verty, chastity and subjection of her Will

cits. A. D.635

YXIII.C.

under the Saxon Heptarchy. XIV. Book. 343 K. K. the had afcended to the Perfection of Divine Love , ended at laft her Mortality. Her Memory is celebrated in our Martyrologe on

the tenth of Seprember, where fie is ftied a Mother of Many Virgins and Vidows , because many fuch by her example undertook the sacred Inflitur Of a Religious Profession.

XXIII. CHAP.

1. 2. &c. The Gests and Martyrdom of S. Livinus.

Bout this time hapned the Martyrdom A Bout this time hapned the Martyraim in Brutan, may yet challenge a place in this Hiffery. The Summary of his Life is thus described by Aubert Miram: Livinus was born of a noble race in Scotland ( he means, Ireland.) Hu Teachers were first a worthy Presst called Bensonm , afterward the Great S. Augufin firft Buhep of England, by whom also he was baptifed The fame Hely Buhop exalted him lakewife to the Order of Preifthood : in the difcharme of which Office he behaved himfelf fo worthin that not long after the Scotts (or Iruh) chose him for their Arch-buhop But he after a while , leaving his Vicar in Scotland a man of eminent Santtiry , called cilvanu , who was bu Arch-deacon , being moved with the Zeale of propagating the Goffell in other Countreys , took, with him three of his Disciples , Folian , Helius and Kilian , failed into Flanders , and entring into a Monaftery at Gant lately built by the Holy Buhop S. Amand , he was there kindly entersained by the Abbot Floribert and his Brethren. Three years before that S. Bave had been there burged as whole monument great miracles were

wrought : And for this reason S. Livinus Stayd there thirty days, celebrating Maffe continually upon hu Sepulcher. 1. After the departing from thence to execute the Office of preaching, he by his inftru-Hions, example and Miracles converted a world

of Infidels to the Faith of Christ. But certain improus persons, who hared our Lord and all piery perceiving fuch great multitudes brought by the Holy Bishop to a Polizious life, and a contempt of their former Vices and Errours , perfecused him wonderfully. Neither did they defill from their malice, till having feifed upon him, they cut out his conque, which they cast to be devoured by doggs : Which not withflanding was miraculoufly restored to him. Tet not mollified with this, they at last , having wounded him greivoully in leverall places , murdred him at Elcha avillage in Flanders , in the year of Grace fix bundred thirty three, or as some reckon, the year 3. This S. Livings is to be diftinguished

from another (almost ) of the same name, called Levinus, or Lebvinus, a companion of s. Fillebrord and S. Suibert : who likewife finished his Life by Martyrdom neer Gant , and is ftiled the Apostle of Daventre. But he was a Saxon, as we shall declare toward the end of this Century . Whereas S. Livinus of whom we now treat, was an Iruhman. His Memory is celebrated in the English and Gallican Martyreloges , on the twelfth of De- 12 Decemb.



THE



FIFTEENTH BOOK
OF THE
CHVRCHHISTORY
OF
BRITTANY

I. CHAP.

I. CHAPTER.

1. 2. &c. Ofric and Eanfrid Succeed King Edwin: Their Spoilacy from Christianite.

o Ofrald succeeds his Brother Eanfrid. 7.2. Letters of Pupe Hunorius.

A. D. 634-

dom of the Nerthumbers, we fail feenothing but tipeckactes of mitery, a Natura delolated, a Church torn in peices, and nothing but hortour and contusion. Yet in a short time all these tempetts will be assuraged, and to great a peace and order will return both to

rour and confusion. Yet in a short time all these tempels will be assuaged, and so great a peace and order will return both to the England and Church by another pious Eige, that even the loss of Eige Edina will be fully recompensed. But sits! Let us view the present calamities, thus sett down by 8, 8eda.

led. I, 35-cra.

2. After that King Edwin was flain in battell (faith he) Oftic the 5m of hur mide Elfrit,
who by the preaching of S. Paulimus had been imbased with the Searements of sur Faith, took upon
him the Kingdom of the Detrit. As for the Kingdam of the Benicians (for accountly the Nation
of the Northumbers was divided into these two
for the Northumbers in the same the first
Frevenics) that was possified by Ensight the Son
of Edilfrid, born in the same Prevince. Now we

have already declared that during the whole course of King Edwin range the Sans of his Predecision Edulination and the Sans of his Pretheolism Edulination are the Michael to the Nobility, recircl themselver among the Sourt and Path, where they lived a banishment. And stry were infrasted in Coriflian Religion profifed by the Sours, and purified by the Grace of Apaisson.

of suprime.
3. Affinn therefore as their Enemy King Edwin wa dead, they were permitted to return into their country, and there the delay film, office the second King of the Prevince of the Devis, and the Second King of the Prevince of the Devis, and the Second Kanfrid, of the Ermittain. But both of them were no flower worder with the market of a temporal Kingdom, but they remanced the Sucrements and dedger of the Beavenly kingdom, with which they had been ministed, and so their eternal sums polluted themfelium with the fifth of their former idulatory.

their termas rune pauses normal event union the filts of their ferma Islaistry.

And avene tudgment quickly evertisk, them herb: for they were flam in a short time by the impiess hand of celavalla Ring of the testisms, whom Almighty God made the inframent of his inf severity. For the elder of them Ogic housing smally before the faul King in a certain turn the summer fildening, the King made an uncerted finism flam, and it manded an uncerted furnism flat the whole large and offers having the Cardalla profised the whole large and on the Northmahret, past as wistinism King, but a furnism Tymns, for here is in species in the terragical flaughters committed by him. At

III. Part.

Хx

lengel

KINE-	346 The Church-Fi	listory of Brittany	GILS.
	length after about a year was passed the other Prince Eanfrid accompanied only with twelve foldiers unadvisedly coming to him to demand	read in Brian Twyne the Advocat for Oxford, and fince him in the learned Buhop Viber, to whom I refer the Reader.	A.D. 635.  Pfferin Pri mard, figs.
\	conditions of peace, was in like manner flain by	II. CHAP.	
	5. This was an unhappy year, and the me- mory of it remains fill in execution with all good	1. 2. &c. King Ofwalds miraculous Victory	II. CHAP.
		over the Brittains.	1 1
. (	Kings, who had abjured the Sacraments of	5. 6 &c. The Croffe Venerated by all Chri-	
		stans: This approved by Miracles.	
	fent in the computation of the times and juiceja	1. TN the year fix hundred thirty five,	
	drows Princes Was abolished, and this Jear apropries	ting against the Tyrants, happily triumphed.	A. D. 63.
1	to the raign of the pions King Ofwald who fur-	And because our gravest Authours S. Beda	1 1
1	6. This ofireld brother to Eanfred, was	Filliam of Malmibury and others affirm that encountring them, Faith was his strongest	
1	the ion of Ethelfrid, and Nephew to the Holy King Edwin by his lifter Acce to that his	armour, we will endeavour more diligently	
	Tule to the Kingdom of the Northumbers Was	and largely to recount the order and man ner of the Combar, by which he reflored the	
	furniciently valid. He after his Fathers death, retired also among the Scots, where under-	Crown to himfelf , fecurity and Faith to hi	
	standing the vanity of Idels, he embraced	subjects, and the Churches to God.  2. S. Beda's fummary Narration of it is this	
	the Christian Faith. Seaventeen years he con- tinued in banishment: But now hearing	Affoon as Cradwalla had flain the two Kings Of	Bel Special
	the devolation of his countrey, the ruine of	rich and Eanfrid, Ofwald attended with an arm weak for their numbers, but fortified with Di	1
	Christianity and death of his Brother, armed with zeal and charity he took the courage,	vine Faith, came upon him , and in the comba	r þ
	rhough attended with very unconfiderable	that execrable King of the Brittains was flain, to gether with his immense army, which he that h	
	torces, to haften to the reicew of his king-	no power could refift. This combat hapned in	
	come in visible. With what successe this at-	place(inNorthumberland)called in the Englis	,
,	tempt was undertrken , 5. Beds will inform	tongue Devils-burn , or the Devils-brook. It is at this day, faith Camden, called Dilfon but is	Contes, is
	us the year following. 7. It teems by the Letter of Pope Honorius	ancient Records , Divelfton , the Seat and Man	- Actions.
almsbur de me f. l.1 f.	to Honorius Arch-buhop of Canterbury dated this year, and recorded only by Villiam of	fion of the Noble family of Ratcliff. Yet Bromto calls the place Denysbourn, or River of Denys	Broat, cil 71;
.8. <sup>*</sup>	Malmsbury, that the miteries of the Nor-	and adds that from this combat it took th	ė
,,	thumbrian Church and Kingdom were come to his knowledge: for therin he comforts	appellation of slaughter of the Cedwallians. 3. Ofwald preparing himfelf for the fight	,
»	and encourages the lame Arch-buhop not	colidered, no doubt by Gods inspiration,the	.t
,,	to faint in the midst of so many and grei- vous calamities, but to fix his trust in the	victorywasnot to be expected but fin heave therefore to flew his truft in Gods affiliance	
"	promifes of God to his Church, and thole	he made the Croffe his standard-royal, by which	h
"	who fuftain the care of it. In the fame letter he likewife confirms the authority and Pri-	our Lord had triumphed over Hell, and Con flantin over the world. This Croffe being pre	
,,	macy of the Church of Canterbury over all the	pared and erected , Ofivald himself held it uprigi	rt .
**	Churches of Britishy, &c. This Epifile found in the Archives of Canterbury was by S.	Extween his hands till it was fastned in the earth	
,,	Lanfranc directed afterwards to Pope Ale-	and thus foke to them, (faith Saint Beda) Let	88
"	xander the Second, as a proof of the ancient	bend our knees, and with one heart and voy befeech the Omnipotent, true and living G	
isse de 11s	8. There is another Letter of the same	mercifully to defend us from this proud and feir	ce «
mit. Can	Pope produced by Cains the Defender of the	Enemy: For he knows that this war undertake by us for the safety of our countrey is just.	т "
brig. l. 1. f.	Antiquity of Cambridge, in which the faid Pope exempts that Vniverfity from the Iurifdi-	4. Having faid this, his army with a ne	
"	Strong of all Arch-buhors , Buhops, Arch-Dea-	infuled courage fett upon the Brittains, as without any confiderable relifiace put the	ıd
**	cons, &c. and their Visitations Or Censures, gi-	to flight. In this combat nothing is mo	
**	Chancellour and Reffers of the fame , with	commended by our Authours then Ke	3
**	power to excommutateate, etc. In the Bran	Osivalds Faith:Oswald, faith Filliam of Malm bury, more armed with Faith then weapons,	
,,	low the examples of his Predeceffours , Pope	the first onfest drove out of his camp Cedita	U4 ,
31	from Burnshar grounds there are to fulned	puffed up with the memory of his former exploi and destroyed him with all his sorces.	15,
i. Tvvyn de Intiq. Oxan.		5. But whence had ofivald received the	nis
		Fair	b.

under the Saxon Heptarchy. XV. Book. 347 A.D. 635. Faith ? If our Modern Protestants were to

answer, they would cry, No doubt from

Reme: For thus Augustin mett King Ethelbert.

carving the Croffe in a folemne Procession.

and teaching the Saxons to venerate it.
And indeed if any Roman Teathers had infructed King Ofwald, they would have had

reason to impute the Original of his Faith to

Reme. But it was among the score that he

leatnt Christian Doffrine, and they were at this time very averle from Rites practifed at

Rome, Which evidently shews , that ho-

nour and veneration paid to the Croffe, was

the common practice of Christians , who

were therefore even in the Primitive age of

the Church scornfully stild by Heathens , Cru-

cicale , Or Vershippers of a Croffe. It was

therefore doubtles from the example of

the Emperour Constantin that King Ofwald learnt, that Victory against Tyranny, iniustice

and infidelity would affuredly attend the

6 Yea moreover not the Croffe only , but

the very place in which King ofwald had erected the Croffe was by posterity had in ve-

neration. For S. Beda above eight hundred

years agoe thus writes, To this day is theyn, years and with great veneration effected the place where of wald ready to fight, excited the fign of the Holy Croffe, and with bended kneer befught almostly Gate a afford to bis fathful ferwants his celefical and in their for great necessity.

The faid place is calld in the Enclub tonoue

Heefen-Feeld , or the feeld of heaven. Which

Name cereasuly was given it by a prefage of follo "in events For it fignified that there a heavenly vito

my to be begun , and heavenly miracles to be in

future times wrought. Now is is feated neer that

great Wall anciently built by the Romans from Sea

to fen acroffe Brittany , to hinder the incurfions o

the barbarous Nations beyond it. The fame place is at this day calld Haledon, lai. h Camden.

7 S. Beda confequently adds , That it was

a cuftom continued a good while before his time

for the Menks of Hazulflad, who lived near that place, so got thisher every year on the day be-forethat of his death, and there to fay Vigils for

the bealth of his foule, and the morning after to offer the Sacrefife of the holy oblation with Lands for him. Thich good custom encreasing they of

rendring the place more sacred and venerable. And this they did with inst reason : For through

the whole countrey of the Bernicians, as far as

we can learn , there was not any visible sign of the

Christian Faich , nor any Church or Altar be-

fore this good King the Captain of that new Chri-fisan army had rassed up this Standard of the

Haly Croffe , when he was ready to fight against a

most barbarous Enemy Whence it appears that though severall Churches had been

erected by S. Paulinm and King Edwin in the

fouthern part of his Kingdom, or Province

of the Deiri, yet they had not space enough to propagate the Eristian Profession among

the Northern Bernicians.

III. Part.

lase built and consecrated a Church there,

faving Standard of the Croffe.

K. KINE-

8. Let us now fee how God was pleased to, A. D. 634.

the erection of that Croffe, and the venera-

tion fliewd to it. For thus 5. Beda proceeds in the Narration of the Gelts of his own time. It will not be impertinent, faith he, to relate one, among the many Miracles which our Lord was pleafed to worke at this Croffe. A certain Monk of the Church of Hagulflad nam'd Bothelm , who is yet alive, walking unwarily by night up n the ice not many years fince, fell suddenly and broke his arm: by which he was fo incommodated, that besides the paine , he could not lift his hand to his mouth. One morning having heard that one of his Brethren was to goe that day to the place of the Holy Croffe, he defir'd him to bring him a fmal portion of that Sacred wood : For he fand , he was confidently perswaded through Gods help to be cured by it. The Brother performed what he defird , and coming back at even when the Monks were in the Refectory , he gave him & little of

fliew his approbation of King O (walds Faith

the mosse which coverd the outside of the wood which he putt into his bofome. When he went to bed , forgetting to lay it by , it remaind in his

bojome all night. But waking about midnight, he felt some thing which was cold lying against bis fide , and fearching for it with his hand , he perceived that both his hand and arm were become perfectly whole.

III. CHAP.

III. CH.

s. z. &c. K Ofwald demands Preachers from the Scotts Corman is fent : but returns discouraged.

. 6. Gc. The Holy Bishop Aidan succeeds: Sent from the Monaflery of Hy His vertues: and oreat aufterities.

4.15. He places his See and Monastery in the Ift of Lindes farn.

16 The Monastery of Higulflad.

17.18. King Of vald finishes the Church at Tork: His Piety and Humility.

I. King of wald, as a reward of his Faith and piety, having obtaind a glorious victory, and by that a fecure pullifficon of the whole kingdom of the Northumbers , as well the Province of the Deiri , as Bernicians, made it his first care to expresse his gratitude to God, to whose goodnes alone he imputed his victory , by restoring his true Futh and Worship, the greatest ornament of a Kingdom But not finding at home any Ecclefiaftical perfons capable or instructing & guiding others in the way of Heaven , he leeks them abroad.

2. This good defign of King Ofwald is thus | Bed. L 3.6.3. express'd by S. Beda , Ofwald, faith he, as foon as he was poffeffed of his Kingdom, had a vehement defire that his whole Nation should be imbued with the Grace of the Christian Faith, great experience of the good wherof he had received in conquering his barbarous enemies . Therefore he fene

Xx ij

348 K. KINEto the cheif among the Scatts, by whom himfelf and himfollowers had received the Sacrament of Baptism A.D. 635. nu jouowers na received in a arrange of maps jos earneftly defiring them to fend him a Prelat, by whose teaching and ministery his subjects might be infruited in the true Faith , and enioy the Sacraments of it. 3. The scotts to whom he sent, were not fuch as S. Beda calls Scots of the Southern , but Northern countrey, that is , not fuch as inhabited Ireland, the ancient Native countrey of Scots , but the Northern parts of Brittany, and were mingled with the Pitts : For among them it was that both himfelf and his Brethren had remained many years during their banishment, by the testimony of the same Authour. 4. Those to whom King Ofwald fent, complying with his defire fent him out of their countrey a Preacher , calld by fome Writers Corman. But his coming took not that effect which was defired and expected: Whether it was that he was a man of a rude disposition, so that he could not comply with the humour of the Saxon Nation, or being not well acquainted with their tongue he found too great tediousnes and difficulty in converting with them, or that he was impatient of labour; what ever the cause was, finding little proffit in his endeavours. he fliortly returnd whence he came, and in a publick Meeting of those who had fent him give this account of his deferting fo tuddenly his employment , faith Saint Beda, by relling them that no good could be wrought in that Nation to which he had been fent , by reaon they were men of a rough , barbarous and incorrigible nature. 5. Notwithstanding this mans endeavour to excuse himself by disparaging the Saxons, yet did not that Assembly of Scottish Clergy defit from their intention to endeavour the fatistaction of King Ofwald : Whereupon (faith S. Beda ) there was a great debate in the [ 1. ib. Council about the course they were to take for that purpoje for they had an earnest desire to contribute to the falvation of that Nation, seeking it at their hands, though they were somewhat troubled that the Preacher fent by them had not been received. 6. It fell out happily that in this Affembly there was present among others one calld Aidan, a man of an humble, charitable and meek spirit, who earnestly interceded for the ignorant rude saxons:advising withall that fuch Missioners should be chosen as could comply with the rudeness of the Ma-tion, inftilling by little and little the Myste-ries of Christianity into their minds, &cc. Aidans discourse pleased the whole Affembly : and himselfe was judged most proper

to fucceed in this Apostolick employment.

Him therefore they lent : and he was re-ceived by King Of wald with all kindnes & coy.

in the famous Monaftery of Hye, which had a Su-

periority over all other Monasteries of the Pitts &

long sime, and also entryd supreme inrisdiction in all Ecclesisficall affairs, faith the same S. Beda:

7. He was by Profession a Monk, educated

The Church-History of Brittany Adding, that the faid Island of Hye or Iona, of right pertained to Brittany, from which it was divided by a very narrow seasout by the freegist of the Pilts inhabiting the adiepting continent, it had many years before been bestowed upon the Irish Monkishy whose preaching they had received the Faith of Chrift. 8. From hence it was that the holy Preacher II. ib. c. s. Aiden came into the Kingdom of the Nerthumbers , having firft been confectated Buhop at the time that Segenim a Press was Abbot of the Gaid Monastery. Now Aidan (faith S. Beda) was a man of teminens meeknes, piety and moderation; ibil. having withall a Teale of God, though not perfetly according to knowledge: For following the forementiend erroneous custom of his own Nation , he obferv'd the Pafchal Solemnity from the fourteenth Moone to the twentieth. Thich Errour though according to the judgmet of Baronius) it was no light one yet did not exclude that Nation from the Barm. Churches Communion. Is had indeed been oft condemn'd by Ecclesiafiscal Councils:but since itregarded only external Rises, and not Dogmes of Ca. sholick Faith , it was a while tolerated , till the Trush could be more perfectly discover'd to that people. Neither indeed could the Scots be suffly reckend among the Quartodecimani, condemned by the Council of Nicea for as they did not celebrate Eafter after the Roman cuftom, fo neither did they after the lewsh. 9. 5. Beds therfore thus excuses this holy man : I can nessher commend nor approve Aidan for that he did not celebrate Eafter in the due time: which he did either out of ignorance of the Canonical account, or if he knew it would not conform thereto because he was unwilling to contradict the practise of his own nation. Yet in this I doe much approve him, that in observing Easter after bis own fashion , he neither in bis heart beleived, nor openly venerated or taught any thing different from m, for he kept it only in memory of the Paßion, Resurrection and Ascension of the Mediator of God G men, lefus Chrift. Moreover the day celebrated by him was not, as some doe erroneously think, the Same fourteenth Moone which the lews observed on what day of the week foever it fell for he always kept it on a Sunday falling between the fourteenth Moon and the twensieth, to show his beleaf of our Lords Resurrestion which hapned on the first day of the Veck; and lakewife to shew his hope of our Re-Surrettion, which he beleived, as the Church alfo doth , shall befall likewife on the first day of the week, or sunday. 10. This is the only defect imputed by S. Beda to Aiden the Scutth Menk and Bubop. In all other regards he acknowledges him Orthodax, agreeing in the common Faith of the Catholick Church. Yea moreover he was esteemd by him nor only free from errour or vice, but a great example of vertue and holines. And particularly , faith he , among other good precepts of vertuous living, be left to Clergy- Id. 16. men a most wholesome example of abstinence and

CILS. A D 635. many years; and to distinguish them from

under the Saxon Heptarchy. XV. Book. 349 K. KINI.

and by continence, an abstaining not only from all unlawfull fenfual delectations, but those also which to others would be lawfull in a Matrimonial State. ) He addes. That the thing which most commended his Dostrine to all. was that as he taught fo both himfelf and all that belonged to him practifed in their lives. For he neither loved, nor cared for any contentments of

thu prefer t world. 11. It is very probable that from his Example proceeded the custom in Brittany . not only of abstaining from flesh; but also falling on Fridays, which is not practifed in Catholick countreys abroad : Though he then added Wednesdays also to that authority : For thus S.Beda Writes, At that time Religious men and woemen, informed by Aidan's examples, through the whole year prolonged their fall till three of the clock after noon on Wednesdays and Fridays, except only in the Paschall time-

12. Moreover Aidan, being himfelf a Monk, came out of the School of S. Columba in the Monaflery of Hye, who left behind him Successions of bis own Inflicut , men eminent for their great continence, Divine Love and Regular Ob-fervances Their only defett was that in the celebratton of the Paschal Solemnity they followed dublow accounts and Cycles. And no wonder . fince being feated as it were out of the world none took care to fend them the Synodal Decrees touching the Paschal Observance. So that they were informed therein no further then as they could learn from the Propheticall, Evangelical and Apostolick Fritings , according to which they diligently observed the Durses of Poety and Chaftity. 13. Thele Monks therefore being according to the Inflient of S. Columba, fo continued

the Monks in Kent , who coming from Rome followed the Rule of S. Benedict, our Friters began to call the Benedictins , Black - Monks, from the colour of the Habits which they then generally wore: Whereas these Columbien Monke either wore white garments, or of the naturall colour of the flicep Notwith-Mathemate flanding we read that S. Welfrid in a Synod publickly protessed that himself was the first who commanded the Rule of the most Holy Fatriark & Baneditt to be objerved by Monks in the Northumberan Kingdom. But whether his command extended to Monasterie: founded there before , or only fuch as himfelf had built, I leave to the disquisition of others-

14 This Holy Buhop Aiden received the See of his Subsprick in the Ifle of Linderfarn, leated among the Bernscians in the most Northern coast of the Kingdom of the Northumbers Phich is a lissle Island, taith Filliam of Malmibury , and is now by thefe of that countrey called the Holy-Ifland. This Ifle S. Aidan who was a lover of Silence made checice of for his See, despising the pompe and populousnes of Tork. But besides the advantage of solitude and silence, another Motive inducing s. Aiden to chuse that Island seated in the German Ocean, might probably be, because the Bernicians, a people

hitherto more rude and ignorant flood in A. D. 635 greater need of his care : And besides it was easy for him, from thence by flip to visit the other Province of the Deiri.

16. S. Aidan moreover having accepted this see , did according to the example of S. Auguftin, erect there a Monaffery. This is after this manner related in an ancient Manuferipe of the Monastery of Evesham , cited by the R F. Clement Remer in the Appendix by the R. F. Stermen Agjue, his suppression to his Applieds: The Holy King of said and S.

Alan Bebop and Monk, did first feetle an Epifeopal See and Order of Monks in the Church of Applieds as
Applieds 2. Lindesfarn , according to the relation of S. Beda, about the year of our Lords Incarnation fix hundied thirty five , and the thirty ninth after the coming of S. Augustin. Which See and Order continued there together the space of two hundred

forty and one years : For then the Church of Lindesfarn was totally destroyed by the most barbaross Infidel Danes , and the faid See and Order translated from thence to Conk Cheffer. 10. Besides this, severall other Churches were B dl. e.r. built in many places among the Bernicians, faith S. Beda, and the people flocked with toy to beare

the Ford of God. King Ofwald likewife bestowd poffessions and lands to maintain the Monatteries. in which English Children were instructed by Scottub Teachers both in lower and higher ftudies and also in the Observance of Regular Discipline: For those who came to preach were Monks. At the fame time likewise the famous Monastery of Hagulflad is faid to have been founded, in the place where formerly was feated Axelledunum , now called Hexham , near the Pills wall where also in following times was an Episcopall See.
17. The like care and Munificence the Holy

the Deiri : where he not only finished the Noble Church of S. Peter in Tork, becan by King Edwin : but likewife erected feverail schooles for the education of youth in learning and piety:For which purpole he comanded more Monks to be fent out of Scotland, who, taith 5. | Bed. | 1.02. Beda, came in great numbers year after year into Brittany, and with great devotion preached the Word of Fasth in the Provinces jubject to King Ofirald, and those among them who we e Presits, administred likewije Baptifm to fuch as had been instruíted.

King Ofivald thewd in his other Province of

18. An admirable example of piety, zeale & id.ib. Christian Humility, the fame Authour relates of this bleffed King : Who, faith he, affoon as S. Aidan was come . humbly and chearfully hearkned to his admonitions, and took great care and diligence to found and delate the Church of Christ through hu whole Kingdom There it often hanned that a most beautifullpettacle was represented, for whilft the Buhop, who was not perfectly skilled in the Engluh tongue, was preaching the King himfelf would be the interpreter of the Heavenly Ford to bis Officers and fervants: for he during bis long exile had fully learnt the Scottuh language.

19. Now how Almighty God even with outward bleffings recompenced this good

confitting in a contempt of delicacy in food

caneinence. (Now it is well known that by ab-

finence S. Bede understands an austere life.

The Church-History of Brittany K. KINB-350 GILS. Kings piety , and how according to the en-A. D. 635. crease of Faith his Empire also was encreafed , Hunringdon thus declares : King Ofvald, Huntingd.l. 1. faith he, being formed by the inflitueion of Saint Aidan, as he made progresse in the Graces of his mind, so did he likewise in the extent of his Rule, beyond all his Predecessours. For all the Nations of Brittany, Brittains, English, Pills and Scots became subsect to his Dominion. And yet though he was so high exalted, he was humble and mercifully kind to the poore and strangers. IV. CHAP. IV. CHAP. 1. 3. dec. S. Birinus converts the Weft-Saxons : His Miracles. 6.7.6c. K. Kinegils converted, and baptifed : Dorchester appointed the Epif copall See: And Canons under a Rule placed in it. 10 11 de A great Controver 9 about S. Birinus bis Relicks. THE fame year was happy likewife to the Fest-Saxons; which happines how it arrived, s. Beda thus declares: At the fame it arrived, 5. Deau thus declared to the principles rime, faith he, the Nation of the Weft-Saxens, an-ciently called Gevissa, in the raigh of Kinegils, received the Christian Faith by the preaching of Birinus a Bishop , who with the advice of Pope Honorius, came into Brittany having promifed in the presence of the same Pope, that he would di-fpersethe seed of the Gospel in the inmost parts of Brittany , where never any Teacher had gone before. Vpon which promife , by command of the fame Pope, he was confectated Buhop by Afterim E.b.loverd. Buhop of Genua. His coming into Brittany to preach the Goffell to the West-Saxons hapned. ( faith Ethelwerd ) fix years af er the fame King Kinegals bis fight against Penda King of the Mercians at Cirenceffer; which fight we recounted in the year of Grace fix hundred twenty

Fax AS : and

2. This Apostolick Mission of S. Birinss Our Lord approved by a Divine Miracle. Which because it powerfully manifests the Faith preached by him to have been Orthodox, and ancient grave Authours have attested it , informuch as even John Fox after he had related it addes . Of the there are fo many Witneffes who onflantly avow it , that it is to mee a great vonder, I will not doubt to give the Narration of it from Baronius, who cites for it William of Malmsbury, Huntingdom, Florentius, Mathew of Festminster, &cc.

3 I have thought expedient , faith he , to de-Cribe here one of the Alts of S. Birinus a wonderfull Miracle beseeming an Apostolick man, which is omissed by S. Beda. Is was thus. The Holy man being arrived to the shore of the Brittish Sea, and ready to take ship celebrated the Divine Mysteries , offring to God the Sacrifice of the Saving Host , as a Viaricum for himfelf and follow-

ers. After which, the feason being proper, he was hallsly urged to enser the ship and the wind fer ving the they fay led freedily, when on the fudden Birinus called tomind that he had loft a thing infinitely precious to him , which by the urging half of the Sea-men having his mind other ways busied, he had left behind him at land. For Pope Honorus had beflowed on him a Pall or Corporal upon which he consecrated the Body of our Lord, and afterward wied to wrap in it a particle of the (aid Sacred Body, which he hung about his neck, and allways carred with him: but when he celebra sed Maffe, he was wons to lay at by him upon the Airar. Armed therefore with Faith, he by Divine infiratio went down fro the ship into theses and walked securely upon it to the thore where fin-ding what he had left behind , he took it and in like manner returned to the ship: Thich he found flanding fill immoveable, whereas a little be-fore he had left it failing extreme swiftly. When he was entred into the ship , not one drop of water appeared on his cleathes : Which the Marriners feeing, kneeld before him and worshipped him as a God: and many of them by his preaching were con. verted to the Fath of Christ

4. This custom of carving with them the Confecrated Body of our Lord was practited from the beginning of the Charch, many proofs whereof are in Terrullian, S. Cyprian S. Ambrese writing of his Brother Saryrm S. Bafile, &cc. Which prom cuftom. faith Baronim, as the fervour of Religion introduced , fo Religion a holy hath in latter times forbidden it. Former-It a firm Faith incited to the doing that which Reverence afterward diffraded. In both cafe: Gods fasthfull people deferve commendation: as we read both the confidence and the modefly of the Apolice praised in the Goffel, both when, they were forow. full to want our Lords prefence for a moment, and likewife when S. Peter defired his absence, faying, Lord, goe from mee for I am a finfull man.

5. S. Birinus being thus arrived in Bistrany. with an intention to visit the inmost rudest parts of the Island, according to his promife to Pope Honoriss , he found at his landing fo full a harvest , that , as Filliam of Malmibury fays, be thought it a folly to goe any further, or is feek out fick men whom he should cure , when as in the place where he already was, there were not any found. Thus it hapned to S. Birinus , as it had formerly to S. Augustin, who being fent to the Deiri in the North, stayd at the very entrance into the Island in the South. He has norwithstanding found a more favourable efteem among Protestant Vriters then S. Auguilin did, thought both taught the fame Dellrin: For B. Godwin calls him a man of great Zeal and devotion: and Camden fays be was illu-Prious for bu Sandity even to a miracle, &c.

6 At his first coming , S. Birinus addressed himself to King Kinegils: to whom he with a modest boldnes expounded the summ of the Christian Faith , which he was come fo far to preach for his falvation. The Doctrines of Christianity were not now become strange even among the Pagans

under the Saxon Heptarchy. XV. Book. 351

dred and fifty received his reward, on the third of December , on which day he is commemorated in our Martyrologe. He was buried, faith s. Beda, in the fame Citty (of Dorchefter.) and feveral years after his facred Body was tranflated into the Citty of Winchefter by Hedde Bi- Bed. 1.3. c 7 shop of the same Citty , and reposed in the Church

A. D. 6,5

Marty . Angl

of the Bieffed Apofler S. Peter and S. Paul. 11. This pallage of s. Beda was cause of many troubles in ages following, infomuch as the See Apostolick was oft appeald unto to decide the Controverty railed between the two Churcher, which contended earneftly whether of them were pollellours of his Relicks. The fumm of which controverly though hapning in a far remote age, yet

pertinent to the prefent fubject, I will here deliver, that I may fliew the efteem which the Monuments of our Hely Ancestours deferve at our hands. 12. 5 Birinm, as hath been faid, instituted

in his Church of Derchefter a Colledge of Canons Regulars, which lived in a Community under a certain Rule : Which Colledge in procelle of time was feiled upon by other Canons, called seculars, who dividing the revenews among themselves , each of them lived and enjoyd leparatly his portion. But in the Raign of King Steven , by the procurement of Alexander Buhop of the Diocese the Regulars were restored. These men bearing a great respect and devotion to thei Prime Pation and Founder, whoic Body they were periwaded still remained among them, by Letters demanded leave of the Pope to place his Reluks more decently and to adorn his Monument. Hereupon the Pope (Hone: 1se the third) Wrote to Steven Langton then Arch-bishop of Canterbury and Cardinal to examine all things well, and accordingly proceed in fatistying the faid Canons : The Arch bishop committed the affair to the diligence and prudence or the Arch Deacon. 13. Then broke out the pious contention

between the Monks of Winchester and Canons of Dorchester. Those of Winchester placed the fumm of their cause in the testimony ofsains Beda. But they of Dorchester p: oduced feverall witnesses, and among the rest a certain Canon who deposed up in Oath that a former Canen called Filliam in his hearing oft protefted that by Vision in fleep a certain man appearing to him had commanded him to learch luch a sepulcher in the Church of Dorchefter before the Altar of the Holy Croffe, and that there he flould find the Body of s. Birinus. Whereupon fearch having been made by the Abbors permission, and in his prefence together with the Canons , they found a Bishops Body entire, with two stoles and other Episcopall ornaments, of a red colourd filk : together with a Croffe of metall upon his breaft, and a Chalice a little below it.

14. Moreover in further confirmation they added proofs of feverall miracles :as of a certain young man deaf and dumb cured

ple: for, according to S. Berenne his Alls, the people hastned in great troops to heare the H. Bishop preach, and with their hearts humbly embraced the Doctrine taught by him. And no

8. The Christian Faith being thus foread in that Kingdom, both she Kings, faith s. Beda, afsigned to the Holy Buhop the Catty called Dorinca, to be bu Epifcopal See : Where feverall Churches were

ing were reflered to her.

to the Mercians.

creffed and confectated, and great multitudes samed to Christ after which he went to our Lord. This Citty Dorines is the tame which is now called Dorchefter, not the principal town of Derferchire, but another of that name feated near oxford: Which at this time belonged to the Feft-Saxons , but afterward palled

9. This Hely Brahep not being by profeffion a Monk, instituted in his Church at Dor-4 Belli cheffer 2 Community of Canons , who lived in a kind of Regular Observance, and according to s. Gregories directions, imitated the Influe of the Primitive Church during the Apoffles times, wherein not any of them effeemed

that which he poffeffed to be his own , but they had all things common. In the faid Church this Hely Buhop and feaven and twenty of his Suc referre continued the space of four hundred fiity feaven years.

10. Fifteen years s. Birinus laboured with great fruit in cultivating this our Lords vineyard : and at last in the year of Grace fix hun-

A. D. 635

K. KINE-

A. D. 61

GILS.

in Brittany : But withall it fell out very happilly that at the same time the most vertuom and Victoriom King of the Northumbers Ofivald (as S. Beda stiles him ) was then prefent at the west-Saxon Court , being come thi-

ther to demand King Kinegils his daughter

for his wife. This pious King gave his royal

testimony to the Truth of the Dostrine prea-

ched by S. Birinia, which was fuitable to that

received in the whole kingdom of the Nor-

thumbers : And this he did to effectually .

that King Kinegils fubmitted his judgment

to the King and Bishop, defiring to be con-

ducted to the gate which opensinto Heaven.

Hereupon he was fufficiently catechifed.

and after that admitted to Baptifm : in which

by a pious commerce King ofinald became

Spiritual Father to him whose daughter he

7. The King being thus converted, the

wonder : for besides the fanctity and inno-

cence of the Preacher , God was prefent with

him to confirm his Destrin by Miracles. One

particularly is recounted in the faid Alls

after this manner : There was in the Province 4

certain ancient Woman who a long time had been

deprived both of her fight and hearing : To her it

was suggested by revelation that she should re-

pair to the Holy Bushop for her cure. She deland

not therefore but took with her aGuide to conduct

bir. The Bishop therefore feing the womans piety,

immediatly made the fign of the Croffe upon her

eyes and ears, whereupon both her fighe and hea-

prefently after maried.

K. KINE-GILS. A.D. 635

## The Church-History of Brittany

K. KIN2-GILS. A. D. 6;6.

V. CHAP

there: who affirm'd that he was commanded in a vision to repair to that. And being cured at the Sepulcher of S. Birinm, he spoke in the English tongue. Whereupon one of the Cannot said in a leasting manner, He who taught thee to feak was no Courtier, otherwife he would have taught thee a better language.
And three days after he spoke perfectly both in French and English. Other Miracles also were alledged, as of a blind man receiving fight; a leper cleanfed; and two dead per-

fons reftored to life, orc. 15. As to the testimony alledged from s. Beds , the Abbet answerd , That Hefterians doe not relate all things from their own fight, but oft by hear-fay : Therefore s. Beda might have been misinform'd : and for a proof that he was so, the Abbet acknow-ledged that the Body of a certain Bishop called Bertinus , the tenth from S. Birinus , had been translated to Fincheffer : Which body had been buried in a corner of the Church near the dore : a place unfitt for the Prime Patren or the see. He added, that after the Invention of Saint Birinus his Bedy a certain Ancheret a holy man named Mathem, living at Haliwell near Oxford, heard a certain voyce faying to him, Birinus under the pavement , Bertinus behind the dere. He concluded, that fince many Miracles were wrought at Dorchefter; and not any at Vinchefter, this was a certain proof that the Sacred Body had

not been translated. 16. Notwithstanding all which allegations , yet would not the Arch-deacen prefume to pronounce fentence in favour of the Canons: but sent a particular relation of all the Afts to the Pope : Who in a Second Letter expressed so much deference to the fingle authority of s. Beds , that he would not determine the Controverfy : but gave order for another search to be made in the Church of Finchester , and an enquiry whether any like Miracles had been wrought there by the same Saints Intercession demanded by devout persons, &c. But what proceedings were further made in the matter, and whether the Controverfy were decided, does not appear in any of our Authours. Probably permission was given to both Churches to shew honour to the same since it was likely, and very ordinary in fuch Translations, to divide the Relicks.



#### V. CHAP.

1, 2. &c. Sigebers after his exile , King of the East Angles. s. 6. &c. He fends for Felix to convert his Kingdom : who is made Bishop of the

Eaft-Angles : His Piety, &c. to. Q nichelm King of the west Saxons baprized : and dyes.

1. HE year of our Lord fix hundred thirty fix , as it was mournfull to the Eaffern Church, for then did the Saracens poffesse themselves of the Holy Citty Hierufalem. So was it ioyfull & happy to the Kingdom of the East-Angles in Brittany , who were then again converted to the Christian Faith , and held it more constantly then they had done in the days of King Redwald or his Son Brpenwald : For now Sigebere defervedly firnamed Pieses, raigned there, to whom that Kingdom was beholding for learning, and the Province for the Christian Faith : Who after a Monaftical profession was assumed to the Reyall Purple, and that purple adorned with Marryrdem.

2. This sigebere was not , as Pier Suppofes, a son of King Redwald , but only a half Brother to Erpenwald by the Mother, as Filliam of Malmsbury testifies : And being very gracious among the Subjects for his vertues in the Raign of Redwald, was commanded (as heretofore Edwin had been) to depart the Court , least his eminent probity and endowments should prove prejudiciall to Erpenwald heyr to the Crown.

3. Sigebert being thus through envy ex-pelled the Court, left the Prevince and iffand alfo , and fayld into France , where civility, learning and Religion flourished. He had not yet given up his name to Christ : but he was naturally of fo good a disposition, that any thing that was good would easily make an impression in his mind. To quality the anguish and tediousnes of his banishment, he gave himself to the study of human learning, and by inquisition into Naturall caufes, he was lead to the knowledge of the

Firft fupreme Caufe. 4. His most frequent conversation was with learned men : among which the most eminent were Defiderim Bifhop of Cahers , as appears , faith Pses by mutuall Letters between them still extant in the Monastery of Saine Gall among the Swi Ters: and Felix a Burgundian Press, who afterward became the Apostle of his Countrey the East-Angles. By discourse with these learned and pious men he quickly perceived the vanity of Idols and Pagan Rites, how unproffitable and noxious to mens foules were the Gods worshipd by

Heuness and how impossible it was that I 1 D.616. there should be more then one Eternall Jinnipercent God Governour of the world. This foundation layd in his mind, easily prepared it to admit the Light of the Goffell , which once kindled . was never after extinguill'd. He seceived Baptifm from the faid Felix , ftiled in his Life a Bishop : who therby gave him a Tule to a far better Kingdom.

f. In the mean time King Erpenwald dyed, having been flain by one o. his Pagan Noble men, at the Infligation of Pends the cruel King of the Mercians , as hath been fayd. After whose death sigebers succeeded in the kingdom. Who affoon as he was King made it his prime care to introduce among his Subjects the Christian Faith and civility of the French : For which purpose he calld out of France his Spiritual Father Felix the Burdian : Who coming into Brittany , first addressed himself to Honorius Arch-bishop of Canterbury, by whom he was fent to preach the Goffel to the East Angles. Bo Parker says that Honorism first consecrated him Bishop. and then directed him in that Million : But the Authour of his life affirms that he was a

Bubsy before his coming: So that the rea-

fon why at his first coming he addressed himself to the Arch-bishop was , because not having received his Mission immediatly from the See Apostolick, he could not according to the Laws of the Church exercise iunidiction within the Arch-bithops Province without his permission. Now if any one thall object the coming of Aidan out of the Monaflery of Hy without expecting orders either from within or without the Island, Saint Bras will folve the difficulty by declaring , that the faid ifle of Hye , or lona , ullicit. did always ensoy for its governour an Abbot, who was a Presst , to whose Iurisastion that whole Province , and even Buhops themselves were subject : the like example being no where elfe to be found : But the rea on of u was, because the first Apostolick Teacher of that Natim was not a Bubop , but only a Preift and

> went to sirebert, by whom he was received with great honour, and had affignd him for the See of his Buhopriek , faith Saint Beds , the Citty calld Dummer fituated in the Province of the Iceni, or Suffolk. It u new calld Dunwich ( faith Camden : ) the greatest pare wheref is swallowd by the Sea , and almost reduced to a folisude : the Episcopall See many ages fince baving been transferd. At first it alone exercised the whole Inrudiction over the Kingdom of the Eaft-Angles : But Bifus the fourth Buhop from Saint Felix , growing old and fichly, and uncapable to manage follarge a Province , divided it into two Diocefes , conftitusing the other Episcopal See at North-Elmholm, nor a fmall corn.

6. Felix now Bishop of the East-Angles

7. The defire which Saint Felix had to ferve our Lord in that Employment wanted not

under the Saxon Heptarchy. XV. Book. 353 K. KIS good successe, faith saint Beda : for his labours A D 636. produced manifold fruits in that Nation. For

according to the happy omen of his name, he reduced the whole Province from its former infelicity and iniquity to the true Faith , to the works of Christian Inflice , and the rewards of eternall Felicity. And as King Ofivald aflifted Saint Audan by interpreting his speeches into a more intelligible language : So did King Sigebert to Saint Felix being a stranger in the countrey. For Huntingdon writes,

that Strebets the Successor and Brother of Especial was a most Christian King, and toge-ther with Felix the Briep brought others to \$. The fame King, whom S. Beda calls a most learned and most Christian Prince, as by his example and command he lead his fubicas to the true Fath and works of Juffice: So to establish the same Faith more firmly, he built Churches . adorned .Altars . reverenced the Clergy and those who professed a more severe Christian austerity of life. Besides the church belonging to the Epifcopal See, he erected another at a town calld Babingley, where Felix first entred that Province, and athird in a place calld sharnburn : Thus writes

9. Moreover remembring the inconstancy of his subjects, who had more then once deferted the Christian Profession, the pions King Sigebere , faith Saine Beda , defirous to imitate the good orders which he had seen practised in France, instituted a Schoole for the instructing of children : Therein he was afifted by his Bi shop Felix , who appointed Teachers and Masters according to the manner of Kent. And though Saint Beda mentions a School in the fingular number only , which fome interpret to be understood of the Priversity of Cambridge: Notwithstanding our other ancient Hiftsreans affirm , that S. Felix influured Schooles in feverall opportune places, and by little and Id. de keg c. s little reforme the barbaroufnes of the Nation by a wile his introducing the civility of the Latin tongue. Hartingally Which was a benefit much to be celebrated , to lo flow. bring a people formerly rude and fanatick to taft tib. 3. the freetnes of human literature. This is the Florent. testimony of William of Malmsbury , in which Wigorn his. Florilegus and Huntingdon doe ioyn. And our

modern Friters doe more particularly affirm

that at this time a Shoole for the instructing

young children was erected at Flixton , a Town which took its name from saint Fe-10. This same year Quichelm the Son of Kinegils , and partner with him in the Kingdom of the Feft-Saxons , followd the example of his Father in embracing the Christian Faith , and receiving the Sacrament of Baptifm : but went before him to receive the crown of his Faith and innocence, for he dyed the same year , saith Huntingdon , and Florentim of Forcefler : who adds, that he was baptifed by Saint Birinus in the Citty Dorice, by which he feems to understand

Huntingd.L.

Bed. 1. 3.c. 8.

The Church-History of Brittany K. KINE-K. KINE-354 GILS. 5. To be breif, in processe of time he built A. D. 617. himself a Monastery to the end he might more freely and observe interruption attended A.D. 637. G that the concupificance which is in any one understand Dorchester the Episcepall See of S. A. D. 617. shall burn in this fire. For accordingly as every great pleasure and sweetnes which the me-mory of past occurrents produced in him, he II. King ofwald likewise the same year one being in the body, is inflamed by unlawfull pleasure, fo being loofd from his body shall maried Kineburga daughter to Kinegils : by whom the year following he had a Son calheavenly meditations. There on a certain time was all on a fiveat, as if it had been in the heat falling into an infirmity be was rapt from bu he burn by condign terment. Then he law one of fummer. body, and in that Extafy , which continued of the three Angels which in both these wisions bad been his conductours, goe before the other, led Erbelwald. from Evening to Cockcrowing , he was favenered with the fight of troops of Angels, and divide the flame : and the other two flying and the hearing the Hymns of Praises which they sing to our Lord. And among other paran arouse for hame said the stretched file of him from the danger of the fire. He faw likewife many Devils flying through the fire, and kindling mar against the just. These making spirits pur-VI. CHAP. ticulars he was wont to relate bow he heard VI. Cs. them diffinitly to chant thefe verfes of the 1. 2. dec. The Gests of S. Furley. Pfalm , The Saints shal goe from vertue to vertue : And again , The God of Gods shall be fined him likewife with accufations , but the 5. 6. &c. Hu wonderfull Visions. good Angels defended him : And after this be faw greater numbers of bleffed Spirits, among 11. 12. He builds a Monastery in Effeen in Sien. fex : which he recommends to his Bro-6. Three days after being again in an Exwhich fome were of his own Nation , Preists . taff he faw yet more gloriem apparitions of who bad well discharged their Office , as be bad Angels , and heard Divine Linds fung by heard by report : By thefe he was informed of t3. He goes into France : where he dyes: them more folemnly : Moreover there were many things , very proffitable both to him-His Memory celebrated at Peronne. discovered to him very carnest contentions of felf , and all who are willing to attend to Vicked Spirits , who by many accufations of them. When they had finished their freeches, a certain Sinner lately dead endeavoured to 1. Nh the year of Grace fix hundred thirty feaven Sains Felix Bubey of Dunwich received great comfort and affiltance in his Apoltolick labours by the arrival and were returned to Heaven with the reft A.D.637. flop his paffage to beaven , but by reason the of the Angels , there remaind only with Holy Angels proceded him , they could net effect Saine Furfey the three Angels mentioned their defire. before , who were to restore him to his bo-7. Now if any one defires to be more accurath dy And when he came close to the foreof a stranger out of Ireland. This was informed in all these particulars , touching the Saint Furfey , who baving front many years in preaching the Goffel in hu own countrey , faul great fire , one of the Angels divided malicion fubriley with which the Devils land It a before. But when the Man of God was mingle waters. to the Mans charge all his aftions ; idle words. came this year into Brittany , faith Buhop come to a dore which flood open among the and even bis very thoughts , as if they had them flames , the Vnclean Spirits fnatching up one written in a Book; at likewise severall others, some infull , others sad which he learne from the 2. Saint Beda relates the fame more exof those whom they were cormenting in the flames, and casting him against him tou-Bid.l.3.6.19. presfly , faying : Thilft sigebers 44 yet held Angels and glorified Saints which he faw among the raines of the Government in bis hand , there ched bim , and burns his shoulder and one them . let him read the Book of this Saints life, of his cheekes. He knew the man , and came out of Ireland a bely man , named Furand I doubt not he will receive thereby much fey, illustrious both for his teaching and pieremembred how when he was ready to dre he firstual edification. Amongst all which I will ty : who was desirous to frend the remainder had received of him a garment : But the Angel laying hold of him cast him back into felest one paffage to putt in thu Hiftory from which of his life in a ftrange countrey , whereformany may receive proffit.

8. On a certain time being elevated in Spirit, ver he could find opportunity, the more per-fellly to serve our Lord. This devout man the fire. But the Devil answered, Doe me caft him back, fince you have once received be was commanded by the Angels which conducoming into the Province of the Baft-Angles, him: For as you have taken the goods belon-Red him , to look down upon the Earth : wherewas honourably received by the faid King : ging to a sinner , fo you must be partagers of upon bowing his eyes down ward, he far as it were a darke valley under him in a very low and there he executed his usuall employment hi punishment. But the Angel reglied . He of ipreaching , by which toynd with his vertook not that out of coveroufnes , but for fabottom. He faw likewise in the aire four fires, not tuens example he converted many infidels to ning the mans foule. After this the burmuch distant from one another. And asking the the Faith, and likewise strengthned in the same Faith and Love of Christ many who before Angels, what fires thefe were , he was told that to Saint Furfey faid , The fire that thou haft those were the fires which now inflamed the world belesved. hindled has now burnt thee : For of those hadst and would in the end consume st. The first was the 3. Supposing it may be for the Readers edification, I will not neglect to set down n net received money from the man who a dead in his fine, thou hadft not tafted of his torfire of Lying , when we doe not perform what we long after being surprised with sicknes he piously promifed in Baptifm, to venounce Sathan and all here at large some of those wonderfull ments. Many other discourses he made , gihis works. The fecond mas the fire of Coveroufnes, visions which in an Excesse of mind our ving him wholesom instructions how he should when we preferre worldly riches before the love of Lord revealed to him concerning the state deale with fuch as repented at their death. heaven. The third was the fire of Diffension of foules after death : Which visions , faith Saint Beda , he himself would somerimes de-9. Saint Furfey being afterward reflored Td. Bid. when we are not affraid to offend our neighbours to but body, carried wishbly in his shoulder and cheek all his life time the marks of the burning which he had suffred in his soule, even for things of no moment. The fourth was clare , but only to fuch as out of a defire of comthe fire of Iniquity , when we make no confesence buntlion asked him. to robb or confen thofe who are weaker then ou 4. This boly man , faith the fame Au-Orc. There remains alsve to this day an anfelves. Now thefe four fires encreasing by little, thour , was descended from a most Noble faat laft toynd together , and became an imciene Monk of our Monaftery , who is wont mily among the ( Irifh) Scots : but was much mense slame. And when they approached near them, Fursey was afraid, and sayd to the Angel, to tell us that a man of great integrity and more Noble for the vertues of his mind, then his blood. From his very child-hood he careveracity affured him , that he faw Saint Furfey himself in the Province of the East-Sir , behold the flames come clofe to m. But fully gave himfelf to reading holy Broks , and the Angel answered, Fear not, for since thou didfinot kindle this fire, it will not burn thee. Angles, and from his own mouth heard him praftifing Religious austerities : and , which relate his Visions : Adding , that it was in most became Gods Saints , what seever good things the time of a very tharp frosty winter , and For though this flame feems to thee great and ter he learns by reading , he was folicitous to exyet the Holy man wearing only a fingle fleight rible, yet it tryes every one according to his Merits, presse his prastife. full of merits, in the midft of his prayers he wend garmene whilft he related thefe things , yet

under the Saxon Heprarchy. XV. Book. 355 K. KINST-

parely by the extreme fear , and forecames:

10. This is the Narration of Saint Beds touching the visions of Same Furfer, which for the authority of the relatour; was not to be omitted: Though I am not ignorant that our Protestant Centuriators of Mag-

deburg confidently pronounce all fuch See- 187 7.1.510. ries ridiculous, and Saine Beda for relating them, a man full of Superfictions . &cc. 11. As touching the other Gefie of this Holy man, the fame Same Beda writes that | Bed Lacie

King Sigebert beflowed on him a place for a Monaflery , which he built with freed , and having replenished it with Monks , indituted in it Regular Disciplines. The faid Monaftery was erected in a certain (aftle called Cnobberbury , or Citty of (nober , feated in a very pleafant place near the Sea and encompassed with woods. Which the succeeding King of that Province Anna , and his Nobles adorned with magnificent Gifes and buil-

dings It is at this day called Burgh-caffell camen in in Suffelk, where the Rivers Garien and Vaveney Suffelk 12. After thu having well fetled his Mo- Bed.1.3.c.19.

naftery, he was defirous to abandon all fecular cares , even of the Monaftery it felf : and therefore committed the charge of it to his Brother Foilan , and to Gobban and Dicul Preifts . Go being freed from all folicitudes be intended to spend the remainder of his life in an Anachorerical conversation He had another Brother named Vitan , who from a (enobitical life was becom an Hermite. To him therefore he went alone, and with him lived a year in labours, continence and Prayer. But troubles arifing in the Province by the invalion of the Pasan King of the Mercians ( of which we shall fpeak in the proper place ) and forefeeing the danger imminent over his Monailers, he failed into France , where he was reflectfully received by the French King Clodoven and Helconwaldus a Patrician , and built a Monaflery in the place called Latiniac : And not

14. His Memory is celebrated in the Manyrelage Gallican Martyrologe on the fixteenth of Gallicate Ianuary: Where he is faved to have been lanuar. Son to a Prince in Ireland named Philtan : and that desirous to ferve God with freedom. he paffed first into Brittany , and after into France , where he built the Monastery of Latiniac : and in his way to a place where he intended to build another Monastery , he fell fick of the infirmity whereof he dred. In his fickness he was visited by the King, by Erche-nald the Maire of his Palace and other Courtiers , to whom he gave excellent exhortations touching Eternall life : and after some days of ficknes which he bore with admirable patience.

III. Part.

The Church-History of Brittany GILS. 356 K. KINE CILS four years we shall see him forced to leave his solitude to change his Monafical Conf A. D. 838. to entry the same life of which he had discoursed. His Sacred Body was buried in the Monastery of for the glorious robes of a Martyr. Perannet and four years after was found entirely free from the least corruption by the Holy Buhops 2. This year the southern score inhabiting freland, who, corrected by Pope Honorem, now S. Eligius of Noyon, and S. Aubert Bubop of kept the Canonical day of Eafter , wrote Letters Arras:who with very great honeur layd is where to the same Pope, accusing their NorthernCoun-treymen of obstinacy in their erroneous it new remains in wenderful veneration, and fully rewards the inhabitants devotion by the conpractice, and moreover of reviving the tinual protection which they receive from it. poylonnous Doctrin of Pelagins. To thefe What speciall Monaffical Institut he Letters an answer came the year following 4. D. 63. 14. What ipeciali Monapheas. B. Fiber menfrom tobn the fourth of that name, elected projection, ques not appear so riner incli-tions four severall Rules in practife among the trish, written in the language of that country, but so ancient that is cannot be understood in this Pope: For in the mean time both Honoriss and his Successour severinm dyed. In which answer, recorded by s. Beda, we read that the age, all which like small Rivulets flowed faid Northern Scots , according to the perverie from s. Patrick as the fountain. The first humour of disobedient spirits began now to was the Rule of the Monks of S. Columba : the renew the formall Herefy of the Quartodectfecond, of Comgal Abbot of Bancher : the third mani, celebrating Easter with the lews on the four-teenth day of the Moon. This Here fy, lays S. Beda, of Carthag the famous Abber of Bathen , and first Bishop of Lifmore : and the fourth of S. now newly rose up among them, and did not infect the whole Nation, but some particular perion among thus. And the like may be affirmed or Albens , Arch-bishop of Imelac (or Emely.) It is probable that one of thefe Rules S. Furfey brought with him out of Ireland : but whethe Pelagian Heref : However , certain it is ther in Brittany or France he affurmed the Rule that the Saxon Churches were free from thefeof s. Benedit, cannot certainly be defined. VIII. CHAP. VIII. Cr. VII. CHAP. VII. CH. s. Ercombert King of Kent. 2. 3. G. His Sifter S. Eanfritha a Holy 1. 2. King Sigebert becomes a Monk; Abbeffe.Her Gefts. 3. The Southern Scotts in Ireland are corre-\$, 9. 10. K. Ercombert by a Law commands Eted in the Observation of Easter : But the the Observation of Lent. Northern become more obstinate. In The year of our Lords Incarnation fix hundred and forty, Laith S. Beda, Eadbald King Beklijel 1. HE year of Grace fix hundred thirty A. D. 638. eight afforded an example of Hereiof Kent past dout of this life, and left the governcall humility and contempt of the world, not pass a unser in inserting government of the Kingdom to his on Earcombert:
which be managed mell worthily the space of four
and twenty years, and some months.

1. King Eadbald had maried Emma daughter which had hitherto never been practis'd in Gods Church , but was afterward frequently imitated : which was that a King not forced thereto by any calamity, freely abandon'd his of Theedobers King of Auftrafia, by whom he throne to inclose himself in a Monaftery, there had two fons , Ermenred and Ercembert , and to be subject to the will of a poor stranger, one daughter calld Eanswitha. His eldest son depriv'd of all things that might please sence, mortified with continual abstinence, fre-Ermenred dyed before his Father, leaving behind him a most holy offipring, two ions, quent faits, watching, cilices and scarce ever Ethelred and Ethelbert , both crownd with interrupted devotion : All which he chear-Martyrdem : and two daughters , Domnena or fully underwent that he might more securely Ermenberga, and Ermengita. provide for another kingdom after this life. 3. But among all thefe the most eminent 2. This was sigebert King of the East-Anfor fanctity was s. Eanswitha daughter of King Eadbald, whose Memory is celebrated in Bed. 1.3 cirs. gles, who, faith S. Beda, became fo Zealows a lover of a heavenly kingdom, that at last abandonning our Martyrologe, and who dyed this fame year Ap. units with her Father. From her infancy the renounall affairs of his temporall Kingdom , which be commended to his Kinfman Egric, who before held ced fecular pomps, being desirous to ferve God in a part of it, he entred a Monastery which he before folitude. But her Father had an intention to had built, and receiving the Tonfure, made it his marry her to one of the Princes of the Noronly care afterward to contend for an eternall shumbers: to which mariage flie with as much kingdome. The Monaftery wherin he enclo-fed himself was the same which s. Fursey at constancy, as might becom a tender Virgin, oppos'd her felt', and by her discreet reasons the Kings charges had taken the care of obtaind of her Father that the might ever be building : and no doubt it was by the fame a Firgin , consecrated to her heavenly spouse. Saints encouragement that he undertook a Whose heavenly conversation that she might

delign fo ftrange and unexpected. Within

K KINE under the Saxon Heptarchy. XV. Book. 357 K KINE. A.D. 641. more freely enjoy, her Father gave her a town coming his Kingly devotion to fuffer these Marks A.D. 641.

in The calld Folkfien , adiopning to the Sea: Where the built a Monaftery, very acceptable to God as did appear by a wonderfull accident, which may be read in her Life in Cap-

K. KINE

4. Her Example moved great numbers of devout Virgins in Kent to imitate her, and to be companions with her in her furitual Emplaymens. One principall All of her Devosem was dayly to give thanks to God for the geoffact. Let immertal biefing by him conferred on the English in her Grandfathers dayes, in differenting to them the heavenly light of his Goffell.

5. These sacred Firgins found only one incommodity in this their happy retirement, which was a penury of sweet water: For the Monaftery being feated on the top of the high rocks, the water necessary for their dayly uses was with great labour to be brought from a spring a good way distant. The Hely Virgin was fentible of this inconvenience : and after the had by prayer folicited our Land, the went to the fountain more then a mile remote from the Monaftery, and firiking the Fater with a staffe, commanded it to follow her. The deat Element heard and obeyd the Sacred Virgins voyce, and against the inclination of Nature followed her steps, till overcoming all the difficulties of the passage, it mounted up to the Monaster, where it abundantly served all their uses. One particular more encreas'd the admiration of the event : For this little rivolet in the way being to passe through a poole, slowed notwithstanding pure and free from all mixture.

6. After severall years innocently and chaftly spent in the office of Abbelle, the was at last feyled with a languishing infirmity, during which the flame of her love to her Eternall Spouse encreased, and at last on the last of August she was called to his embraces : though in our Martyrologe her Memory is celebrated the twelfth of september. Het Body was deposed in the fayd Monaftery where it was held in great veneration, till the sea breaking in forced them to remove it to the Church of the adjoyning Town Folkfor confecrated to S. Peter, but which now is called by the name of s. Eanswitha.

7. The Monaftery is in ancient Writings called the Monaftery of Black Nunnes , no doubt from the colour of the habits worn by s. Eanswitha and her companions. Which argues that she received her Veyle, either from the Arch-buhop Honoriss, or fome of the Roman Monks of the Order of Saint Benedist

8. As for her Brother Ercombert now King of Kens, he began his raign more profeerously then his Father Eadbald had done : being illustrious Milmsburde for his devotion to God, and piety to his country. For whereas his Grandfather and Father had profeffed Christian Religion without forbidding Idolatry and destroying Idols; he esteemed it mibe-

of impiety to remain, which he redecessours had only condemned in their private judgment. Therefore all the Chappells of the Heathen Gods he caft down to the ground , that not a y footflep offermer superfiction might remain to posterity. This he did by the suggestions of his most vertuous and pious Queen Saint Sexburga,

Bed. 1. 3. c. 8

Bafil Homil

daughter to Anna King of the East-Angles. 9. Moreover, faith S. Beda , he by Royal authority commanded the Fast of forty days in Lent to be firstly observed : Which Law least it should be exposed to contempt , he ordained condigh punubments against all transgressours. And thus he taught his Nation, too much addicted to gluttony, to accustome themselves to sobriety and temperance. But from hence sir Henry Spelman unduly collects, that the Fast of Lent was not hitherto observed by the Engluh. On the Contrary, the observation of Lens is as ancient as Christianity it felf. We celebrate the Fast of forty days, faith S. Hierom, ac-

cording to the Tradition of the Apostles , once a H eron. Epift. year in a feafon congruous to us. And S. Bafile | 54. speaking of his own age long before this, saith, Now this hely Fast is more perfectly obferved, fince the commendation of it is taught through the whole world : For there is neither 1/de Land. lein. land nor continent , neither Citty nor Nation how remote foever, to which the ordinance of obferving Lent is not arrived. That therefore which before was established by an Ecclefiastical Law, King Ercombert by his Royal authority commanded to be observed by his subjects, and those who would pretermitt it out of their feeble love to vertue, he terrified with a denunciation of temporall puniffments. 10. But how facred and unviolable the Observation of the Quadragesimal Fast was

not only in Kene, but through the whole

Saxon-Heptarchy in the following age, is manifelt from the ancient English - Saxon Laws, which the fame Sir Henry Spelman has published in the saxon charafter : among which this is the thirty feaventh Chapter viz, The time of Lene ought to be kept with very tomal f 611. Arist observance, so that during that whole time. except on Sundays which are exempted from abflinence, fasting must not be dissolved. For those dayes are the Tenth of our whole year, which therefore we must passe with great devotion and Sandity. In them therefore no occasion must be taken to diffilve our faft, which in other times may be permitted for charities fake : But this is by no means allowed in the time of Lent. At other times fasting is left in each mans will and choice: But not to fast in Lent , is to trangresse the Precept of God. Fasting at other times obtains a reward of abstinence: But in this whosever does not fast, except sick persons and children, procures to himself a deserved punishment for our Lord hath by Moyfes, by Elias, and by his own example confecrated thoje days to a Sacred Faft.

1X. CHAP.

GILS.		58. The Church-Fi
A. D.6+	lustrious to the whole Church His daughters	
	were Queen Etheldreda , twice a wite, yet	
	always a most chast Virgin : Sexburga also a	
	Queen : Ethelburga a most holy Virgin, and	IX. CHAP.
	Abbelle of Barking : Edilburga 2 Virgin like-	IX. CHAP.
	wife , and Abbeile of Brigue : And lastly	
	Withburgs a chaft Virgin : All which are in-	. 2. King Sigebert and King Egric stain
	feribed in our Martyrologe with the Title of	L. Vi Danda
	Saints, concerning each of which we shall	Anna King of the East Angles: His holy
	hereafter treat in due place. With io many	Anna King of the East Magics . Mill Do
	glorious stars did this one good King Anna	Offiring
1	adorn the palace of our Heavenly King.	
ì		HE year of Grace fix hundred forty
		nyowas mournfull to brilliany, being
		1 :- 1 i-h the Bland of rato moit Dious Kings
1, 0	Y CHAR	circhest and ofivald. Four years before this
X. Ch	X. CHAP.	
i	1	his Coufen Egric , was retired into a Monafie-
l	1. 2. &c King Ofwalds Mercy and Piety.	
		of been vexed with the incursions of Penda
l	s. 6. His defire to dye for his people.	
i	7.8. His battell against Penda: and death.	A ng or the mercranout this year he in raided
1		his countrey with a powerfull army, which
I	1. Tring ofwald yet remained alive, ex-	he was not able to relit. In this danger, by
I	pecting the like end of his race. But	common advice it was decreed to call King
4.0.6	heters in conduct him to his dooth it will	sizebers out of his solitude: For which pur-
1	before we conduct him to his death, it will	note Mellengers Were lent to longite min to
į.	be expedient, after the old Reman fashion.	prefer the common Care of the Aingain De-
l l	to adorn and crown the Sacrafice before its	core his privar Devotions : He carneftly opposed
1	immolation , by declaring some of those	J I
ı	many vertues which he shewd both in li-	Beds, even against his will they drew him from
i	ving and dying. We fayd some thing before	
1	of his Piety to God, and munificence in his	the presence of so Noble and Valiant a Prince
į.	fervice. These sublime vertues were accom	would encourage the fainting folders, ready for
1	panied with others regarding Gods poorest	fear to disband. Notwithstanding Sigebert mind-
	lervants, whose wants and incommodities	fear to disband. Notwithstanding Signer In
	he would not only fupply, when they were	full of his prefent profession, though he was en-
1	in his view, but he would often be inquifi-	compassed with a Royal army , would not act the
1	in ins view, but he would break be inquis-	part of a foldier , nor carry in his hand any other
	tive to find out objects of his mercy and li-	thing behdes a rodd.
19. 49	berality. He never fent away from him any prore	2 Thus unarmed, and with an intention
in vit.	man empty handed, but performed exactly that	to act the part of a General, onely with his
	precept of our Lord , Give to every one who sice	countell and prayers, he proceeded to the
٠,١	thee. Tea his liberality was so boundlesse, that	Battell: Which was violently begun by Penda:
.	he almost empowerished himself by supplying the	in which sigebers being prepared to receive,
1	indigence of the poore.	not give wounds, took no care to defend
sed. L	2. One Noble Example of this vertue is	his own life: So that he became an eafy Vi-
	recorded by s. Beda, and generally all our	ctime to the Enemier cruelty. King Egric
	Hiftorians : which was this. On a certain	likewife was flain with him, and for a peri-
146	Feast of our Lords Resurrection the Holy Bushop	Or - come received one that aver immor-
1 46	Aidan and King Of vald dined together: when	fling Cross , received one that was immor-
1 6	one of the Kingi fervants coming in , told	tall. How precious the death of sigebert
1"	him that at the care there food a great mul	was, highting for Religion and his countrey,
	him that at the gate there flood a great mul-	posterity shewd by giving him the title of a
11.	titude of beggars in great necessity. King	Marry : for with that dignity he is comme-
5 64	ofivald glad of an occasion to exercise his	morated in our Martyrologe on the leaven
	Charity, stretched forth his hand and took	and twentieth of september : but in the Gal-
	up a filver diff full of meat, which he com-	lican, on the seaventh of August.
	manded the fervant to distribute among	3. The innocent blood or sigebers and
e '4	those poore, not the meat only, but the	Egric watering this Eaflern feild, made it fruit-
e   "		fully budd with flowers of many royal ver-
- 1		tues in his successour, which was Anna the Son
f 4		
ما اه	pierwin the Fire and taking that hand	of Ens, of the Royal family , a Prince of admira-
1 4	piery in the King, and taking that hand	ble Vertue and Father of a most glorious Offspring,
i-   "		faith s. Beda. Now Ent was Son of Tituling,
		and brother of Redwald : fo that Anna's fuc-
:-   "	buted the Gifts of God. This propheticall be	cellion being legal, was unquestioned by
214	nediction God heard, and approved with	ill, Never any Saxon King was bleffed with
. 1 44	great Miracle: For after the Kings death when all the rest of his body was dissolved	fuch a progeny : His fon Erconwald , after-

under the Saxon. Heptarchy. XV. Book. 3591 K. Kini-

into dust that hand remaind entire both in 11 his bed , and conversing together spoke A. D. 644-A.D.6420 the flesh and finews for many ages, as shall he proved by many witnesles.

E.KINE-GILS.

> 3. How acceptable these vertues were to Almighty God, he shewd by heaping on him even great temporal prosperity. For, layes same Beda, King of wald together with the Nation governd by him was blessed not only with a fure hope of a heavenly Kingdom, unknown to his Ancestours : but moreover, by Gods speciall asistance who made both heaven and earth be encreased his Dominion by the accelle of more Previnces, then any of his Progenitous had enioyd: For he not only united the Kingdoms of the Desri and Bernicians , but had a superemenent power over the four Nations and Provinces of Brittany , which were divided into four tongues , of the Brittains , Pitts , Scotts and English

4. Yet did not the cares of fo largean Empire withdraw his mind from a frequent conversation with God: On the contrary, the fame Authour Writes that whilft he managed the government of so many Provinces, his chest Shiritude and labours were low to obtain a celefiall Kingdom. The generall fame gaves that his frequent practife was to perfift in his prayers from Morning Lands to broad day : and that by reason Maring Laras in orran any and tras oy region of his almost continual custom of Praying and praising God, wherefever he was fitting he would bold his hands on his knees, with his face looking up to heaven : and laftly that he ended hu life in the midf of his Prayers. For being compassed on all fides with enemies and weapons, when he faw himself upon the point to be slain he prayed for the soules of his soldiers. And hence arose the Now common Proverb , God have mercy on their foules , fand King Ofwald when he was falling dead to the Earth. This expression of piety we EnglishCatholicks to this day owe to this good King : for though the generall practice or the whole Church in all ages was to implore the Divine mercy for those who dyed in her Communion, yet this speciall form of expresfing our Charity by faying, God have mercy so their foules , came from this most pious King who in his last danger, as it were forgetting himself, became an intercessour for others.

5. Another eminent Example of the like Charity to others with neglect of himself, the same King formerly gave in the time of a walting Pefilence. For being peirced to the world of funeralls, he earnestly prayd to God, as Ling David had done, that he would spare his people, and turn the scourge against himself and his family. Which prayer Almighty God heard : for presently after the plague feifed upon him, with tuch violence thathe was brought to the utmost extremity.
Lying thus a victime for the whole Nation, and inwardly joyfull in hope that with his fingle death he should purchase a world of lives to others, he saw three persons of a statute more then human, who approached to

many words full of comfort to him : At laft one of them fayd to him; O King , thy Prayers and refignation are acceptable to God : Thou art one of ours , for shortly thou shalt receive an immortall crown for thy Faith . Charity and Piety But that time is not yet come : For God at the prefint gives thee both thine own , and thy subjects lives. Now thou are willing to dye for them : Shortly thou shalt dye far more happily a Martyr for God. Having faid this , theyi disappeard leaving the Kingtull of wonder: Who prefently recoverd his health, and after that, not any or his fubiects dyed of the same

6. The Authour of his life adds , That the King was went to relate to his Bishops , that not lbid. only with his intellectual, but corporall eyes alfo he often faw Angelical spirits in great frendour. By which vifitations Divine love was much more kindled in his heart and a ftudious care to encrease in all vertues. And because corporal purity doth frequently attend that of the mind, by the confent of his Queen Kineburga ( daughter of Kinegils King of the Well-Saxons ) he abstaind from matrimonial convertation, knowing well how gratefull to heavenly spirits is an averfion from carnall fenfuality.

7. Thus happily did King of vald proceed in his course to heaven, when that scourge of all good men Penda King of the Merceans envying the progresse of Christianity, and the glory of oswald, became an instrument of exalting him to a heavenly Crown. For whilft King Ofwalds thoughts were bufied in advancing . h sfts Kingdom, the faid Tyrans made an impression into a Province belonging to him:to repell which, King Oficiald with an army mett him in a place by S. Beda calld Bed. 1. 3.e 9. Macartaloh

b. It is not yet decided . in what Province that place of combat between their two Kings is teated. The inhabitants of Linearbire carneftly contend that King of ald was flain neer a well known village of theirs calld Finnick , where they find a place to this day nam'd Macerfeith, and alledge likewife an ancient Infeription in the Church of Finnick importing the fame. And their coniecture may from to receive frength f. om ! this confideration, that the faid Province certainly belonged to the Dominion of King Of sald, who was affalted by Penda.

9. Norwithstanding Camden and others of camden. in our learned Friters doe rather design the Cornavis. place of the Combat in the Western part of Shrepshire, neer the Kiver Mords, where there is a town from of vald calld of reftre, and by ap. cargan the Brittains , Ofwalds-Croffe : And this agrees in viwith what wee read in saint Ofwalds life, Ofwaldi that the place of the Combat was near the confines of Armorick Vales , feaven miles

The Church-Hiltory of Brittany

K. KINE . 360

A.D. 64: from the Manaftery of Tenlack. In the feeld where the battell was fought a Church called the White Church was founded to the housest of Saint Ofvald, near which arifes a feeth firing

which the inhabitants call Saint Ofwalds foun-

10 Now although shrepshire anciently belonged to the Lingdom of the Mercians,

yet at this time it feems among other Pro-

of raids conquests. For the same Musheur

relates , how Pends a little before this

had been overcome and purt to flight by

King Ofwald , fo that it feems that part of

the Mercian kingdom was become an ac-

11. The two armies therefore ioyning

here, that of King Ofisala could not fu-frain the fury of Penda, but after a fhort

combat was forced either to feek fafery

by flight, or like devout Soldiers fighting

for God and his Church, by patient expo-

fing themselves to purchase immortality.

King Ofwald feing his Army dispersed, per-

ceived that now the hower promifed him

by the Angels was come. Therefore he

was not very folicitous to avoyd his Ene-

mies wcapons, but in the expression of

miles weapons, but in the expression of Villiam of Malmibury, having feen all his guards cutt in peices, though he had as it

were 4 grove of iron weapons planted on his breaft, yet neither the greivousnes of his wounds,

nor the approach of death could hinder, or

interrupt his devout Prayers to God for the

falvation of his faithfull falpetts. Thus was this Bleffed King flain, faith saine Beda, in a place called in the English tengue Macer-

felsh , in the year of our Lords Incarnation fix hundred forty two, and the thirty eighth of his

12. The barbarous Tyrant Penda was not

farisfied with the death of his Enemy

but most cruelly raged against his dead

body, which he cutt in peices, and cau-

fed his head and armes, divided from the

trunk, to be hung up on three stakes, as a Trophey and monument of his Cruelty, and to be a terrour to others.

age, on the fifth day of August.

cellion to that of the Northumbers.

GILS.

A. D.641 XI,CRAR

XI. CHAP.

1. 2. de. King Ofwi buries the Belicks of bu Bruber S. Ofwald.

5.6.7. The Incorruption of his hand : tefified in severall ages. 8. 9. 6c. His other Relicks where difto-Sed: The great Veneration given to him: Churches built in his honour.

1. HE inhuman Tyrane Penda thought by his barbarous usage of the Hely King Ofealds liveles body to render him a Ling apartar liveres body to render nim a spectacle of milery:but Almighty God shewd himself more powerfull to glorify him, then the Tyrant had been to dishonour him. For his Members had been for a whole years space exposed to the injuries of rain and tempelts, yet notwithstanding they preferred their former lineaments, lively freshnesse and comlines. The head and left arm continued all that time hanging on the stakes, and the right arm was fain into water : for no man durft take them away or fhew any regard to them, for fear of the Tyrant.

2. At last ofmy the Brother and Successour of Ling Ofnald by a Devine Oracle was admo-nished to perform due respect to his Brethers torn Bedy, by bestowing an honourable buryall on it. Therefore fearles of the Tyrants rage or power, he gathered an Army, Bed light and marching into that Freuince he came to the place: Where taking out of the Water the right Arm, he inclosed it in a silver Boxe, and reverently deposed it in the Church of S. Peter in a Citty then called Bebba from a Queen of that Name, now Bamburg. The left arm likewise he layd there in a place separate from the other, as also the Body. And the whole Body, fayth Villiam of Malmibury, according to the course of Nature , was turnd into Reg. 13.6. duft : Bue the arms and hands, Ly divine power de remain incorrupt, a an Historian of great

veracity affirms. 3. How long those sacred Relieks remaind there, was to the faid Author incertain. A report there is that a certain Mank of Peterberough perceiving great negligence in keeping that Treasure, stole away the right arm and silver boxe, and deposed them in his own Menaftery. Ingulphus a grave Friter confirms this Suspicion, for relating the cruel A v. talk depopulations made by the Infidell Danes in that countrey, he declares how the Abbet and Convent there were forced to fly , who carried with him the sacred Relicks of the Holy Firgins Kineburga, and Kinefwitha and the Priour, Tays he, accompanied with fome of his Brethren, taking the arm of S. Ofwald King,

fled with it so the Ifle of Ely.

A D. 642

Bed1.3.c.6.

under the Saxon Heptarchy. XV. Book. 361 K.Kine-4. The benediction of S. Aidan ( saying, Let bu hand never be corrupted ) was fullfilld, saith

to Friters, whose learning and piety has been A.D. 641.

approved and comended by the whole Church. 8. As for the other Relicks of this holy King , his Sacred Head was deposed in the

corrupt. Now what this learned and devout Hillorien relates of his own time, which was

almost a hundred years after the death of s. ofrald : the fucceeding Friters in following ages testify also with regard to their times: For Filliam of Malmsbury, who wrote four hundred years after s. Beda , hath this Expreffion, I believe that the Truth of that Divine

Oracle , He differsed , he gave to the poor , hu suffice remains for ever , was fullfilld in King Ofwald. For that royal right hand , which had beflowd fo many Alms , together with the arm, skin and fineres remains to this day fresh and incorrupt: but the reft of the Body , belide the bones. did not escape the common condition of mortality, but was diffelved into dust. This may seem strange

Beds , for when it was fevered from the reft of the

Body after the battell, it remains to this day in-

to the Reader: but none has the impadence to dare to deny the Truth of thu. 4. In the next age after lived Reger Hoveden, who was no Monk (this is added, because Proteffant Friters impute fuch ftories to the fiation of Menks ) who writes thus, in the Citty Bebba, feated on the top of a Mountain, is a beauti-

full Church in which there is a precious boxe containing the right hand of the holy King Ofwald, which remains uncorrupted. After him lived Mathew of Westminster who gives this testimony, inche fight where King Ofwald was flain, buright hand and arm was cutt of, which to this day remains free from corruption. In the foltogun is . Wing age Ishn Capprave thus writes , When of walk. Line of sald was flam, bis Arme was cut from his bady which bisherto remains incorrupt.

6. Polydor Virgil, a fecular Preift, in the next age recites the Prophetical speech of S. Asdan to King Of cald, May thu hand never peruh : Thu, faith he, we may beleive proceeden from Divine Infiration : For the fame hand

always remaind entire, though the body was confumed : which is flill preferved in a decent boxe, and with great weneration deposed in the Church of S. Peter is the Royal Citty. Lastly Nicholas Happfeild a fecular Preift likewile , who wrote not long after , fays yet more ex-preffly , S. Aidan who then fate at Table , ad-

miring this numsficence of the King, prayd that a hand so liberal might never wither. Thich Prayer to this our simes did never want effect , e.c. That munificene hand indeed did never wither: For what S. Reda and our following Historians affirma to be true, each one in respect of his own age , our prefens age likewife bath confirmed. There are as this day alive vitnesses of great worth and veracity beyond all exception who have tefti-

fied to mee that themfelves faw the fame band. 7. Now let the Reader judge whether fuch chain of Tradition deserves not rather our affent, then the impudent charge of lying layd on all our Ancestours by the Censuriaters of Magdeburg, who without any ground or fuspicion from Antiquity impute forgery, Superflition, or what other crime they please

Monastery of Lindesfarn , which himself had lately founded for his Bishop S. Aidan. It was afterward removed from thence, and more decently buried with the Budy of S. Cuthber . . And when the see of Lindesfarn was translated to Durham about the year of Grace one thousand and twenty, together with the Body of S. Cuthbert, the fame Head was removed by Edmand Bishop of that See : for William of Malmsbury a hundred years after teltifies. that the Head of S. Ofwald together with his arms was found there.

9. His other bones , together with the trunk of Bed. L. 5 . c.11 his body , faith S. Beda, were by the industry and devotion of Offrida wife to King Ethelred ion of Ofwe at the time King of the Northumbers removed to the Monajtery of Bardeney in Lincoinshire: Who likewife recounts how when the Monks refused to receive these sacred reliche out of an ancient hatred to his person, as a stranger and Enemy to the Mercians, by a Piller of Light which all the night before

flood over the Charrier in which thefe Hely Relicks were exposed to the aire, they earneftly begged that their church might be honourd with them. And many other wonderfull Miracles recounted by him, by William of Malmsbury and others, which God was pleafed to work in feverall ages by the interceifion of this holy King:all their may be read in those Authours, for I have no inclination to 14. 8-4.16.6 transcribe them. Onely I will add, that upon the incurfion of the Danes, thefe Relicks were Malmibur a from the Monaftery of Bardeney translated to Gloceffer. Yea to illustrious was the Memory Hay sen. of his Sandity, that feverall other forgain Charches, in Ireland, Flander , &c. wer ambi-

tious to be partakers of them. 10. Yea not only the bones of this Blefled King were held in veneration, and operative in miracles : But according to the testimony of S. Beda in the place where fighting for his sed l. s.c.9 countrey and Religion he was flain by Pagans, frequent cures were wroughs both on men and castell. Whence it came to pafe that many took of the auft it (elf where his body fell and purrang it into water thereby restord health to the fick Which cuffon was fo much frequenced, that by the continual deminusion of earth a trench was made the

heighth of a man in depth, erc. 11. So great was the veneration born among us to this Holy King, that feverall Churcher and Monafieries were built and dedicated to him: As in Cumberland neer the River Itun there is Kirk-Ofwald:another in Northumberland at Silecefter neer the Pitts wall: a third in Lincolnshire at Bardeney: a fourth at Glocester when his Relicks were translated thither : And in Torkshire the Monastery of Nosthil was confectated to Yorkib. him, faith camden : Now that which encreased the reverence to this holy King was, because , faith William of Malmsbury , he gave

Reg.L. c. 3.

III. Part.

7.7

the

		•				
			K KENE-	under the Saxon Hepta	rchy. XV. Book. 363 K	KENE-
	The Church-Hi	Story of Brittany	AENE-			
K. KENE-				Saxons who built a Church to God at Winchefter:	other towards France and the flar it felf, after the	A. D. 650.
	The statem for her 1:	other fon alive, named Kentwin. Filliam of A. I	D.647		had a good while contemplated it, feemd to fall from heaven into her bed. Then the child was	
A. D. 643	the first-fruits of Santtily to bis National	sectorshow adds a third called Egelwin a Holy Mit	mac A	an Episcopall See is was more beautified by Fork- manship, yet the same structure remained.	arrived at the age of fifteen years, he preferd a	
•••	for miracles. To conclude, his Memory isce-	man, and patron of the Monaftery of Adeling	47. 1. 1.	As abic sime was tounded the famous 1	Religious life before a Secular, and was graciously	
	lebrated both in the Reman and English Mar-	for treating of that Monaftery, he faith : The Monks of that place are few in number, and poore:	"   1		received into the Monastery of Bardeney. Where	
	amelages on the hith of August. Some part	t			having fent nine years in great aufterity, com-	
	of his Pelices are layd to have been training	C also a managerty by realon it affords them		:- Cored in Vileshire, where in former time	punction , prayer , facred Lettion and other Mena-	
	ted beyondlea into Figure the Memory				ficall Disciplines, he attained the dignity of Sa-	
Beiraus in	the Monattery of Bergi S. Fish Stille Helical			had built a Town which he called Carrbla-	2. In the year fix bundeed forty nine Faillen	
245	on the twelfth day before the Calends of June.			des: which having been burnt in the Saxon warrs, out of its ruines was raised a Cassie,	the Brother of S. Furfey, and who had been	A. D.649.
1 1	on the twentar any	constant same is, that he was Brother to Kenwalch King of the Vest-Saxons, and by his versue yes		called by the saxons in their tongue Ingle-	left by him superiour in his Monaftery of Chober-	
li		more annobled his blood for though he was conti-	conden-in	L will Maidulf an Iruh-Scott , laith Cam-	bury in the Kingdom of the Eafl- Angles, leaven	
1 1	1	marellate larged by a lang thing mily a yel inal ala-not	Vilan-	den a man eminent in learning and piety, in-	years after his departure following his exam-	
хи. Сн.	XII. CHAP.	.t Lie dilegence and fervour in the jervice of		wind with the pleafant folitude of a wood growing	ple went to Rome, and from Pope Martin obtaind an Episcopal benediction to convert	
		and the last he dred happely, and by his inter-		under it, lead there an Eremiticall Life : After-	Infilels. Which having received, he went	
1	1. 2. Ofwi and Of vin Kings of the Northum-			ward he opened there a School for learning, and confecrating himself together with hu Schollars	into France, where by the gift of the holy	
l '	1 1	5. Kenwalch succeeded his Father Kinegils in his kingdom, but not in his piety: For, taith		and same ficall Profession , he built there a Mo-	V. rzin Gererude , he founded the Monaflery of	
1	Lac K. Kenewalch succeeds Kinegils,		4.13.9.27	neflers. Hence from this Maidulf , instead of In-	Fife, on the River Berven.	
1	the Angelacy: and Kepeniance.			olehum it was called Majdulfs-bury, and after-	4 The year following S. Birinus the	4. D 650.
l	9. The Monastery of Malmsbury.			ward more contractedly Malmsbury : Some Hifto-	Apolitie of the Welt-Saxons dying, as nath been	•
Ī	1		t dmikadi	rians call it Meldunum,	declared, there came very opportunely an Apostolical man out of Ireland into those	
1			ig tier		parts to fucceed him. Concerning whom s.	
A. D. 613.	1. A Peer S. Ofivald was translated to a bea- venly kingdom, faith Saint Beda, his	his raign he might be compard with the word Princes, but in the middle, and conclusion with				Bed. 1. 3. c. 7.
			XIII. Ci	XIII. CHAP.	fored to his kingdom, there came into that Pro-	
1					vince out of Ireland a certain Buhop named	
į		and trode underson		1. Ithamar a Saxon, Buhop of Rochester.	Agilbert, by Nation a Frenchman, but who had	
ł	was onely naturall brother to King Of sald, for he was born to Ethelfrid by a Concu-			2. Birth of S. Swibert.	abode a good space in Ireland for the opportunity of studying Scriptures. Thu Holy Bishop came	
1		1 i.i. L. unbannings arole from his i		3. S. Foillan Brother of S. Furfey.	to the King, and voluntarily took on him the em-	
ld.ib.		uniawtall renadiating his Queen sexour 2,31-		4.5 Death of S. Birinus : whose Successour	playment of preaching. The King the efore obser-	
1		iter to Penda King o the merchanic		was . Agilbert.	ving his abilities and industry, desired him to	
1		another wife , Penda deeply referring , faith		6. Death of Saint Felix Apostle of the East-	accept the Epsscopal See then vacant, and to becom	
1			Building.	Angles.	the Buhop of hu Nation, whereso he condescended,	
1		I come a description of hu Kingdom: 10 1	A. 3, 61		and governed that Church many years. 5. In the Gallican Martyrologe this S. Agil-	10
1	vince of the Deiri feaven years, entoying great affluence of all things and beloved by all.		\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	S fine Paulinu formerly Arch-buhep of S Tork, and afterward Buhep of Rochefter,	bert is said to have been born in the territory of	Gallican. 11.
1				happily and holily dying in the year of our	Paris of a Royal Stock : his Fathers name was Bel-	0 H.b.
ı		meas three years, and there came to the acknow- ledgment of the true Faith. For King And	\ <b>1</b>	Lords Incarnation fix hundred forty four, Ho-	frid, and his Mothers , Aga. But wheras it is	
1				norius Arch-buhop of Canterbury faith Saine	there added, that the see of his Bisheprice was	
1			Bed. 6.3 - c -	sale and and in his place Ithamar a Native of	Vinchester, the Authout Andrew Saugay was	
1	between them, which proceeded so far, that war was declared, the successe whereif we	and his Apoliotick !		Tone but in learning and piety equal to bu Pre-	mitaken : for though in Azilleres time the Bishoprick of the Fest-Saxons was divided into	•
1	d. II I - I - a in Aug (eafon.			decellant This was the first of a Saxon Fice	two Sees, one remaining at Dorchefter, and	l
1		7. By this trienmail Dijaplin the I had of		who was exalted to an Episcopal degree in our Island. Who after he had the space of	the other placed at Finchester, S. Salbert con-	i ·
1				feaventeen years with great fanchicy gover-	tinued at Dorchefter.	1
ł		afforded to his Subjects 21		ned the See of Rochester, received the	6 The same year s. Felix the Apofle of the	
1		1 C C Q de of hie change. The reco-		reward of his labours.	East-Angles also dyed : Of whom William of Malmsbury thus writes : S. Felix after gover-	237+
Gotoria.	Piety was his demalishing the Pagan Temple at			2. The year fix hundred forty feaven was	ning his Bishoprick feaventeen years, dyed and was	i
Catal Spill	perstitions of Idels, and in the place eretting a		Hustingd.L1		buried in the Church of his See at Dunisich.	1
Winten.		eingden relats how he befrowa on mis telligible		ward the Holy Apostle of Westphalia. Concer-	Thence he was translated to Seham, a town feated	1
ľ	1 1 1 1 1II was finish the care whereit	This E lead is by William of		ning whole original Haram from Marcelli- nm a Press, and S. Ludger Billiop of Munster	near a Lake heretofore dangerous to such as would	1
Harpsf. fg		11 A	Malmibat at	who largely compild his Life, thus more	naffe by boat into Elybut now a Cauffey being	1
7.6.18.		Orichelms fan an whom he munificently besterra		compendiously writes : In the fore and year in	made, men page totther communicity on jour.	1
1	were so great, as ancient Monuments record, that the whole region at seaven miles distance	1 a 1 1 1 1 Chie Vingdom.		M England was born the Bleffed child Susbert : His	I mere file remain marks of a country out in of the	1
1 -	about, was assigned by Kinegals to its use. The		1 Man	Fathers name was Sigebert Count of Nortingran	Danes, and in it were burnt the mountains the	.
1	Church was dedicated to the honour of s.			in the Kingdom of the Northumbers , and his Mo-	was fought for , and with much ador found ,	.1
1	7	the future addicted himlelf to picty. He		ther was the pieus Countesse Bertha. His birth was prevented by a Divine vision, for a star of	and evanilated to the Monaltery of Ramicy.	.:
1	4. After a long and quiet raign for the space			wanderfull brightnes appeard to his Mother in	His Memory is celebrated both in the	:i
1	of one and thirty years, he ended his life, and	I c vit and Caithed that the fame Friter		fleep, from which two gloriously shining beames	English , Gallican and Roman Martyrologes	Martyrol.
	left his Successour Kenwalch (calld by other Kenwald) his Son: For Quechelm his eldest	s II to ungentry morning	,	proceeded, the one pointing cowards Germany , the	on the eighth of March. And his Successour	. Neman wat
		2 11 D	-	. , , ,		
	dyed before him. Besides Kenwalch, he lett an	-   he was fo religious, that he was the first of	1 1	III. Part.	Zzij in the	¢

	•					1 3717 D 1 4	11. 11
		listory of Brittany K. Kene-watch.	K. K.	INE-	ander the Saxon Heptai	chy.XV. Book. 365	K. KENE.
K. KENE-	The Church-F	littory of Difficially WALCH.	WALC				}
WALCH.		Hudwald fo obliged by him , would afford A. D. 651.	A. D.	651. Par	C. I was since to Cade children of me.	fifted notwithstanding in his work, and turned the timber, still the blood on all	A.D. 651.
	in the Bishoprick was Thomas his Deacon of			,, fur	ds, be is never so much. The Buhop seing thu,		" pod ugm.
A.D.61.	the Province of the Girvians, faith Saint Beda:					racle, fays he, was feen by very many, and ve-	"Nerftr.
	the Province of the Girbians, Landing Arch-bi- who was confecrated by Honorise Arch-bi-			1		rified in an allembly of Ecclefiafticks appoin-	4.0.1384
	who was contectated by			4	fed, upon condition he would be chearfull and	ted .o examine it : and the peice of Timber	"
1	thop of Canterbury.			· .	a Januar en mesta Now While theremes at the	all staind with blood, was caried into the	"
1				pr.	hops request expressed much isy , the Buhop on	Church of Tinmouth where the Saints Body	"
1				-L	lide hegan to be very fad infomuch as he	repoied.	"
	XIV. CHAP.			1	Id not cantain himfelf from weeping, Which		
XI V. CH.	A			L.	ing abserved by his Preist, he asked him in his		1
1	r: Of it and King		! <b>   </b>	1	m countres-language, which neither the King		
1	2. 2. Ge. War between King Ofwi and King			1	whis Cornenes understood , why he wept? The	XV. CHAP.	
1			1 📰 1	ם !	iliane answer was . I am assured that the good \		XV.CHAD.
I	Trime Office to Gare by Subjects blooms		! [6]	" r	ing will not live long : for till this hower!		
1	dispersed his army : Is murdred.		\ <b>       </b>	" "	ener law an humble King : whence I conclude	1.2 &c. Death of Saint Aidan Bishop of	
1				" tl	has be will shortly be fratched out of this life.	Lindesfarn: His vertues, Oc.	1
1	The Translation of his Relicks			"	and indeed it was not long after , that the Kings		1 1
1	7 8 Gr. The Translation of his Relicks,			11	each made good the Holy Buheps Prophecy.	. See U.S. danlamble database C. C. and	0.21
1	Oc.		<b>     </b>	ibil.	7. The place where he was flain, was in he Englub tongue called Ingerbling, where	1. HE deplorable death of this Holy	D-0.1.5. C 14
1	I. THE two Kings of the Northumbers,	his life only was fought by offer. But the cruel executioner prefently flew them both	Best	dellas.	he English tongue Called Ingerhing , where	Ling Ofism was attended with that also of S. Aidan Bishop of Lindessam, for	1
A.D. 651.	THE two lings of the Bernician, and ofwin	cruel executioner presently lie w them both	1 27	operate l	is body was ignobly buried. It was after-	thus writes S. Beda : On the twelfth day after	1
Malm.bar de		for indeed the faithfull foldier refused to furvive his King. This murder was commit-			rard called Gilling not far distant from Rich-	the murder of the King dyed likewise the Holy	.1
Reg. L.1. c.3.	King of the Deirs, intitetto five was in correspondence, having passed nine years in	ted on the thirteenth day before the Catends			wend : and there taith Saint Beda , and the	Bishop who tenderly leved him, to wit, the day	1
1	their raign: But in the year or Grace fix hun-	ted on the thirteenth day before the canal			Authour of his life. Queen Eanfled wife of	· before the Calends of September.	1
1	dred fifty one, by the practifes of wicked			1 1	ing Ofice and Kings Ofwins kinfwoman, having	2. The place where this Holy Buhop dyed	14 ib.d c.17.
1	dred fifty one, by the practices of the sycophanes, this amity was diffurbed, and	greatly bewayld by allifor from bu child hood, he			braind permission from her huband built a Mo-	is described by the same Authour to be a	"
1				1	saftery for the explation of his death, in which layly Prayers were to be offred to God for the re-	countrey village belonging to the King	
1	man of win. of w a long time reverencing			- 11	layly Prayers were to be offrea to God for the te	where there was a Church , and a lodging	"
1	the Sanctity of of vin, by a principle of			- 11	demption of both the Kings foules, of him who had been flain, and him by whose command he	prepared for the Buhop, to which he ire-	
1	the Sanctity of Often, by a principle of Christianit, had kept himfelf free from am-			- 1	was flam. Of which Monaftery the appointed	quently retired to enjoy a better commodi-	
1	birion and discord, but at last by suggestions			1,	Abbet a certain devout man named Trumhere,	ty for preaching. For he had nothing in his	
	of impious Parafites, a quarrel was raifed			- 1	by nation an Englishman , but instructed and	own pollession but a few small feilds about	
1			1 1 1	1	ordaind by the Scotts, who was also kinsman to	the faid Church. His lodging was a Tent pit-	- "
3				ľ	the King. Thu hely man was afterward made	ched against the Western wall of the Church	
i				- 1	Bubop of the Southern Mercians under their King	here leaning his head against the side of the	
1		even out of forrain Provinces. The like chara-		- 1	Vulfere, where he converted great multitudes to	Tent, he gave up the ghost, in the feaven	
1		ll a1 -in-a of him			Christ	teenth year after he had been Buhop. Hi	
1	But of vin with inconfiderable forces cam	6. But among all his vertues the fame		- 1	8. This Monaftery and Church by the fu-	Body was carried to the Ifle of Linderfarn , an	
4		II - 1 A commends his Humility 2			rious incursion of the Danes was lototally	baried in the Church-yard of the Monafier	. "
1		Il to a make whereof he thus relates:		red. ad	destroyd that the memory of King ofwin	But afterwards when a Church more magni	
1		1 1 a I am che Haly Bunot Aidan 4	1	D.1065.	was aboliffied. But about the year of Christ	ficent was there built, it was translated the	i-   "
.1				- 1	one thousand fixty five, by a vision in sleep a	ther, and depoted at the right hand of th	ie i "
Bidde cal	4. Saint Beda, perceiving that he was unable  fland in fight against the numerous army of h	fometines be passed the rivers , or upon necessity		- 1	certain Menk of the Church of Tinmouth Was	Alter, with veneration due to fo hely	a "
1	Jeana in July 1 1 1 1 a men en proceed at th	at   rode a tourney. Awhite after as the body "		- 1	admonished to inform the Buhop where the	Prelat. 3. How great the merit of this Bleffed Bishe	
1		travelling, a poor man mett him and beggen an	1 1	1	Hely Tings body lay : which being taken up,	was (faith the fame S. Beda ) God was pleafe	7 12.02.131
- 1		e.   almes : The Buhop prejently tighting and		- 1	afforded a most sweet odour, and was there	to shew by severall Miracles. It will suffice	
1				- 1	with great veneration depoted in the	relate onely two of them in this place. A certain	
1				- 1	Church of Tinmouth. A second Translation	Preist named Vita, a man highly esteemed eve	<u>"</u> ,
1					followed in the year of Grace eleaven hun-	b) Princes for his gravity and integrity, was fer	
í				lah.Parif	dred and ten : when his Sacred Relieks were	ante Kent to conduct from thence Eanfleda th	
- 1		The same and the s	1	**D1110	removed to a New Church in the fame town,	danghter of King Edwin to be wife to King of it	
1			1 1 1,	Henyr.Angi	dedicated to our Bleffed Lady.	The Prest went thither by land , but intend	
1			1 .	O. Avg Wal-	9. After which time mens devotion to	to return by Sea with the Virgin. Before h	
1	1 I willenge Dun   or the Fill of Will	" I I J " J " I I I I I I I I I I I I I		ingháin nich.	this Holy King and Marryr much encreased,	iourney he went to the Holy Bishop Aidan de	
1	fituated ten miles westward from a Town cal	1 1 Com J home Why (415 7697)	( )	···a.L.1384.	the twentieth day of August being assigned for his Festivall. And Thomas Waltingham	ring hu prayers for a fafe sourney to himfelf as	
- {		The same of the sa	1 1		Historiographer to King Richard the second	company. The Bishop gave him his benedition	v, j
1	i m 1 - 1 - C - seconded by one on				relates how by a strange prodigy, the ne-	and withall delivered to him some Oyle white	ch.
1		the show show energy into the dining	i 📰 l	91	glect of that Feaf was punished: For, faith	had been fantisfied, faying, I know that when y	st. c
1		- 1 I W		31	he, two Marriners at New-cajile on the Tyne,	shall be at Sea, a contrary wind and tempeft w	ili).c
1		Com hunting flood With		,	on that day being bufy at work in hewing	come on you : but remember that when you a	re la
}		" Garage Lim Glf at the fire. And		>	a peice of Timber for their flip, at every	in danger you cast this Oxle into the Sea, and t	b. 1
1		" also washane words to nim,	<b>     </b>	,	ftroke with their axe, great quantity of	tempeft will pently ceaje, and your return n	ratif ce
1		" and in haft went and call			blood iffued. And when one of them per-	tempest will personally cease, and your return w be prosperous. The which particulars succeeded	in 44
· i					The state of the s		. 7
ì	not purfue his life : or however , t	parden			J	or.	der
J.		Parati	·				

The Church-History of Brittany K. Kenk 366 WALCH. WALCH. WALCH. to write more of his sandier, the rudiments order exactly as the Holy Bishop had foretold. Thus the Man of God both foretold the Tempest A. D. 651 A.D.651 whereof now began. by the Spirit of Prophecy, and by the power of the 2. When the Divine Grace which governs the 2. men sne evenus crace mine govern the lives of Gads fervants mu pleafed that the devent sums grant Cuthbert, by undergoing a more auther profession should obtain a higher create of Clory, the was then employed in the guard of Same spirit , shough corporally absent, he calmed the Tempeft when it was rifen . The account of this Miracle I received, not from a relation of doubtfull credit, but a Preift of our Church of great in-tegrity, called Cynimund, who protested that it sheep committed to his care in the remote mountains. One night it hapned that whilft he was was teld him by Vica himfelf, the Press to whom esins. One nigot is trapned that while he was watching in prayer, his companions then being affeep he faw on a fudden a light from heaven for bright that is dispelled all the darknes; and and by whom it befell. 4. The second Miracle was that when King Pends entred with an Army into those parts, therein he faw great multitudes of Angels def. and was determined to fert on fire the Royal cending to the earth , and presently after return citty ( which took its name from Queen to beaven carring with them a foule of a mar-Ebbs) for which purpose he encompalled it vellous brighenes. This fight caused great comwith heaps of wood and other combustible punition in the devout youth, and an earnefl dematter, to which fire was applied; S. Aidan being then retired into his Isle of Farne, fire to undertake a firstnal Life , that thereby he might be partaker of eternall felicity among " about two miles distant from that City, and Gods Saints. And prefently giving thanks and " | feeing the fire & Imoke afcending up wards, praises to God for this favour : be also wakened he listed up his eyes full of tears to heahis companions , inciting them with brotherly ven and faid, Behold, v Lord, how great mifcheif exhortations to toyn with him in praising God Penda des to thy people: Alloon as he had faid Alm poor wretches , faid he, we are wholly given those words, the wind immediatly turned up to fleep and idlenes, and are unworthy to fee the flames upon those who had kindled the light of Christs Servass, who are always watch- " " them : So that the enemies forbore to imfull in his Prasfes. Behold , I , whilft I was even pugn the Citty, which they faw was defen-ded from heaven. now praying , faw the great wonders of God : the " Gate of Heaven was opened, and the foule of some wholy person was conducted by Angels into the 5. Now though s Aiden and his Thire Monks did erroneoully swerve from the geclory of heavenly Mansions , where is will for ever bleffedly behold our Lord , whilf we remain nenerall practife of the Church in the Obiervation of Eafter, yet faith Baronim , far be it gligent in this darknes below. Surely this was to Baron. ad from us to reck on among the Quartodeciman Heeither a Holy Bishop, or some other perfett Chris reticks fuch a man, who by an Apostolick Spirit ftian , whom I fan with fuch reftlendene brightand power converted that Nation to the Faith. nes and fuch Quires of Angels carried up to hea- | How their practife differed from that of ven. Thefe words of S. Cuthbert did not alittle | those Hereticks we have already declared inflame the bearts of the other Shephards to out of s. Beds. His Memory is celebrated in the Roman Martyrologe on the one and thirpraife God. 3. The next day he was informed that S. Aidan tieth of August: where this elogium is given Bishop of the Church of Lindesfarn, a man of adof him : In England on the faid day is the commirable piety, dyed that very houre in which he memoration of S. Aidan Buhop of Lindesfarn, Martyrolog. had feen his foule mounting to heaven. Whereuwhose soule S. Cuthbert , then a keeper of theep, pon he prefently resigned up the theep which he feing caried up to heaven, he left hu sheep , and had fed , to their owner , and refolved without became a Monk. delay to goe to a Monastery. 4. S. Cuthbert now meditating feriousty on his entrance into a new and more strickt life, the Divine Grace was prefent to him , confirming his XVI. CHAP. XVI. CH. mind in that good purpofe, and moreover by manifeft figns : hewed , that to those who feek the 1. 2. Gc. Saint Cuthbert a child sees Kingdom of God and his righteoufnes, all things necessary for bodily salfistence shall be admini-Saint Midans foule caried into heafired. For on a cer: sin day as he was tourneying ven : whereupon he quitts the world : alone, about the third hower he turned afide into and retires into the Monastery of a certain village , which be fan a good distance from him , and entred into the house of a certain Matron, being desirous to repose there awhile, and to gett food not for himself , but his horse . The HAT which the Roman Martyrologe woman received him kindly', and earnestly dewraps up in a few words touching fired that she might make some thing reads for the occasion of s. Cuebberts undertaking a his refection. Bue she devout young man refused, Monasticall Profession, S. Beda more at large selling her, that he could not eat because it was a fers down in his Book of the Life of that day of Faft. For it was indeed Friday , on which same, which for the reverence due both to most faithfull Christians , out of reverence to our him and S. Aidan, we will have transcribe: And shall hereafter have transcribe.

Lorde Paftien dee prolong their fafting till three

under the Saxon Heptarchy. XV. Book. 367 K. Kerds

mouth of the River Wire , named Inquald , who uvet alive a very old man and one who can better fee heavenly objects with the eyes of his mind, then outward things with his bodily eyes : and

8. saint Cuthbert being thus wonderfully retrefled, went in the strength of that meat whither he intended. Now there were at that time both in the Church of Lindesfars men who lived in Regular observance, and likewife Monks at Mailros on the R. ver Tweed : Both which Communities had been instituted by the Holy Bubop Aidan, At Maiiros, Eara Was Abbot , and under him Boifilus Was Prieur of the Menks: Id.ibid. Thither Saint Curbbert went, Bossilee , faith Saint Beda, kindly received the devout young man , and when he had declared to him the Motive of his sourney , he detaind him there, approving much his resolution to preser a Mo-nastical life before a secular. And a few days after at the return of Eata of happy memory, then Preist and Abbot of the Monastery , and afterward Buhop alfo of Lindesfarn , he declared to him the good intention of Cuthbert , and obtaind permission for him after Tonsure received , to be admitted among the Brethren. Thus entring the Monastery , he was carefull

to equal , or excell the reft of the Monks in Rels-

gious objervances of reading, working, watching

9. The Inflitut under which saint Cuthbere began his Religious Profession was certainly the fame which Saint Aidan had formed, and which he had learnt in the Monastery of Hye. For as yet Saint Wilfrid had not published in those parts the boly Rule of Saint Benediff : neither was the Roman manner of celebrating Eafter introduced among them : Which controveriv divided the Black Monks from those whom Saint Columba and the Monaftery of Hie fent into Brittany, Now that Saint Cuthbert did not weare then a Brack Habit is evident from the teltimony of Saint Beda, who faith , Saint Cushbert ufed vefiments of the common fashion and colour, for he shewed no fingularity either in the nearnes of them , or a wilfull neelest of cleanlines. And hence it is that to this day in the faid Monastery the Monks following his Example are content with habits of the natural colour of the wooll afforded by the Sheep. But whether atterward the Rule and institut of s. Beneault was introduced among them. we shall examine in due place. We will now leave s. Curbbert in the folitude of his Monaftery, perfectionating his mind with those vertues and Graces which rendred him a glorious Light to that Age : whole Aftens will plentifully furniffi our following

Hijiery.

he protested that he heard this from S. Cuthberts oun mouth being then Buhop.

among other Decrees , Every Friday , except iebe a Festival , a Fast must be observed. The fame is found among the Ecclefiaffical Laws of King Ina and King Canutes: Both which are recorded by Sir H. Spelman. But let us

profecute S.Cuthberts iourney. 6. Then Saint Cuthbert faw that by reason of the evenings approach he could not finish his sourney that day, neither was there any lodging near , ashe was riding , he fan certain cut-

of the clock after noon. She notwithstanding 1

being devously addicted to hoffitality, perfifted

in her defire , and told him that all the reit of

his issurmey he would find neither village, nor

on habitation of men : Therefore faid she . I

defire you before you goe to receive some susten-nance, for sear you should faint, if you fast all

day. Notwithstanding out of a love to the Re-

ligions cuftom of fasting he would not be over-

come with the womans importunity , but fasting

whe was , he returned to his tourney , and fo

6. Here we see that from the beginning of the English-Saxon Church the fast of Fri-

der was observed, so as that it was not per-

mitted to dissolve the fast before evening

They likewise anciently kept the fast of

Vednesday : but custom afterward modera-

ting the piety of our Ancestours, tempered

that rigour, affixing the observance only to Friday. Thus we read in an ancient

English National Council at Enham this

continued till evening.

tages which in the Sommer time the Heardsnes had haftely raifed up for their prefent use . but then the winter approaching , were left empty. Touther he went with an intention to flay all night , and tring his horse to the wall be gethered up a bunale of hay which the wind had blown from the houst-covering, and gave it him to eat : and him elf pafed bis time in Prayer. But on a fudden as he was repeating Pfalms, he faw the horfe lift up his head, and with hu teeth biting some thing which was on the house roof , and presenti) after he drew down a linnen cloth wrapped up. Bring defirous therefore to know what that was, as foon as he

had finished his Prayers , he took up the linnen, and found wrapped up in it half a loaf of Bread warm from the Oven , and fo much flesh as would suffife for one refection : For which he toyfully praifed God faying , Bleffed be God who vouch-

fafed to provide a supper both for mee and my companion. Half of the Bread therefore he Save to the horse, and the other half he cas

7. From that day he was ever after more willing and diligent to observe Fasts, perceiuing that in that folisude the fame mercifull Lard bad provided fustenance for him , who in old times had by the ministery of Crows a long time nourished she Prophet Elias in the wildernes with the like food : for his eyes are upon fuch as fear him and hope in his mercy, to deliver their finles from death, and nourish them in time of famine. This paffage was related to mee by a certain Religious Preist of our Monaftery at the

XVII. CHAP-

K. Kenz-	368 The Church-H	iltory of Brittany	K. KENE. K KENE- WALCH.		rchy.XV.Book. 369	1
WALCH.	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	called The Village at the Wall (Ad murum,)	A. D. 651.	where after he had frent about three years, he re-	tain Ecclesiastical and Religious Observances, which he could not approve in Brittany.	A. D. 65
A.D.653.	11	And having received four Presses, men who for	y, ib.	Same Saine Beda, to feak with Finan the Bishop.	2. He was born in the year of our Lords Incar-	1
1		their learning and piety of life were esteemd fitt		The being informed by him how the work of the	nation fix hundred thirty fower of a Noble En-	Ap. Capgra
	CHAR	to teach and baptife hu Nation , he returned		Goftel had proferred under him , consecrated him	glub family, when Eadbald rasend in Kent, and	Bed. 6. 5. c.;
XVII. CH.	XVII. CHAP.	home with great soy. The names of these Preists		Butop of the East-Saxons , having calld to him	Ofwald over the Northumbers, Being a child of a	1
		were Cedda, and Adda, and Betti, and Diuma:		two other Buhaps to afift in the ordination. Cedde	towardly disposition and innocent manners, he be-	
1	s. 2. Finan Buhop of Lindesfarn , after	of whom the last was by Nation a Scott, the rest were English. Now Adda was the Brother of		having thus received the Episcopal Degree re-	haved himself in all things with that modelly	
		Veray , a famous Preist , and Abbot of the Mo-		turnd into his Province , and profecuting his em-	and circum pection that he was beloved and refpe-	l
1	- C. Afela Merciani.	naftery called, At the Goats-bead (Ad Caprea		playment with greater authority, he erected	sted by those who were more aged, as if he had been	ì
. 1	5. 6. Gr. And of the East-Saxons by	capue.)		Churches in Several places , and ordaind Preifts	of ripe years. When he was arrived at the four-	l
1	5. 8. O.C. Jan of the	4. Thefe coming into the Province with the		and Deacens to afift him in preaching the word,	teenth year of his age , he in his affection preferd a	i i
	S. Cedde.  9. Saint Honorius Arch-bishop of Can-	fore aid Prince , diligently preached the Goffel,		and administring Baptism: Estecially in the Citty by the Saxons calld Ithancester (a Citty in the	Monaffical life before a fecular : Which having discovered to his Father (for his Mother was then	1
	9. Saint Honorius Aren-Daniel Gue	and were willingly hearkned to by the people , to		Romans time nam'd Othona, but now	dead ) he willingly approved his vertuous and	į.
1	terbury dyes : to whom Deut-dedit fuc	that very many both of the Nobles and of infe-		fwallowd by the Sea. ) it was feated on the	heavenly defires , adv fing him to purfue his good	1
	ceeds.	riour degree dealy renounced Idolatry, and were		bank of the River Pente. He did the like in ano-	beginnings.	1
	1	washed with Baptifm , the Fountain of Faith.	1 1 1 1 1 1 1	ther Citty calld Tilaburg ( now, Tilbury ) neer	3. He went therefore to the Ille of Linderfarn	1
A D.652.	I. TN the year of Grace fix hundred fifty	Neither did King Penda , though an Idolate,		the River Thames. In both these places, he ga-	3. He went therefore to the Isle of Lindesfarn, where he committed himself to the direction and	1
Bed 13.6.15.		forbid is : yea moreover he gave free leave to the	i   <b>       </b>	thered communities of devout fervants of our	government of the Monks, and was carefull to learn	1
		preaching of the Goffel in his own Kingdom of the		Land whom he instructed in the Discipline of a	and practife fuch duties of Chaffity and tiery as	1
	Aidan in the Charter St. I from the Mo-	Mercians, so that all who had a mind, might heare it. He likewise hated and scorna such as		Regular life as far as their rude minds were ca-	belonged to that Profession. And being of a tharp	1
		heare st. He tikewije natea ana jeornajuch is having been imbued with the Faith of Chrift,		pable.	wite , he quickly learns the Pfalms and other	1
		ded not bring forth fruits fuitable thereto, a)ing,		8. Of this Holy Buhop Cedde we shall here-	Books, before he had yet received the Tonjure, but	
	see : which according to the Scottish fashion he	That shole wretches deferved contempt, who ne-		after treat further: as like wife of his three	in the vertues of Humility and Obedience be ex-	(
	See : which according to the Scottan jumper and co- made, not of Stone, but hewn Timber, and co-	gleffed to obey their God in whom they believed.		Brethren, in Santtery as well as blood , Ceadda	celled those who had long before received it. For which he was deservedly loved and reverenced	1
	wade, not of Stone, but news Times was afterward vered it with reeds. The Church was afterward	Thefe chings began about two years before the		(or Chadd ) Celin and Cimbert. The feat of s.	both by his equals and sensours.	1
1		death of the faid King Penda.	(color to	Cedds Buhoprick among the East Saxons Was not Tilbury, as Camden imagins, but London	4. It feemsthat whilft he lived in that Mo-	1
	dedicated by the major of Saint Peter the A- postle. But Eadbert, who in following time was	5. The same year the Christian Faith was all	efer.	the Metropolis of the Lingdom.	naftery he had not engaged himfelt in a Mo-	Ta ib.
		reflored among the East-Saxons, who had for-		9. The same year wherein began the Con-	nafficall Profession , for it follows in the fame	
	made it be covered all over, both roof and walls,	merly rejetted it , when the Holy Buhop Melli-	zeldjani.	version of the East Saxons , Honorius Arch-	Aushour , Having Spent Some years in the faid	
		tus was expelled from thence. It was , faits		bishop of Cancerbury ended his life, the last	Monastery in Gods service, he being of a perrcing	:
		Saint Beda , by the inflance of King Ofivi tha		day of September, after he had administred	sudgment observed, as young as he was that the way	, (
		they now received it. For Sigebert King of that		that see the space of fix and twenty years: and	of vertue and piety taught by the Scots was not	( )
1		Nation, who raignd there after a former Size- bert firnamed The little, being a great fremd ?	Bed, L. 5.	was buried with his Fathers in the Monastery	perfect : therefore he refolved in his mind to un:	
l		King Ofwi, frequently came to visit him in his		of S. Peter and S. Paul. That See, faith S. Beda,	dertake a sourney to Rome, there to fee what Eccle	
		Kingdom of the Northumbers : who was went t		was vacant eighteen monthes, after which time	fightical and Monifical Rices were observed at the See Apostolick. This his intension he having diffe	
1	I permitted his Son Editivata to raigu over	exhort him to consider , that those could not b	.	Dem-dedit descended of the Nation of the West-	vered to hu Brethren, they commended hu purpose	-
1		Gods, which were made by mens hands, &co		Saxons was eletted Arch-bishop , and ordaind by	persivading him effectually to accomplish it.	7
A.D.65;-	3. The year following is worthily cele-	Such exhartations being frequently and in a bro	-!   1	Ithamar Bubop of Rechefter, on the feaventh day before the Calends of Aprill : he governd that	5. Thereupon without delay he went to Queen	. 1
i	brated for the accession of two Provinces in Brittany to the Faith of Christ, the Midland-	therly manner inculcated at last had their effect		Church nine years, four months and two days.	Eanfleda ( the Wife of King Ofwa, and daughte	T
1		for sigebert by the counfell of his own freind	5, i	Camera and Jean squar mounts and the anys.	or Edwin by Ethelburga Silter of Eadbald King	2
		who were likewise perswaded of the vanis) of ide	-	_	of Kent ) to whom he was well known, for by he	7
Bid. 4 j.c. 24.		larry , was baptifed with them by the Buh	P XVIII	C. XVIII. CHAP.	counjel and afiftance he had been recommended t	
ł		Finan in the Royal village feated twelve mil	"		the forefaid Monastery. To her therefore he mad	le
ł		from the Eaftern Sea, near the Wall which th	"	i. z. &c. Of S. Wilfrid : his Descent , educa-	kn wn hu desire to visit the Monuments of the Hol	
1		Romans buelt athwart Brittany.  6. Sigebert therefore become a CittiZen of th		tion, &c.	Apostles. She was much pleased with the good pur	
i		Kingdom of heaven, returned to the feat of h	(e)	4. > de. As twenty years of age he goes to	pose of the young man , and sent him to her King man Earcombert King of Kent, desiring him to ass	-
1		Temporal Kingdom , having requested King of		Rome , dec.	him honourably in his towney to Rome. At the	<i>9</i> * \
j		to give him some Teachers who might conve	,t\	S. He lives with Dalfin Bubep of Lyons:	time the Arch buhop there was Honorius one	*r
1		his Nation to the Faith of Christ , and clean	je l	who was murdred.	the Disciples of Bleffed Pope Gregory, a man pr	21
1	request, except himself and Subjects would re-	their Gules in the Caving Font of Baptifm. Of	iri .		foundly skillfull in Ecclefiafticall affairs.	1
1	ceive the Faith of Christ and Baptism. Whereu- pon he having given eare to the preaching of	therefore fending to the Kingdom of the Midlan	4-1	1. TN this fame year of Grace fix hundred		nt. )
1		English recalled the man of God Cedde: a	.41	Lifey three s. Wilfrid began to appeare in	where he began studiously to inform himself in a	
1 .		adjourning to him another Preift, fent them	70	the world, being now twenty years old, and	things he cheifly defird , there arrived anoth	
1		preach the word to the East-Saxons. Theje t	19'0 )	to give evident figns of those many graces	young man, calld Bishop , whose Strname was Bez	
1	shough the Virgin chould be denyed nim. The	roung from place to place gathered a numer	DAGS	which afterward eminently shone in him.	dict, born of Noble Engluh parents, who also had	d.4
1		Church to our Lard.		Weshall oft be obliged in the pursuit of this	defire to goe to Rome. To his company theref	
1	AFRING Office named Alchtid , by kin man	7. This holy Press Cedde was born at La	n-	Hiftery to metion his Geffr: In this place there		50
1			u-	fore we will from S. Beda relate his descent,	take him along with him. When they were come	
1			ia-	manner of life during his child hood, and till	Lyons, Wilfrid was there detaind by Dai	ijan \
1			he	at the age of twenty years he undertook	Bishop of that City : fothat Benedict dispatch	ned
1			ms l	Iourney to Rome to inform himself in cer-	the rest of the journey alone: For that pi	10 MS
1	thop Finan , in a village belonging to the King	11 Management Supply and the tree to the t		III. Part.	Aaa Pr	clas
.3			ere .			

The Church-History of Brittany K. KENE K. KENE-370 WALCH. nichilda, it is certain that cannot confift with Prelat was much delighted with Vilfrids pru-dence in speech, comelines of countenance, ala-Chronology: for though the was infamous for A. D. 65;. the murders of feverall Princes and Bishops, as crity in behaviour , and mainrity of indement: Defidering Bishop of Vienna, &cc. yet about forinfomuch as he supplyed both him and hu comty years before this time flie had received panions, at long at they flayd with him, with all her condign punishment for her cruelties. things plentifully : and moreover offred him , if Therefore in the ancient Manuscripts and he pleased to accept it, a good part of the counone apcient printed Copy we more correctly trey to be governed by him , and his Neice a virread in Read of Brunichildis, Baldhildis or Bagin to be his wife, fo that he would account of hm as his adopted fon. But he rendring him most thildis, who was indeed at this time Queen of France : But withall a Queen of fuch admirahumble thanks for the extraordinary goodnes ble piety and Sanctity, that it is a wonder shewed to him being a franger , told him , that hows. Beda, and severall of our Historians tolhe had resolved upon a quite different state of life: and that for chat reason, having less has lowing him, could be fo mifin formed, as to Periffic brand her memory with a crime of fo high a /260. countrey, he had undertaken a tourney to Rome. nature, who in the story of her life is faid to warm. The Bishop having heard this , difmiffed him to have been obedient to her Husband (King Clodo- Winds, his sourney, furnishing him with a guide, and all chings necessary chereto : but withall earnestly deveus the second) as her Lord to have behaved to land her felf to the Princes as & Mother , and to Bifired him, in bis return to his countrey, to vifit shops as a daughter. 7. Being arrived at Rome be with wonderfull 2. To rectify this mistake therefore we are deligence applied himself to his Devotions and to the findy of Ecclesiasticall matters, as he had pur-Suffred sheer whole Regall Power to remain in the pofed and had the happines to attain to the freindhands of their cheif Officer, called Mair of the Pathip of a very holy man called Bonifacius, who was lace: fo that the Kings lived salely and volup-Arch-deacon and one of the Popes Counfellors. By his direction he learns the four Gospells by heart, likewise the true Method of the Paschall Computation , and many other things persaining to Ecclefiafical Difcipline, which in his own country none could have saught hom. 8. After be bad frent fome monthes happily in thefe fludies , he returned back to the Bishop Dalfin in France, with whom he remaind three years, receiving the Ecclefiafticall Tonfore of him : and was so tenderly loved by him that he had a defign to make him his heyr. But this defign was interrupted by the cruell death of the good Bashop, and Wilfrid reserved to a Bishoprick at home. For the Queen Brunichilda, sending sidiers, comanin common fame charged with the crime, ded the Bishop to be flam:whom Filfrid his clark though according to the Gallican Martyrole e the was at this time retired into a Monaftery. attended to the place where be was beheaded defiring to dye with him, though the Bishop earnestly defired him to leave him. But the Executioners knowing him to be a firanger born in Britta-ny figared him, and would not kill him wish his XIX. CHAP. XIX. CH. 1. Saint Bathildu excufed from the mur-

K.KENE-

WALCH.

under the Saxon Heptarchy. XV. Book. 371 Virgin, a Queen arid a Religious Nunne flie

Herely , which then defiled the Church of God,

was quite driven out of the Kingdom. And for a

further proof of her innocency touching

the death of S. Ennemund or Dalfin Biflion o

Lyons, there is mention in her life of ano-

thet Bishop called Sizebrand , who by the practife

of Ebroin, against her will, without conviction or

difficulty to carry it. Thus having venerated

the Sacred Body, the retired weary and hun-

gry, for the had continued a Fall of three

thither again : where whilft he was diligent in his devotions and pious works, he was feifed upon by the Emiffaries of Ebroin , and to the generall extreme greif of the Citty carred away, with thew that he was to be lead to the Kings presence: but by the way near Chaillon in Burgundy , he was murdred by night, whilft he prayd God to pardon his enemies : and fo for a reward of his inflice, charity and patience he received a never fading crown of Glory. 4. This Narration doth evidently absolve

the good Queen Bathildis : Whole memory ought to be in a speciall manner precious to us, fince fhe descended from a saxon family in Brittany, which flie left unwillingly. For as the Authour of her life in Surim and Haram , who lived in the fame age recounts, she was folln out of Brittany by Pirats, and by them fold to Erchinoald a famous Prince in France, then Maire of the Kings palace. In whose service she behaved her felf so decently ( for she descended from Noble Saxon Ancestors) that the faid Erchinoald's Lady being dead, he inten-

ded to have taken her to wife. But the Holy Virgin withdrew her self from bis sight, till he had maried another. This her Modelty made her fo acceptable to King Clodovæus the second of that name, fon or Dagobert, that ( as we read in the Appendix to Gregory Eisthop of Tours)he made her, though a ftranger, hu Queen for her prudence and comlines , and had by her three Sons, Clearhair, Childeric and Theodoric.

5. After Clodovæus his death, she awhile governed the Kingdom with her children: governed the Kingdom with the tentucuit, and then with great difficulty, obtaind permif-fine of the Nobility to retire iter self into a Mo-nassery built by her self in a place called Cala in the Territory of Paris, over is buch she had placed Abbesse a Holy Virgin called Eertilia, sent for by ber out of the Monaflery of Jedro. To this Monaftervol Cala therefore the retired, where the lived a great example of Piety and ventue. Now at that time there being in Britiany few Monafterses of Religious Virgini, faith Saint Beda , many Noble men feut their date hters out of Brittany into France to be infruded there and effonjed to their Heavenly Bring room : effectally

in the Manafteries of Brige , Cale ( now called Chelles ) and Andilege. 6. She built likewife in the Territory of Amiens at a place called Corbey, a Monastery for Religious Monks , which the magnificently enriched with poffessions and all things necessary for their sub-Affence. Over which Monks the placed Albot a venerable person called Theofred , whom she had for that purpose desired to be sent out of the Menaftery of Luxueil. (Luxovium:) Thich Abbot was afterward a Bubop.

7 Neither was her piety confined to France onely:For she honourd with many precious Gifts the Churches of the Holy Apostles S. Peter and S. Paul at Rome, out of the great love and devotion she had to them: Likewife great liberality she extended to the poor, and to persons professing a Reclused folitary life in the same Citty.

8. Thus in all conditions, both as a simple

foarkled with all divine Greces Particularly during her Regency, by her Zeale the Simoniacal

examination was flain corrary to Law and inflice.

9. Her piety to Holy Bohops, & particularly to 5. Ele in the famous Bibbo of Noyon is celebrated by S. Andoin Billiop of Ronen who lived at the fame time, and wrote his life : For he relates with what affection and devotion this Holy Queen with her children and Nobles hastried to take care for his honourable enterment. Her defire was it flould be conveyed to her Monastery of Calabut by no force it could be removed. Whereupon overcome with a violent greif, flie uncovered his face which the bedewed with flowers of tears. At last turning her felf to her Noiles. the faid , We now fee it is not his will that his body should be removed from his own Citty:let us therefore permits his own flock to entry it. Which words flie had no fooner uttered, but the Body and Coffin became easily moveable, fo that two persons alone were able without

days with Prayers and tears thereby to know Gods will for disposing the Body. 10. The fame Hely Writer further declares the same Queens devotion to S. Eligius after his death: and how in a vision by night he commandeda certain Courtier to reprove her for wearing iewells and costly apparrell during her Widdow-hood: Which fludid not out of Prair but because she thought it fitting to be done whillt the took care of administring the Kin-dom during her fons minority. Thi command thrice repeated, not having been executed by the faid Courtier, he was ponithed with a violent feaver : During which having been visited by the Queen, he declared it to her;and immediatly the feaver quitted him. Whereupon the Queen layd atide her Jewells and Ornaments, a great part of which the distributed to the Poor, and with the richeft of them fle made a most beautifull & fumptuous Croffe , which flie deposed at the head of S.Elizim(or S.Elay ) Which devotion of hers was imitated by the Nobles to zealoufly, that in a flort time his Church was

enriched with incredible riches & Offrings. 11. Her death was answerable to her life: before which a wonderfull vision was thewd to her : for before the Airar of the Bleffed Virgin a Ladder was erected up to heaven, & Angels descended to comfort her. She commanded her Sifters to conceale this Vision:

and awhile after figning her felf confidently with the fign of the Croffe, and litting up her

III. Part.

Aaa ij

der of Dalfin Bishop of Lyons. 2. Ebroin Maire of the Palace quilty

2. Saint Bathildis ber Piety: she founded two Monafteries : and retired into one. 4. &c. She came out of Brittany of a

THVS writes s Beds. But whereas in most of the printed Copies the death of this holy Bishop is impured to Queen Bru-

to objerve from sigebers and the French His then fory , that in this age the Kings of France had A.D. 6.0 twoughy within dores, only on the first of May they came abroad in ceremony to faluce and be fainted, to receive and bestow Gifes, &cc. only enjoying the Name of Kings. Now at this time the Mair of the Palace was Ebreinm , a man of horrible cruelty and injustice, and who was indeed Anthon of this facrilegious murther though in appearance done by the Reyal authority, in whole name the command illued, The King of France at prefent was Lothaire , a child, and therefore no wonder if Bathildis the Queen his Mother , who either knew not, or could not hinder the fury of Ebroinm, was

3. The faid Martyrologe therefore will give usa true information of this Fact: where on Mennit the twenty eighth of October in the com- 644 memoration of this Hely Bishop we find this 18.08. passage: Clodovem being some years before dead, and his Fidow S. Barbildis retired into ber Monaftery at Cala, Ebroin Maire of the Palace a moft cruel man, and extremely disaffelled to Ecclesiaficall persons, began to rase every where with facrileges, rappnes and murders of innocent per-sons. No wonder therefore if S. Ennemund Birtop firnamed Dalfin, incurred his batted, because out of an affection of piety and inflice he was carneft with the King to ease the people of their pref-surer. Therefore after that the Brother of the Holy Beshop, who was Prefect of Lyons, had been fla: n at Orleans upon a faile acculation, at if he had an in-tention to vebell : Ebroin presently after with the like violence perfected S. Ennemund. Who being informed that accufations were falfely charged on him before the King , perceiving the machinations of his cruel adverfary, at first departed from Lyons: But presently after taking courage, and placing his whole trust in God he returned

The Church-History of Brittany WALCH. eyes & hands to heaven, flie breathed forth-A.D.655. her pure spirit : and those who were present faw her freind the holy Buhop Genesius among troops of Angels coming to meet her, on the third day before the Calends of February. Her memory is celebrated the fame day in the Gallican Martyrologe. Her Sacred Body was afterward diligently fought, and translated to a more honourable place in the time of S Lews : the Commemoration whereof is folemnised on the eight and recentieth of March. XX CHAP. XX. CHÀ. t. Anna King of the East-Angles stain by K. Pends. 2. 3 &c The Mercian Tyrant Penda miraculoufly flain by K. Ofiri : Pho confe crates bu daughter to God. N the year of Grace fix hundred fifty four, laith Mathew Of westminster, Penda King A.D.614. Westmonast. of the Mercians , a man who breathed nothing but fury and war , and loved to tread in ways flaind with blood , invaded the Religious King of the East-Angli, Anna, and in a moment defrord him and he army. To him be Brother Ashelberus Succeeded in the Kingdom. With King Anne was flain his eldeft fon Firmin wiand both their bodies were buryed at a Town called Blithborow in Suffolk, feated on the River Blith : Which town, laith Camden, deferves to be mentioned for no other thing, but that there was the Sepulcher of Anna a Christian King of was the sepulcher of Anna a Corifian Ling of the Eiff-Angli , flain in battle by Penda the Mercian King. But afterward their bodies were translated to S. Edmunds-bury , in the fame Province. A.D. 655.

2. But the year following this bloody King Penda, who feems to have been raifed up for the destruction of good Kings, received at last the reward of his cruelty by the hands of of vi King of the Northumbers. The partised.1.3. c.14. cular Narration We receive from S.Beda: In those times, faith he, King Ofivi having received intolerable vexations from Penda King of the Merceans , who formerly flew bu Brother King of sald, at last was forced to promise him incredibly rich gifes to obtain a peace, or for a ceffacion of the ruines of he Provinces. But the perfidious King Penda would accept of no conditions, being deter mined to exterminate his whole Nation. Thereupon King Of it had his recourse to the Divine Protection only , to deliver him from the barbarous impiety of his enemy. Therefore he obliged himfelf by vow faying, since the Pagen King refules our gifts , let us offer them to our Lord God who will graciously accept t em. He vowed therefore that in case he gott the willory, he would con-Secrate his daughter to Serve our Lord in perperuall Virginity, and withall bestow twelve possessions of farms for building and endowing Mona-Heries. After which vow he marched with a very mall army to combat him.

3. Such a wonderfull inequality there was A. D. 655. between the two Armies, that the Pagans had Idem, a thirty fold greater army then the Christian King Ofwerfor they had thirty Legions conducted by as many Generalls, against whom notwithstanding ofwi with his Son Alefred, tru- Iden ild. fting only in Christ their conductour, with very finall forces adventured to combat. Kuig Ofivi his Son Egfrid was not prefent there Ring types nu son Egym no ou prejent there for he was then kept as an hoftage by King Penda's wife. And Edilwald fon of King Ofwald, who ought to have afsifted him, was on the Enemies file, being one of Penda's Captains to fight and no

bu Vikle and countrey. Though true it is that in

the time of battell he withdrew himfelf into a

(afe place , there expetting the event. Yes we Raide Dies

read in the Hiftory of the Brittains that Ale al ast

frid also the Son of King ofiri , rebelling against his Father , was loyed with King 4. Yet notwithstanding all these disadvan- Lim Bil. tages , as foon as the combat began the thirt, Pagan Generalls of King Penda were putt to flight and flain, and almost all their auxiliaries. Among which was also Edulhere Brother and Succession of Anna late King of the Balt-angles, who was the authour of the war he together with the forces accending him was likewife flain. And because the bassell was fought near the River Innet, which by reason of great raines, had over-Rowed its banks , the waters confumed more in

6. This wonderfull victory was gaind in

the flight, then fwords had in the combat.

King Edwins victory called Winfeild.

the thirteenth year of King Ofwa his raign, and on the feavenceenth day before the Calends of December , in the region of Loids ( now called Leeds to Torkshire, were above thirty years before, King Edwin had overcome the Bittains. ) The Raver which in S. Beda is called Wefman Juwer , Mathew of Westmenster more properly itie calls Finwed, adding that thence the Proverb came , That in the River Finwed were revenged the flaughters of five Kings, Anna, Sigebert, Egric, Ofvaid and Edwin. And near the place is yet extant a village, either from this or

6. The victory brought incredible proffit to both | Bed. ilid. the Nations : for the Northumbers were fecured from the hostile incursions of their Enemies , and the Nations both of the Mercians and other confining Provinces became conversed to the Chrifian Faith ,affoon as their perfidious Head was cutt off. For immediatly after, the most Christian King Olivi took poffesion of Penda's kingdom, by whole order the Holy Presst Diuma was ordaind by Finan, Buhop both of the Mercians and Midland-Angli : for by reason of the scare ty of Preists one Prelate was obliged to govern two Nations. And now also the Conversion of the East-Saxons, under their King Sigebert , of which we treated before, was perfected.

7. Ling ofiri having thus by divine affiftance labident gaind so miraculous a victory, forgot not his Vow But faith the fame S. Beda, according to his promise made to our Lord , and in thanks-giving for bis victory he gave his daughter Elfleda

VALCH. A. D. 655

XXI. CH.

K. KENE

under the Saxon Heptarchy. XV. Book.

Carce then a year old, to be consecrated in perpesual Virginity to our Lord : and moreover swelve possessions of lands for the maintaining Religious

persons to pray dayly for the perpetual peace of his Nation : Of which each possession was ten families. The forelaid daughter of King Of witherefore entred into the Monastery calld Heartig, or the Island of the Hart, which was governed by the Holy Abbeffe Helda. And two years after having obtaind a possession of ten iamilies in a place calld streneshalch, she there built a

Monastery , in which the foresaid Kings daughter first learnt , and afterwards taught Regular observance : till having spent threefcore years in our Lords fervice the happy Virgin hastned to the embraces of her heavenly Bridegroom.

XXI. CHAP. i. 2. &c. The Gests and happy death of the Holy Abbeffe S Hilda.

I. A S for s. Hilds mentiond by S. Beds,
the was the daughter of Hereric
Grand child of King Edwin by his son Egfrid:

And when S. Paulin preached among the Northumbers, the with others embraced the Faith and received the Sacraments of Christ After which laying afide her Secular Habit, & defiring to ferve our Lord more firicity, the went into the Prevince of the East-Angles where the staid a year, she had a purpoje likewife, faith S. Beda , to forfake her countrey and all relations, and to goe into France, there to Bend her life as a ftranger in the Monaftery of Cala, thereby to obtaine a perpetual manfion in heaven. For at the fame time her Sifter Herefirida Mother of Al. dulph King of the Eaft-angles , had fubmitted her felfes Regular Disciplines , expeding a heavenly Crown. Defirous therefore to follow her example, S. Hilds had a purpose to goe into a strange Countrey but before the could execute that purpofe, the

was recalld by Bishop Aidan into her Countrey of the Northumbers, and receiving a place of one family at the North fide of the River Fire, she with a few companions lived a Monaficall life there another year. After which the was made Abbeffe in the Monaftery calld Heorehu , which not ling before had been built by the devout handmaid of our Lord Hein ( or rather, Bega , according to Caperave, vulgarly S. Bees) who neard to have been the first woman in the Province of the Northumbers who took the Habit and Profesion of a Nunne , by the Benedistion of Buhop Aidan, But the not long after the had built the Monaftethis her daughter, whose life afforded exam-Tretird to the Citty Calcaria, named by the English Calceffer ( vulgarly Tadcaster, ) and there instituted another Mansion,

2. S. Hilda therefore being preferd to the gopernment of that Monaftery , was carefull to eftablish therin Regular observance in every thing, according to the infructions she had received from earned men. Forboth Buhop Aidan and other Re-

ligious men who had known her were wont to visit A. D. 655 her , invited thereto by her wifedom and Lave of the fervice of our Lord for which they bore great

affection to her and were diligent to inform her t. m. hung Religious Observances. 3. After she had governed this Monaftery Come years , she undertook likewife the care of founding and ordaining another Monaftery for Religious woemen , in which the like influents of a Regular life were established : the place where this Monaflery was built is calld screamshale ( now calld Which . And there allo the taught the perfe A ab.

fervance of tuffice . piety, chaffity and other vertues , but principally Peace and Charity. So that according to the example of the Primitive | burch none were there either rich or poor , all things were common to all, fince none challenged a propriety in any thing. For the was a woman of fuch eminene Prudence, that not only men of ordinary condition, but Kings and Princes also would sometimes demand and follow her Countell, Such care she had so make her subjects deligent in reading Scrip: ure: and exercifing works of piety, that there were very many Ecclesiasticall persons found there very fit to undertake the Ecclefia ficall degree and office of the Altar. In a word out of that one Monaflery we have feen to proceed no fewer then five Bishops, all of them men of fingular Merits and Sau-Staty their Names are Bola, Eata, Office, John and

4. This Monastery of sereneshaleh the piously governd till the year of Grace fix hundred and eighty, in which faith the fame s. Beda, flic palled to our Lord to receive in heaven a reward for many neavenly works wrought upon earth, on the fifteenth day before the Calends of December being then Sixty fix years old : Which time the divided into equall portions, living the first thirty three | " years most nobly in a fecular state, and the | " other thirty three far more nobly in Monaffa-

call convertation 5 Forher Piery and other excellent vertues, illustrious even among persons far distant from her. the was generally stilled by the name of Mother, which fhe made good by being the occasion and instrument or conversion and Salvation to many: so tullfilling the dream or her Mother, Bregoford, who living in baniflimet with her hufbband Hereric under Cerdice King of the Brittains where he dved by poiton flic dreamd that fle had fuddely loft him: where fore fecking him with great folicitude, inftead of him fire found under her garment a most precious chain of Iewells so sparkling, that the beams thereof flione through all Brittany : Which dream was truly fulifild in

ples of heavenly light to many perions both near and far removed. 6. Before her death the was visited for the foace of fix years together with tharb and to dious infirmities, during all which time flie never ceased from praising our Lord for so purifying a tryall of het patience, nor from inftructing the flock committed to her charge

to be

A. D. 655.

A T the same time with s. Hilds flou-rished s. Borulph and his Brother 5. Adulph: whom erroneously some Friters affirm to have been scores, who are confuted by the whole contexture of their Lives. For thus we read in their Gests recorded by Isan-

The Church-Hiltory of Brittany nes Anglicm in Capgrave : Before Christian Religion was fread over Brittany , the Venerable Fathers Bosulph and Adulf, born of a Noble family and of a German descent, and more strictly linked by charity then blood, being very young were instituted in firitual and celefial exerciles. For being born of a Saxon flock which conquered Britishy by martiall courage, they from their infancy were imbued in the Christian Faith. But their parents being rude and unacquainted with the Documents of perfection, fent their children. five in number , to their ancient countrey of Sa-

> 2. Thus by mistake writes that Authour 16 dem. for as yet Christianity was not entred into Saxony : Therefore in Read of Saxony we ar. to understand Belgick France, whither by s. Beda's testimony , our Ancestors in the ufually fent their children to be in

xony , there to learn the Discipline of a holy con-

3. With this intention the fore; aid Fainers, 74 fing the Sea, repaired to Monafieries of Holy ? ligious men, desiring comunication with them to be inftruded in the Documents of a furtuall life. There being imbued with Monafical Inflituand disciplines of a more aufterelife, they receved the Religious Habit: and in a short time. Gods Grace became enabled to be Teachers:

4. The King therefore hearing the fame of Adulphus, exalted him to the Government of to. Church of Verett in Belgium. Who in diffiharge of that fublime employment was very waterfa and folicitous to prevent the frares and cumin designs of the Devill, who like a ravening well fought the deftruction of his flock. He was fedulen in works of mercy, feeding the poor, cloathing the naked , correcting shofe which frayd, and comforting the afflicted, to the end he might him ef obtain the effect of our Lords Promife, Bleffed are the mercifull, for they shall obtain mercy. He was instant in fasting, vatching and prayers. He prevented bu preaching by his practife , and in al things lead a faintlike life.

5.In the Gallican Martyrologe he is adorned with this Elogy : On the feaventeenth of lune & celebrated the Memory of S. Adulph Bishop of Vereil who was Brother of S. Botulph , and out o Brittan) passing with him inco France , for his eminens endowments and Santtity of life was raifed to that see wherein by his admirable vertues and learning, be became a shining light to he flock : and at iast with a great affluence of merits ended his life, or rather being translated by dea:

he paffed to a life smmortall. 6. As for hu Venerable Brother & Botulph by angles , who had been fent thither to be infrutted in Monastical Disciplines. They hearing that the Bleffed man had a purpose under the Saxon Heptarchy. XV. Book. 3751 K. KENT

to return to bis countrey , gave him commissions A. D. 655. to be delivered to their Brother. Having therefore paffed the Sea, S. Bosulph was honourably recoved by the faid Prince, who having heard his sifters petitions , and accepted them , granted to

the Holy man a place for building a Monaftery. Non & Betulph did not defire that for his cause any one should be draven out of his hereditary poffesion , but rather that some place unpoffeffed and uncultivated should be aftigned him , that there he might build a Church , and congregate brethren to ferve God , by whose proms lives and prayers his Principality might be established in this world, and an eternall kingdom prepared for him in the world to come. This request the Prince willingly granted : whereupon the Venerable Father chose a certain untilled place where none dwelt , named Ikanho. It was a Vildernes unfrequented by men , but possessed by Devills , whose phantafficall illusions were to be expelled thence, and a Religious conversation of prome men to be introduced , that where the Devills fallacies

abounded, there our Lords Divine Grace might

7. Where this place called Ikanho was feated, is now uncertain. The Centuriators of Magachurg from Leland and Bale , place it not far from the Citty of Lincoln. And indeed in that Province where the River Vithem enters the Seathere is a Town called Beffen, but more truly Berulphs-town, for faith Camden it being formerly by Beda called Icanhoe. took a new name from Botulph a most hely Saxon. Likewise in Huneinedon-shire there is a town called Burle-bridge, for S. Borniphs-bridge So that it feems in one of these two places s. Betulph built his Monaftery.

8. The faid Authour thus purfues his Nar ration : Then he had finished his Monastery, like a good shepheard he gathered together his flock . whombe deligently taught Apoflolick Doffrines and Inflitues of the Holy Fathers : and whatforver good Documents he had learnt abroad concerning Monaflicall Disciplines, those he instilled into the minds and practifes of his Monks. He was beloved by all for he was free from arrogance, being bomble, mild and affable in all things, He was ikustriom likewife for many miracles and the gift of Prophecy : For Sometimes by Divine infirstion be forecold future things as expressly st if they had been paffed. When he was oppreffed with any infirmity, he with bleffed tob perfifted in thanking God, and all his discourse was of mat-

ters which might edify and advance the hearers,

Such was bis conversation during his life, and in

such exercises he attained to a good old age.

9. He dyed most happily the same year in which 3. Hilda alfo dyed and was buried in the Monastery which he had built. There his Sacred Relicks semained, till the Danes invading this Island wasted all Holy places with fire and iword. Then by the care of s. Ethelwold they were translated, part to the Monaftery of Ely, and part to that of Thorney. The Memory of s. Botulph was eliewhere also celebrated : for at London there is a Church dedicated to his honour. Hence we read this passage in Capgrave : in the Book of the Church of S. Botulph near Alderfate London, there is mention how a part of the Body of S. Botulph was by King Edward of Happy memory conferred on the Church of S. Peter in Westminfer. His memory is celebrated in our Martyrologe on the fixteenth of May.

Marry Arel

A. D. 6;

Ap.Caperar.

THE

WALCH.

A. D. 655

K. KENE.

K KENE-

Superabound.

ed in more fublime Christian Philosoph Tame Friter thus profecutes la Narratio

the testimony of the forefaid Authour) being well exercised in vertue and holines, he resolved to return into England. Now there were in the Same Monastery where he made his abode, two Sifters of Ethelmund a Prince among the South-



### SIXTEENTH BOOK OF THE

THE

# **CHVRCHHISTORY**

## BRITTANY

CHAP.

I. CHAPTER.

1, 2.&c.The Mercians Converted: and an Episcopal See erected there. Ithamar Buhop of Rochester dyes: and

Damian Succeeds. 6. The Holy Offfpring of Meravald a Puince of the Mercians.

Y the death of Penda King of the Mercians, that Kingdom ogether with that or the ogether with that of the ogether whole Knos he had fiain, became an accellion to the Domi-

miens of the Victorious of re King of the Nerthumbers Notwithstanding in the year of Grace fix hundred fifty fix he permitted Peods the Son of Pends, on whom he had beflowd his daughter Alefleda, to raign over the Southern Mercians: and likewife Edelward the Brother of Ethelhere to govern the East-

2. By this indulgence of King ofwi the Christian Faith became spread through seve-

tall Provinces: For be built many Churches and Manaferies in the Kingdom of the Mercians: among which the principal was that which was funded in an island called the isle of the Hart, in which as a reflimeny of gratitude to God for his Pullery, he enclosed his daughter. So that within

the Bace of two years the Mercians following his example were converted to the Faith and bap-

3. And for a firmer establishment of Christianity among them, he crected an Epif copall See common to the Mercians and Midland Angli, in the Citty of Lichjeld, faith Bishop Goairin. Though more probable it is that as yet there was no certain place affixed for the Britops relidence: For feverall years after this we read how Fuifer King of the Mercians offred Lichfeild to S. Filfrid that he

might there either build a Monajiery or crect an Episcopall see, The first Birkop of the Mer-cians was Diuma a Scottish Freist, of whom we have already made mention. 4. This is teltified by & Beda in this paf-

lage, when Ofws the most Christian King of the Northumbers having flain King Penda, took po festion of his Kingdom, Diuma one of the four forementioned Preifis, was ordainen Bishop both of the Midland Angli and Mercians by Finan , Bishop of Lindssfarn. For by reason of the Scarcenes of Prests they were compelled to fest one Bishop over two Nations. Now Diuma having in a short time converted great multitudes, dyed: To whom in the year of Grace fix hundred fifty eight suc-ceeded Cellach who was likewise a Scotch-man:

Ifland of Hu, or Hy.

The after he had a few years governed that Province, voluntarily relinquished his Bishoprick, and returned to his Native countrey the

III. Part.

Bbb

K. Kens-	378 The Church-Hi	Itory of Brittany K. KESE-	
	5. At this time Ithamar who had tuc- ceeded 3. Paulinum in the Epifepad 3ee of Re- cheffer, dyed. It was not niferium to bu Pre- decessions and the man and terming shall Harpf- teild: who adds, that man years after his data by ressing a frequent Miraelter stronger by	Escan, made them give ground. But the saxion. A. D.d.p. with great course gand confluor profiling them, for sing preferred death before fixing, at left for exercised the Printains, that these force melted waves like flow. I that they twented their backs to the purifiers, and fled from Pronnum as for at Pedradan. The wound which the Program of Bru-	
	the fourth day before the ides of lanuary on the fourth day before the ides of lanuary is cele-	tou received this day, was incurable.  2. The place where this battell was fought was an obscure Village in Somersetshire at	
Mareyrolog, Ang. 10.iun.	tyrologe his Commemoration is made on the	this day called Pen: but anciently famous for this Victory over the Brittains, and another which in after ages King Edmond Iron.	
B.d.l. 3 c. 20-	death. And his Successor was Danning my creded of the sunth-sawn; little S. Beda.  6. This year Merevald a Prince among the Mercians built a Managhery for Religion Prigins at a Town called Lemfler in the Province of Hereford. He lis faid to have been the Son of Penda. and Brother of Feeda and of his Successor Wilder Kings of the Meraphore was the province of the Meraphore was the beautiful to the Meraphore was the more illustrations by his Hulls	file gaind there against the Dasse, From the heat the Brittesian Hed to the River Fider; now called Parset, where was feated the town called by the Baxons Fedrida, but now Pederton, and it was formetimes the Ryal Sea of Ina King of the Foft Season; S. After this combar and Victory the Lason; became to terrible to the Brittani, that they never afterward descended from themountains to encounter them. Before	
Camden in Rosshamp sonshire.	offfiring, his son Mereph, and his dauguers. Millourg, Mildreda, and Milgiths, born to him by his 'R ite's Semenburga.  - Ring Peoda likerife the Son of Penda first king of the Mercians, this same year for propa- gating Christian Religion, layd the foundation clock of meltire of Medethampsela, in the Re-	this, their state became divided among feveral petry Printers, each of which fought to fecure and enlarge his own territory fo that they never combind in any generall defign against the Saxons or English.	
A. D.657-	gion of the Girvians (or Northampton Inites) But having been the next year flain by the trea- fon of his wife (Alcheda the naturall daughter of Giv. King of the Northumbers) be could	III. CHAP.	
Ingulph.	not perfect it. Thus writes Camden from Ro- bert Swapham an ancient Manhour. And Ro- gulphin adds. That he left his fevour and de- votan to his Brather Wulfer his Succeffour in that Kingdom, and to Saxulph a man of great power there who finished the flad Monaflery eight	10. 2. Volfer King of the Mercians: Hu  wife S. Erminilda. Trumhere Bubop of the Mercians.	
	there who finited the fad Monaftery eight years after. The place anciently called Me- deshampled, asterward took the name of Peterborough, illustrious in regard of this Monaftery.	I. K NG Peaks, as hath been declared, having been flain by the treachery of nis Wite in the time of the Pafehal 3s-lemnits, that Kingdom of the Southern Miratan returned to the Dominion of King Ofice But three years after the Princes of the Wign. in Wign. in the Princes of the Princes of the Princes of the Princes of the Princes of the Wign. in the Princes of the	
IL CHA	P. 11. CHAP.	Nation of the Mercians rebelled against him their names were Immin, Eaba and Eadbert.  These exalted to the throne Vulser the Son of	
	1. 2. 3. The Brittains overthrown by the King of the west-Saxons.	Penda, then ayoung man, whom they had pre- ferved and kept concedd among them. And fi with their new King, they sofully perfevered in Perfesten of Christianity.	
A. D. 65	throw from Kenewalch King of the Veft-	2. The wife of this king walfer was S. Erminilds: Whole parents were Ercomber in S. er King of Kene and S. Sexburgs. By their pious instructions she became so zealous in pro-	10 10
Huating	A.b. As exens; which is thus deferibed by Bun- tingdon: Cenwald (16 be calls him) King of the Well-Sexum in the favorate entry over of his range funghe againg the britations as Pennum. For they knowing that he had been overcome by the flow King Tenda, and (almost) driven out of his kingdom, imagende that he was unable to fall thin the burden of a battel. Whereupon bowing gathered animerous arms, they with great pride invaded his Dominions. At the beginning of the fight the Britains ferredy fetting on the	moting the Chriften fath, that by her per- fwalions, kindnes and holy example that perverte and rude Nation of the Mercana; was brought to fubmitte to the fweet yoak of chrift, and her hufband complying with her dedires affitted her in extirpating Idalarsaw superfluture, and filling the kingdom with churcher and Praifs. Whence appears that Ling #ulfor himself was also achnifus.	

under the Saxon Heptarchy. XVI. Book. 379 K. KENE-WALCH. A. D. 619. who as hath been declared was confti- [ hundred fifty one, when being mariagetuted Abbet in the Monastery of Gerhlingum

more recorded of him, but only that by

him Edslwalch Prince of the South Saxons

IV. CHAP.

1.2.3. &c. S. Eshelreda maried to Tom-

8 9 &c. She a second time maried to Eg-

15. 16. erc. She flyes from thence : and is mi-

20. &c. She builds a Monastery of Virgins

IN the following year Egfrid the Son of King Cfri took to wife Etheldrith (Ot

Ediltrudis ) a daughter of Anna King of the

Eastangles. The Sanctity of this Lady ,

twice a Vidow , and always a Virgin , is

highly and worthily celebrated by all our

Hittorians: and therefore her Mexico must

not be flightly palled over in this Sco-

2. She was born in the Province of the Iceni, or Suffelk at a town called Ix-

sing , which faith Camden though now an

obscure Village , was anciently famous for the birth of Esheldreda daughter of King Anna ,a

king wonderfully bleffed by God in a Saintly offipring. Some Friters affirm this Hely Firgin to have been the eldelt of his

daughters : But S. Beda expressly testifies

a quality very useles to vertue, which

notwithstanding may worthily enter among her praises, because the purity of

her mind triumphed over all the inares

and machines which her beauty suggested

against her. In her infancy size dedicated

her felf to chaftity : wherein the fuitable

piety of her sifters did confirm her : and

during that tender age free from tentations, though her affection to purity en-

creafed, yet her constancy was not expofed to any tryall till the year of Grace fix

that s. sexburga was elder then the. 3. Pelyder commends her for her beauer,

and another of Monks at Ely.

raculously preserved from her busband

frid Prince of the Northumbers preferves

bert : remains a Virgin.

ber Virginity.

King Egfrid.

was baptifed, as shall be declared.

WALCH.

CBAP.

able, her parents provided a hufband for (or Gilling) founded in the place where her. The Holy Virgin who had fixed all her affections on Christ alone, though her the Holy King Ofwin was flain , was made Buhop of the Mercians , atter that Celiach defire was to confine her felt in a Cloyffer, the Successour of Diuma a Sest, had relinvet durft not renounce her obedience to quished his Buhoprick and was returned her parents. 4 The Husband designed for her was into his countrey. This Trumber was by Tombert Prince of the Girvians , a people Nation an Engluhman , and kinfman or King ofwin : but he had his education and inhabiting the fenny Islands in Cambridginstruction among the scotts. There is no

shire, whose countrey we read thus delcibed by an ancient Writer named Felix, cited by Camden: There is a fenny marsh of an exceeding large extent, which beginning from the banks of the River Gronta reaches northwardly to the Sea. In some places there

grow nothing but fedges, elsewhere there are fprings from whence iffue black Taters which cause forgy vapours , and among these there are jeverall Iflands with uneven winding banches, which are pleasantly covered with woods, Hun tingdon calls this Region 4 molt delicious and fruitfull countrey , waterd with many plea fant rivers , painted with feverall lakes great and Small, and flourishing with many giversand Islands. The whole Territory , from the principall Islands name is called the Isle or Ely: which is therefore here more accutaily described , because it was by Prince Tombere affigned to Saint Editrudis , or Etheldreda (vulgarly called Same Sudrey)

for a joynture, and thence became our

5. To this Prince therefore S. Ediloudis was given in mari.ge, which was a flate of life greivous to her who had entertained a far more Sublime affection. Yet fome hope remained, that though flie could not incline her parents minds to differee with her maringe, flre might perhaps obtain of her hufband a permittion to preferve the integrity of her body. Therefore all her innocent arts fhe made of use to engage her hesband affections to the end he might beindu ced to approve her defign. She fpar'd no pravers not praises of Parzinall parsity. Neither did her endeavours want effect : For admiring her Angelicall chaffity, he gave her a hope of complyance with her defires. But not long after, reason being overcome with the violence of corrupt nature, he veilded to his own defires, and required of her

till the night following. refuge. To him therefore the had recourfe by her most devout prayers, befeeching him , that if her Pors were acceptable to him , he would fend the Angel other Pirginity to guard her, and fuggeft to her mind fuch thoughts , and to her tongue fuch words as might find a gratefull admittance into the heart of her Prince.

7. Presently after this Tombers entred into her chamber, with a resolution to

Canden in

6. In this extremity God alone was her

that right which the Laws of Maringe al-

lowd him, and which he would not defer

Bbb ii

K. KENE-WAICH. A.D. 660

### The Church-History of Brittany 280

extort her consent to his impatient desires. I But Ged prevented him : for he found the Hely Virgin encompassed with a wonderfull light and celestiall stame, which dazeled his eyes, and confuming the fire of luft boyling in his bosom, changed his mind not only to admiration but love of Chaffiry: infomuch that now perceiving that our Lord challeged her for his own sponse, he not only relinquished his clame to her, but professed himself a companion with her in the fame vow of confectating himself to God.
Thus they lived together the space of seaven or eight years in perfect concord : during all which time Saine Etheldreda , being fecure of her husbands fidelity and constance in his promise, employd her felf wholly in the delicious exercites of Prajer and devo-3. But Almighty God, who had given to

the Hely Virgin a most constant mind, prepared new combats, and new triumphs for her. For her Husband Prince Tombere dying, whereas this Virgin-Vidor esteemed herself out of danger of being exposed to any more tryalls, as being now in her own disposall, yet a new tempest drove her out of the haven to Sea again. For Egfid the Son of ofiri, and Heyr of the Northumbrian kingdom , invited by the fame of her fanctity and perfections, demanded her in mariage. Her parents together with the Nobles of the Eaffangles esteeming this mariage extremely beneficiall to that Province which languished under the government of her Brother Ethelwald, pressed her therefore most earnestly to accept of it, and at last conquered her refiltance : So that once more for the common good flie was compelled to fubmitt her felt to a new fervitude. For Almighry God intended in her to fhew to the world an admirable example of constancy and Cha-

9. This year therefore the was conducted to the Kingdom of the Northumbrians. In which iourney, faith S. Beda, she was attended by a certain person named ofwin her prime fervant and sieward of her house. A man worthy to serve such a Queen. For he afterward became a Monk, being a man of great merit, and who out of a pure intention for sking the world to obtain an eternall retribution, became worthy to receive many revelations of Divine Mysteries from our Lord

10. S. Etheldreds (or Edileradis) thus accompanied was conducted and maried to Egfrid Prince of the Northumbers. Who being poffessed of such a treasure, omitted nothing whereby he might conciliate her affections. But one onely thing could content her, which was the preservation of her Purginal integrity : all other blandishments which a Princely state sould afford, without this, were taftleffe and noyfom to her.

11. Once more therefore flie made use of her former arts to obtain that from Egfird , | man couches.

which had been granted her by Tombers A. D.66a that there might be between them a conjunction of minds onely, with a feparation of bodies. Egfrid was a Prince in whole veyns youthfull blood was then boyling Yet fuch power had the prayers and reasons alledged by his chaft Princeffe, that by an example scarce hitherto heard of in the Church , they lived twelve years together without any prejudice or diminution of saint Ethelreds Virginity. Her youth, beauty and other admirable perfections of mind produced in him nothing but reverence : they converted together as if they had been

IK. KESE

WALCH.

VALCH.

1 D. 660

develted of their Bodies. 12. To the present sensual age this may seem incredible: but there is not winder wanting a clowd of witnesses to testify it. kig. hack William of Malmsbury thus writes : Esheldrida though marted to two husbands , by a happy continence lived free from any flirring of , fo that without the leaft deminution of ber chaffity she victoriously obtained in beaven the garland of perperual Virginity. To the tame purpose Henry of Huntingdom : Ædilerida Homingel was the wife of King Egfrid, jet to the end remained a pure Virgin. 13. But before thefe , Saine Beda who Ball 4.015

lived in the fime age with her; thus more expressly testifies the same : King Egfrid, faith he , sook to wife a Lady named Ediltruda the daughter of Anna King of the An. gles , who was a very Religious Prince and every way illustriom. The fame Lady had been before , wife to a Prince of the Southern Girvians named Tombert : after whose death which succeeded not long after the mariage, she was given to the foresaid King. And though the continued the frace of twelve years his Confort , yet she remain'd glorious in the perpetual integrity of her Virginity. Hereof the Bleffed Buhop Wilfrid gave mee an affurance, when upon the occasion of some persons who cal-led it into doubt, I ask a him concerning it : For he professed that he himself was a most certain wisnesse of it : in so much as King Egfrid promifed him great flore of money and lands if he could perswade the Queen , who respected none so much as him , to afford him the use

14. Thus writes Saint Beda : and as if he foresaw that there would arise in our Nation a Self either disgracing Virginity, or Professing that Continence is a Vertue 14, 364. exceeding human forces, he adds, Neither ought we to diffrust that that might happen in our age which faithfull history testifies to have sometimes formerly come to passe : since it is a gift of the same Lord who promised to be prefens with as so the end of the world. Moreover God was pleased by a Divine miracle to witnes the same : For the flesh of S. Edildreda a long time after the was buried could not be corrupted : which was a fign that whilf she was alive she remaind uncorrupted by his

under the Saxon Heptarchy. XVI. Book. 381 K. KENE

15. After twelve years thus conversing ogether, during which time King Egfrid is wives purpose: at last he gave her free permission to spend the rest of her dayes acording to her own defire, in a stare of Religious retirement, where she might ive free from all solicitations, and entirely employ her whole affection on her heavenly Bridegroom. Thus writes Saint Beda, After she had made many earnest re-Bills 419 quefts to the King that she might be permitted to relinquish all worldly cares , and ferve our Lord Christ alone , the true King, in a Monastery : at last with much adae sire obtaind her petition , and entred into a Monaftery , where Ebba the Aunt of King

> of Religiom from the forefaid Bishop Fil-16. Wee must here interrupt the Narration of Saint Beda , and infert the occurrents happing to this Bleffed Pirgin upon her departure from Saint Ebba , before ihe arrived at her own Territory of Ely : as we find recorded in the ancient Archives of that Mmaftery.

Erfrid was Abbeffe , and which was feated in

a place calld the Ciety of Coluda or Colding-

ham : There she received the Sacred verle

17. There we read how not long after her permission to retire her felt, King at the Extra repenting his indulgence towards her was defirous to recall her, and by the instigation of his servants re-olved , by force to take her out of the Mona-, fery. Which being made known to the " Hely Abbeffe Ebba , the counfelled saint " Ethelreda to fly speedily away, and not to reft till fhe came to het own house at Ely.
Whereupon the Holy Virgin without delay taking with her two other devout Virgins , Selbenna and Selbera , went out of the Monastery and went up a high Moun-( which fignifies the Head of Coldeburt. ) , In the mean time King Egfrid was come " to the Monaftery , and hearing of her Hight , pursued her. But Almighty God "to defend his fervants , had encompaffed , the Hill with deep waters from the Sea, " infomuch as the King could find no means to paffe them. At which being amazed, and perceiving a Divine hand in it , he returnd to York, and shortly after took to wife Ermenburga. And after that time he

conceived a deep hatred against Saint Fifrid, which broke forth afterward as Itall be declared. 18. The Tradition of that region informs us that the Holy Virgin , and her companions were sustained by God seaven dayes on that mountain without any corporall food. After which they descended, and passing over the River of Humber they came prosperously to a place called wintringham, and refted at a Village named

Alfham, where the took order for buil-

ding a Church. From thence travelling with great labour, and finding in her way a commodious shade, she there layd her down to fleep. And when flie awaked a the found her ftaff which the had faftned ... in the ground at her head had taken root and ... began to flourish with leaves. In succeeding times it became a very large and tall Tace, and continues to this day called Etheldredflow, or Ethelreds rest. And in memory thereof a Church was there afterward built to her honour. She therefore purfuing her iourney, through many difficulties and dangers at last arrived fate at

Ely with her two companions. There she

found a Holy Preift called Huna , who ioyfully received her, and performed all Ecclefiafticall functions. 19. Now in that Island there had anciently been a Church built by King Ethellers at Saint Augustine request, which es not long before this time had been destroved by the cruell Trrant Penda , who is had also flain or chased away the Preifts or attending it. This Church the Holy Virgin restored in a more ample form, and confecrated it , as it had been formerly , to the Honour of the most bleffed Virgin Mother of our Lord. Thereto likewife the by the affiftance of her Brother King Adult adjoyned a Monastery of devout Virgins , which with great fervour flocked to her: over whom the was constituted Abbeffe. And concerning her manner of lifethere.

wee thus read in S. Beda Is a reported ( faith he ) that from her first | Bed Lia.c.is entrance into the Monastery she never used any lannen veliments , and very feldom any warm bathes , except before the folemne Feafts of Easter , Pencecost and Epiphany , and then she would be the last to wash her felf, after she had minifired to all the other Virgins. She rarely eat any thing more then once a day, un effe on the great Solemnities , or when any infirmity forced her to doe otherwise. From the time of Midnight Mattins till break of day she remaind in the Church intent on her Prayers. Some affirm that by the Spirit of Prophecy she foresold both the Peffilence of which she her felf dyed , and likewise in the presence of her whole Convent the signified the number of those who were to be taken out of the world.

21. The fweet odour of her piety and vertues drew many Virgins and Vidows, fome of Rosall descent to follow her. For her sifter Sexburga Queen of Kene , after the death of her hufband Ercombert , ( to whom the bore two ions . Eebert and Lothair , who fucceeded in the Kingdom) became a Nunne under the Government of s. Esheldred, to whom likewife she succeeded in the care of the Menaftery. Moreover the daughter of the fame sexburga , calld E-minida Queen of the Mercians, when her hufband Wulfer was

. KENE-	382 The Church-H		Kent.	K. KENE		rchy.XVI.Book. 383	
A R	, , , , , , , , , , , , , , , , , , , ,			2//2	Such infirm persons as applied their head to the	upon her naked body , with great violence !	A. D. 960
	dead retired to the fame Convent , brin-	suprion as if she had been buried the same day. A	D. 660.	A.D. 660	Same when they prayed. The Religious Virgins	drew back the cloathes, infomuch as he	
A. D. 660.	ging with her her only daughter s. Ferebur-	This the forefast Buhop Wilfrid and many other	1 1		therefore washed the Saints body, and putting	striving against her , fell back ward , and	
1		eye-witneffes have teftified. But a more certain			new veftments on it , carred it into the Churchs	was forcibly dashed against the pavement by	
		Witnes hereof was her Physician calld Cinfrid, who		1 1	placing it in the new Marble Coffin late y brought	which fall he became lame all his life, and	
Reyner.in		assisted her at her death, and was lakewise pre-	1 1	1 1	chither : where it remains to this day ingreat ve-	afterward was Strook with madnes. That	
Apoftolas 5-37		fent when her body was taken up. He frequently		1 1	neration. And which was very strange, the faid	hole made in the Sepulcher the Holy Bishop	
		made relation how in her ficknes she had a great			Coffin was found fo exactly feet for the Holy Virgins	Ethelwold caused to be damned up with stone	
		firelling under the hollow of her arme. Whereup-	1 1	l	body, as if it had been made on purpose for ner.	and morter : and thrusting out the Secu-	•
		on he was advised to make an incision in the find		1 1	The place likewise of the head which was distinct.	lare , brought Monks into the place : and	
	fons continually attending on the service	fivelling that the noxious humour might flow out.	1 1	1 1	ly framed, did properly fuit with the measure of	moreover conferred on the Monastery an in-	
	of God.	Which I having done, faith he, for two days after		1 .		credible number of Mannours and possessions	
	01 904.	she found her felf at more ease, insomuch as man,			9 This Translation was on the feaven	which he bought with his own money.	
		thought she would recover. But the third day after	٠ .	Hen. Angi	treenth of Officer, on which day it is com-	12. This happed about the year of	
l	V. CHAP.	her faines returning, the was fieldenly taken out	· !!	7. 08.	memorated in the Calender of Sarum. And	out Lord nine hundred and fixty , in	
V. CHA.	V. CHAI.	of the world, and made a happy exchange of paines		1	the same day in following ages was solemnly	the raign of King Edgar. Now what	
1	1	and death for life and perpetual health.	٠	1 1	observed as a Feast: For in a Charter made by	speciall lands then belonged to that Mo-	
1	1. 2. &c S. Ethelred: Body found incorrupt.	S. And many years after when her bones were	12.6.		King Henry the first for the erection of the	nastery does not distinctly appear. Yet	
I	- Tandrevalace.	taken out of her Sepulcher , a Pavilion was feet	"		Monaftery of Ely into an Epifeopau See, we	we find that the part of Suffilk adioy-	
i	8. 9 &c. Apparitions and Miracles	up , about which the whole congregation of Reli-	"	B	I C 1 :- 1 1 in a Sanad held at Neitingham	ning to Ely was anciently divided into	
1	8. 9. Crc. Apparitions and Orthanses	gious men and Virgins flood finging Palmes In the	"		cale on the day of the Translation of the	three portions, or which one was calld	
l	wrought by the Holy Virgin.	mean time the Abbeffe attended with a few of	"			The liberty of Saint Edilerudis , because	
1	· -	the Nunnes where bufy within the Pavilion, takin?	"	1	ablerves there he there an antichronium,	it appertaind to her Convent : On which,	
1	Seaven years the Bleffed Virgin Ethelreda Jovernd her Monaftery of Ely, exhibiting	up the body : and on a fudden we heard the Au-			the ninth being written, initead of the one	faith Camden , our Kings heretofore beflowd	Camden in
Bed, L. 4.c.19	Lavered ber Meneflers of Ely.exhibiting	beffe from within cry out with a diffinet voyce,	"		and twentieth of the Calends of Novem-	territories Cum Sacha & Socha , as we read	Suffit.
Dis. 11 4.4.7	her ielf a glorious example of Piety and all	Glory be to the name of our Lord And prefently	"		l her	in the Records of Ely , granting thereto an	1
1	vertues : after which in the year of Grace fix	after they opened the dore of the Pavilion , and	"		to In forceeding times when the tury	entire exemption from all Inrifaction, Eccle-	l
1 .	hundred feaventy nine our Lord calld her	calld mee in : where I faw the Sacred Body of the	"	1	of the Danes lavd wait all places, and their	fiafticall and Secular.	l .
I	out of this world to receive her reward, on	Holy Virgin taken out of her Sepulcher and placed	"		lrage was cheifly exercised against the Sa-	13 These postessions were continual-	t
Wigom ad	the eighth day before the Calends of Inly:and	in the Coffin , where it lay as if she had been			gred Felichs of Saints . God by a ipeciali Mi-	ly encreased by the great devotion born	
4.D.679.	according to her own command the was	afleep. After which taking the cover from her	**	1	racle preferved the Monument of this Holy	to her during the Saxon Government and	(
1	buried among her own Religion Virgins in	face they showd mee the wound of the incision	6	Halmber.	For thus writes Filliam Of Maims-	Monarchy. But when the Norman race	1
ı	the same costin of wood, wherin she lay	which I had made , perfectly cured , infomuch as	"	e. Pentif.	4 bury . The Daves (taith he) rushing violently	came in , this and many other Religious	ł
1	when the gave up her spirit : and her sifter	inflead of a wide gaping wound which was in her	44	f. 193.	mes char fanny courtrey . draws our the Religions	houses and Churches suffred much pre-	!
1	Sexburga, who had been the Wite of Earcom-	body when she was buried , now only some small	61		Freeze and demolubed their busidings.	iudice, many of their Lands and Man-	1
1	bert King of Kent, succeeded her in the Office	figns of a fearr appeared , and those line sife were	"		Among which one , more outrageous then the	nours being either conficated to the	1
1	C 411 C	fo fresh , that they fremd 4 if they had been do-	a	<b>.</b>	reft , fole away the Mantle which covered the	Kings Exchequer, or bestowd on Officers	1
ł	of Abbesse. 2. The wonderfull testimonies which God	fed that very day.			Firgins Tomb, and with his firord fmote the	and foldiers affitting in the conquest.	1
1	was pleased to afford in approbation of the	6. The Religious Virgins also reported, that	12.5.		Marble : by which froke a flinter of it rever-	Notwithstanding after all such extor-	. [
1	Sanctity and purity of this Holy Widow, twice	when by reason of the foresaid swelling the was tor-			berated from the pavement into the Sacrile-	tions, yet there remaind very confide-	. }
1	a wife and always a Virgin, are commemora-	mensed with extreme pains in her neck and fide			grow Soldiers eye, and he fell distracted to the	rable revenews to Saint Ethelreda's Mona-	. 1
1	a wife and always a vivym, are commemora-	of her face, she sook great contentment in her	1			flery : Concerning which william of	
1	ted by s. Beda, who himself might have been	infirmity, and was wone to fay, I know of a cer-			up, fled away, and against their former design	Malmsbury thus wrote above four hun-	
1	a witnes of them. He was three and twenty				left untouched all the other Sepulchers of	dred years fince : Tow may consecture the	Malmsbur
1	years old when those things hapned, and	tainty that I am infly paind in my neck, because when I was a young maid I were about my neck	1		the Holy Virgins which had been buried	largenes of the possessions of Saint Ethelreda	Fontij. 1.4
1	wrote them forty years after. The relation				there.	by this , that though very much was by fraud	173.
1	by him given thus follows:	weighty chains of sewells: Therefore God in his			. II. The same Authour further relates,	taken away , and more by violence usurped ,	. <b>i</b>
Bed, 1 4.5.	3. Sixteen years after the Bleffed Pirgin Saint	mercy has thus punished mee, that the fiery heat		l	how in the age next following, when the	the last Abbot Richard putt up in his own	1
1	Ethetread Was bursed , her siper sexually Ju-	and rednes of the swelling in my neck may fatus	1,,	1d. ib.	Danub troubles were ceased, there were	purfe yearly a thousand and four hundred	
1	beffe thought fitt to take up her bones , and put-	for my former pride and levity,	Daniel St.		placed in the faid Monastery Secular Pressts to	pounds, allowing scarce three hundred for the	· I
1	ting them into a New Coffin to translate them	7. Harpsfeild from this passage in S. Beds	2.6.14		perform Divine fervice there: Among which	maintenance of the Monks ; besides those ex-	. [
1	into & Church ( dedicated to her honour. )	well collects, that the custom in England for			one more roub and faucy then his companions,	penses which were consumed on his servants	Godrain.
1	she commanded therefore certain of the Manks to	women to were a neck-lace of fine filk, came			tempted the rest to make a tryall whether the	and quefts. This Summ faith B. Codwin	Eliens. pif
1	Search out a Stone commodious for that purpose.	from this Exemple and faying of S. Ethelred		1	Sacred Virgins body yet remaind uncorrupted.	if compared with the present rate of coyn	
1	Now the region of Ely being all encompaffed with	and therefore the faid neck-lace is vulgarly			But they upon an apprehension of danger refu-	amounts to more then four thousand pound	
1	rivers and maruhes, afforded no such stones of	calld Tandry-lace, that is the lace of s. Judre			fing, he foolubly adventured on it. And fa-	yearly rents.	1
ı	a convenient largenes. They therefore taking	or S. Ethelreda. And it were to be wifhed tha			fing a candle to the end of a rodd, he passed it		ı l
1	boat , went to a certain Citty not far diffant,	by fuch a monument the minds of our woe			though the miles ale Danes hed made in		-1
1	which lay defolate, calld in the English tongue	men and Virgins would be incited to imitat	۱۱ ا		through a hole which the Danes had made in		-1
1	Grandacifter , where prefently neer she walls of		الوعديول		the sepulcher, and looking in as curroufly as		
1	the Citty they found a Coffin of white Marble,	8. S. Beds thus proceeds in his Narration	Der seriel.		he could, fearched round about the Tomb. And		s
1	elegantly made, and fittly coverd with a stone	Then the Hely Virgins body was translated in	<u>"                                     </u>		not content with this , with the end of a forker		s1
1	of the same. Perceiving hereby that God had pro-	the Church dedicated to her it hapned that by th	"		fick he endeavoured to draw to him the clos-		il
1	fered their journey , they with great iny and	touching of her Vestments Devills were drive	P		thes in which the Sacred Body was enwrapped		.1
14. 16.	thank fullnes brought the Coffin to the Monastery.	. In from the bodies of the obsessed, and many infirm	-		and some part of the Body he discovered		
/8. 10.	4. Now when her Sepulcher was opened and the	ties were cured. The Coffin likewise of wood			Then the Holy Virgin having indignation		
1 .	facred body of this Holy Virgin and Spouse of our	which she was first bursed restored sight to the			that a Vile person should presume to loos	(1) regionities 1 min others man) wonderen	.1
	Lord discovered, it was found as free from any cor-	blind, and tooke away pash from the eyes	71 :			things	,

The Church-History of Brittany 384

at a town called Manfeild in Suffex : the Colle- A. D. 66. giat Church of Canterbury likewife was burnt,

VI.CEAR

WALCH. A.D. 660.

KENE

under the Saxon Heptarchy. XVI. Book. 335 K. KENE

the aire, befeeching him to provide for his hand maids, who only attended on his fer-

vice. After fuch Prayers the fell into a flumber, in which the faw standing by her the Queen of Virgins adorned with inexpressible Holy Virgin S. Fithburga.

beauty and Majesty, who bid her still putt her confidence in God , and not to trouble herfelf for the morrow. send, fayd the .ewo of the mayd fervants every morning to the bridge which passes over the neighbouring River, for there will meet them two milch Does, which will afford sufficient nouruhment for this small fami-17. According to this command the next morning the fent her two mayds to whom

two Deer offred themselves from which they

drew a fufficient quantity of milk for their fuftenance. 4. This effect of the Divine Providence towards his fervants continued a long time; till at last the Devill full of envy and rage incited the like passions into the mind of a rude barbarous man, of principall authority in the same village, who deriding so great a miracle, and agitated with a malicious, fpitefull indignation , with arrows killed the faid beaffs. But he that despised miracles ; peri-

flied with a miracle: for prefently after being fmitten with the jaundife he confumed away and miserably dyed. 5. But mans envy could not fhorter Gods hand, who is not confined to one mean of providing for his fervants. He who fills every creature with his benediction ; was not wanting in his care for the fustenance of this Hely Virgin and her devout family. who perfevered to the end in the fame

course of piety. How many years she spens therein is not expressly declared by any ancient Friter. Onely the eighth day before the Ides of Inly is in our Calender affigned for the day of her deposition.

6. She was first bursed, faith Camden, in the Same town of Derham whither she had retired berfelf: and for her aversion from all luxury and vanity, was by our Ancestours reckond among the sames. And with great reason, since God was pleased not only to beatify her Spirit with immortality, but her chaft body like-

wife with incorruption. For by the restimony of Phorentine, her body fifty five years after being translated and more honourably reposed in the Church built by her felf, was found entire, untouched by any corruption. The Authour of her life addes, that not her body only, but vestments likewife were found as fresh as if she had she fame day been layed in her tomb. And moreover from the place where she had been first buried there iffued a firing of most pure water, which had ver-tue to confer health on many persons afflicted with

fundry difeales 7. This Hely Pirgin was for many ages celebrated with great honour in our Church, and the town of Derham where her Sacred body reposed esteemd it a most precious Treasure. For thus we read in her life : The hely Bishop Erbelwald repaired the Monastery of

Ely, and affembling a congregation of Monks he placed Abbot over them Brithno: who had been Prions of Suchefter. And King Edgar added to that Monastery the Convent of Derham, together with the chesf Treasure thereof, the Body of the

8. Then it was that her sacred Body was a fecond time translated, and reposed together with her sifter S. Ethelreda. But the inhabecause of Derham at first earnestly resisted this Malmibur.

translation : till the authority of King Edgar, Bi-shop Ethelivald and the Abbot Brithnot prevayled. The faid inhabitants notwithflanding rofe against the Monks fent to remove it, and encompaffed the Church with a guard. But the Monks deceived them , and in the dark night cunningly conveyed away the Body. Which being although too late perceived by the people, they purfied enem and had not the Abbot Brethnot made great haft

to purt off from shore the boat in which the Body was placed, he had not escaped without mischeif for at that time there was no entrance into the ifle but by boat. But our age more sharp-witted then the former , hath overcome nature , and by filling the maruh with great banks and rampires, has at last made it easily accessible on foot. The boat-men therefore haftily committing themfelves to the Vast poole of which they had no expersence, ran into danger, but a pillar of fire from heaven destending, directed the boat fafely and Swiftly to the shore.

9. The untainted Bodies of these two incontaminate Firgins and Sifters repoled together in the Monastery of Ely till the year of Grace a thousand one hundred and six in the raign of King Henry the first : And then again Richard the last Abbercaused them to be taken up, that they might be more ma-gnificently butied. At which time for the removing a scruple entertained by some, the miracle of their incorruption was publickly manifelted This we read thus related by the fame Authour: A doubt entring into the minds of some couching the incorruption of s. Withburga,

in the time of the Abbot Richard , when the Bodies of those two Holy Virgins were translated,

that doubt was puts to the tryall. And as cou-ching S. Ethelreda, confidering the ancient proofs of her incorruption, none durft precume to touch her body. But they discovered the Body of Saine Withburga as far as her breasts; and she was feen perfectly entire , more like to one afleep then dead , with a filk cuchion under her head , her veyle and Vestments shining as if they had been new , her countenance chearfull with a rofy blush , her teeth white, her lipps a little opened , and her breafts exceeding small. The Authour of her life addes, That one of the Monks adventuring to touch her body, a lively blush coloured her cheeks, as if the flill had breath in her: her dead body expressing the same shamefastnes, which her felt would have done

when alive. 10. Surely if s. Athanasim his indement may be accepted, who affirms That Vir.

WALCH.

A. D. 660

many witnesses, wherein she promised her special parronage to the inhabitants of our standard who should have recourse to her inrercellion. 15. In the year of Grace thirteen hundred eighty nine (faith Thomas Walfingham) at Ely the Bleffed Firgin and Queen Ethelreda appeared to a certain joung man admonishing him to beware of some dangers read) to befall him , and informing him likewife of far greater calamities coming on the Kingdom , except Almighty God being pacified by the prayers of his servants, would mercifully hold his hand. Therefore she advised him to require the Priour and Manks of her Convent in her name to pray unto our Lord for the common safety of the Kingdom, adding, that she ber self would also add her prayers for that she ver jesy wouse any same ver prayers for the lame purpole. And when the young man had not the courage to perform her commands, the told him, that for a fign he thould be con-tracted in his members, lame and disabled to every thing till the day of her Deposition : on which folemasty if he were carried to her Sepulmuch josemnity is ne were carred is not separ-cher, he should recover his perfect health. Here-spon the young man published his Fiften, info-much as many beleived it, being induced thereto by feing the penalty land on him : For to thew that there was no fiftson in the matter , bu leggs were fo flender , that there was nothing but skin and bones , and his hamms were fo drawn up, that bis heeles fluck to his hanches. 16. The report of this being fread abroad,

things which God was pleased to work by s. Eshebreds in severall following ages. Yet without a great fault we must not passe by

two apparitions of the holy Virgin, related by a faithfull Hifferian, and approved by

many came to see him, and for tryal they pricked his leggs and feet with iron bookins, but the skin being dead , he fels nothing : Others endeavoured , but in vain , to draw back bu leggs . They determined therefore to expelt the prefixed day, wherein the event would prove his speeches either true or false. On the solemnity therefore of the glorious Virgin-Queen the young man was caried to the Church. There being layd he began first to fall into a flumber, but being wakd, he leapt up. Those who were near heard the cracking of his finews, after which followed the firesching forth of his members: and the young man began to leape and in the prefence of many he went about the Virgins Sepulcher. And whereas by command of the Holy Virgin he had forceold many fecret matters touching particular perfons (the which be revealed to his Parish Preist under feat of Confesion ) all which were found to be true: men sherefore did affure themselves that all the rest which he sand should afterward come to passe, mere true likewise. Among which he soretold shat the summer following the heats would be so extreme, shat the leads on fome Churches would be melted, unlesse God would qualify it. And endeed we felt a very great heat, which but for the prayers of some devous persons would have been intolerable. Moreover by lightning from

beaven the lead on some Churches was melted, as

years after she was buried , was found un-VI. CHAP.

with a great part of the Citty , feverall farm-

houses also in Esex, and in some places both ships and mariners were consumed by fire from

7 This Vision and prediction was more-

ing, made by the same glorious saint to an old decrepit woman of fourscore years,

who was healed of a long continued lame.

nes at her Sepulcher, as the fame Hifferian

at large recounts: to whom the Reader is re-

ferred. To conclude, we will here only add

the Testimony given to this Holy Virgin in the

Roman Martyrologe , where on the three and

S. Edilerudu Queen and Virgin , illustrious for Santtity and Miracles , whose Body cleaven

corrupted.

twentieth of lune we read these words, In Brittany on that day is the Commemoration of ten. 13 les.

over confirmed by another shortly follow-

s. 2. &c. The Gefts of S. withburga Sister ta S. Ethelreda.

6: 7. &c. Her Body likewise uncorrupted, after many ages. 10. 11. The Priviledge of England above

acher countreyes. 1. THE fame year in which & Ethel- 4060 I reda was the fecond time muried to

Egfrid Prince of the Narthumbers , her Sitter s. Wuthburgs daughter of Anna King of the East-angles according to our ancient Martyreloge is fayd to have dyed, though in a later and more correct Edition her death is placed ten years after. 2. This Holy Virgin s. Withburgs, having

fcarce palled the years of child hood, was entiamed with a defire of retiring from the tumults and conversation of the world, that The might more freely attend to God: And accordingly the built for her felf an Oratory in a village of Norfelk called Derrega now Derham, where as if fhe had been devested of her body , and estranged from all delectations of fence , the gave her felf entirely to Divine Contemplation , living an Angelical life in perfect chastiry and neg led of all contentments of the fielh.

3. Now it hapned that her felf, and her innocent family of Virgins her attendants, being folicitous only to feed their minds with spirituall delicacies, fell into want of necessary sustenance. Whereupon the Hal) Pirgin carefull of her companions, addressed Wathings her prayers to her beavenly Mafter, whose care extends it felf even to the foules of

Ccc

spolog.t.

ginity

K. KENE-WALCH. A. D.660

The Church-History of Brittany 386

NALCH. A.D. 660

VII.CH.

K. KENE

FALCH,

D.660

Bel 1.3 c.8.

under the Saxon Heptarchy. XVI Book 387

eable Beda.

A.D. 660

Bed 1.3.6.8.

inhabitant: of that territory concerning this Holy Virgin. But we will onely mention breifly her death, and the wonders succeeding it. When the day approached in which she was to be called our of this world to eternall happines , she went about the Monaftery resisting the Celles of the Religious Virgini , especially such as were more ancient and eminent for piety to whose pravers she humbly re-

that day is celebrated the memory of S. Sethrida

Firgin in the Monaftery of S. Phara in the terri-

tory of Brye : Who being an English Lady , out of

Trale to Perfection came to the fame Monaflery,

where she professed a Religious state, and having

consummated the course of an Angelical life

upon earth, departed to the heavenly fociety of

Hely Virgini. Her praises are written by vene-

Saint Beda writes concerning S. Earthongata:

Many things are related very miraculous by the

7. We must not here omitt what the same

commended her felf, not concealing from them that she was taught by revelation that her departure was at hand. The manner of which revelation was fayd to be this : She faw a great troop of men in white garments enter the Monastery and asking

them , what they fought for there , their anfiver was , That they were fent thither to receive and carry back with them a precious Medall of gold which came thither out of Kent. Now on the same night toward the end whercof near break of day she paffed from the darknes of this world to the

heavenly Light, many of the Monks whose lodgings were adioyning to the Monastery , report that they heard diffinitly a Melody of Angells finging, and a noyle as it were of a great multitude entring the Monastery Thereupon going forth to see what

the matter was they jaw a wonderfull great Light from heaven, in which that holy foule, when delsvered from the preson of her body, was conducted to eternall toyes They odd many other wonders hapning the same night which we, pursuing other

matters leave to their relation. 8. The Sacred body of the Virgin and spoule of our Lord WM bursed in the Church of the Protomartyr S.Steven. Three days after they having a mind to take up the Stone which covered her Sepulcher, and raife it higher, as they were bufy about this, a sweet odour of so wonderfull fragrancy

evaporated from beneath , that it feemd to the Religious men and Sifters there afifting, as if a cellar full of precious baulm was then opened, Thus writes S. Beda touching S. Earenongara.

9. And concerning s. Edilburgs he addes. Likewife S. Edilburga formerly mensioned , the Aunt of S Earthongata by her Mother , she linewife preferred the glory of perpetual Virginity with great purity and perfection and of how eminene merits she was, appeared yes more after her death. In the time whilft she was Abbeffe she

began the building of a Church in the Men slery to the hunur of all the Apolles, where her defire was to be buried. But death snatched her away before half the building was finished notwith fland ing she was buried in the same place where she

had defired. After her death the Monks who had care of the Monastery employed their minds in other

finity is a great proof of the true Religion, that Religion which the Virgins of this age were taught was undoubtedly the true one : for the Garden of Gods Church was never adorned with fo many Lilies of fo bright a candour :: Neither can any Christian province boast of so many

any corninas province some of to insight saints whose purity has been so visibly glorified by Aimighty God. And therefore william of Malmibury discreetly observes in how extraordinary a manner the Divine piety did illustrate our Nation , for , fays he , I suppose that not in any part of the Christian world can be found so many Bodies of Saints exempted from corruption after their deaths, being images of the last eternall incorruption. This I conceive to have been an effeciall grace and benediction of God , to the end that our Nation feated as it were out of the world , by considering the incorruption of his Saints, may be animated to conceive a more affored hope of the Resignettion. There are no fewer truly then five Saints of my knowledge ( and others

boaft of more among them ) to wist , S Ethelreda and S. Withburga Virgins , King Edmond, Arch-buhop Elpheg, and the ancient Father S. Cuthbert , all whose bodies do fill remain with a feeming exteriour Vitall warmth , as

representing persons afteep 11. So many visible proofs of Gods approbation of chaltity and Virginity profesfed by Fow, testified by so many Auchours, confirmed by the experience and fight of fuch a world of persons for many ages together , by which our tfland was illustrated above almost any other Christian Province, fuch evidences as thefe, I fay, in all reason ought to have been a demonstration even to the weakest judgments , that the New pretended Reforma-

tion of Religion , begun by the impure incestuous mariage of a Religious Friar and a consecrated Nunn, and continued with a professed condemnation of such vews as unlawfull, because impossible to be obferved, was far from deferving the name of a Reformation , which endeavours to root out of the Churches garden the most beautifull ornaments of it, those candid Lilies fo precious in Gods fight , that 54-

lomon himself in all his glory was not adorned like one of them.

VII. CHAP.

1. 2. The Holy Offfring of Anna King of the East-Angles.

4. Gr. The Gefts of S. Eartongatha, S. Sedrido, and Saint Edilburga, Holy Vir.

NEVER furely did any Princes Court
and family afford fo many and fuch illustrious examples of Sanffity and purity, as that of Anna King of the East-Angles He was bleifed with a numerous iffue, and not any of his children, of each fexe, but is fi xed like a bright ftarr in our Ecclesiafical Calendar, Belides the two glorious Virgini last treated of , there was another Sister . Wire to Earcombert King of Kent, S. Sexburga, who in obedience to her parents became a most pious chast wife, and by her own cle ction, after the was Widdow, became : confectated Nunn under the obedience of her younger Sifter S. Ethelreda , to whom. ashath been faid, the succeeded in the Of fice of Abbeffe , by the pious administrarion whereof flie deferved a place among Gods Saines. These glorious Sifters either were examples to invite and promote their Brother S. Erconwald in the course of Sanday, for which he is worthily glorified in our Annals, or followed the pattern which he gave them: for their ages are uncertain. Concerning him we shall treat hereafter, and thew how he relinquished all pretentions and defigns of the Court, to confecrate himfelf to the fervice of God in an Ecclefiafticall employment, which he discharged with ad-

mirable charity, humility and zeale.

2. Besides all these, three other Virgini eminent for sandity proceeded out of the fame family: S. Edilburgs the natural daugh ter of King Anna, Saint Sedrido daughter to King Anna's wife Herefwida by another husband, and saint Eartongatha neice to them both, being daughter to Estembert King of Kene and his wife Saine Sexburgs. Thele three Holy Virgins , though they dyed in feverall years, yet fince Saint Beda ioyns them together, we will here follow his example , placing their Geffs this year of Grace fix hundred and fixty, in which s. sedride,

according to our Marryrologe, dyed. 3. They all out of a defire of a more firica and perfect life went over into France, by reason that as yet there were not in Brittany many Monafteries for Religious Virgins and there betook themselves to the Monafte ry of saint Phara, whom formerly saint Co-lumban had instructed in Piery and a love of Christian Perfection. The relation which Saint Reds gives of them is as followeth :

4. Earthongatha

III. Part.

Queen S.Barbildis.

wards it took the name of Pharmonftier, from he faid Holy Abbeffe. She being fettied there, by the edgur of her Santity drew many other devout Virgins thither , over whom she becoming a Mother , excelled them more in Grace and vertue , then in her preeminence and dignity. And indeed fo great was the

4. Eartongatha the daughter of King Ear-

combert ( and S. Sexburga ) was a Virgin of emi-

nent vertues, as became the offfring of fuch

parents. She fent her life in our Lords fervice

in a Monaftery of France built by the most illu-

Ariem Abbeffe S. Phara , in a place called Brige

( or Brie.) For at that time by rea on there were

net many Monafteries erected in Brittany , it was

the custome for many parents in this Island, to

fendover their daughters into French Monaile-

ries , there to be infinited in piery , and confe-

crated to our Lord , especially in the Monasteries

of Brige , Cale (or Chelles ) and Andilegum.

in the number of such noble Virgins so sent into France was Sedrido daughter of the wife of Anna

King of the East-angles, and likewife Edilburga

a naturall daughter of the fame King. Both thefe

Virgins for the merit of their vertues , though

Brangers , were confluented Abbeffes of the Mo-

naffers of Brye (now called Pharmonfter-) And

hence may those Friters be corrected, who

place Saint Sedride in the Monastery of Chel-

les, which as yet was not built by the Holy

5. Therefore Andrew Sauffay in his Mar-

trelere on the feaventh of December truly

writes concerning Saint Phara and their

Virgini after this mannet : The Father of

saint Pharabeing at last better advised , built

for her a Monaftery in the forest of Brye , in

a place then caked Eborracum , but after-

some of her Sanftity , that great numbers of Noble Virgins , yes and Princeffes , out of all the Provinces of France , yea Germany , England and Ireland contended to be there ve-

ceived , and to those , being inflamed with Divine love , she communicated her own vertues and Graces. Among their devout Virgins the ouff renowned for Piety was Edilburga. ( naturall ) daughter of Anna King of the East-

angles , who after the death of Saint Phara Supplied her Office in the government of the Monapery, and by the divine progresse of her life deserved to be inscribed in the number of

Saints after her death. There fucceeded her in the same Office her neece Saint Earthongatha, daughter of Eurcombert King of Kent , a worthy branch and well befeeming to noble a Stock, for the flourishing with eminent piety and ver-

tue , ferved our Lord there till her death ,in wonderfull purity both of body and spirit. 6. Our Marerrologe feems to make Saint

Sedride the immediate Abbeffe of Pharmon-

fier after S Edilburga, and after her S. Ear-

thengatha is supposed to have succeeded,

though her name, which is strange, be

there omitted. And as touching s. sedride her commemoration in the French Martyreloge is

on the tenth of lanuary , in thele words : on

288 K. KENB WALCH. matters, so that the building was interrupted. Insumed as seaven years after they resolved by A.D. 660. reason of the excessive charges to give over that frusture, and to translate the Bedy of the Abbeffe into another Church already finished and dedicated. Therefore opening the Sepulcher they found the Body of the Holy Pirgin as free from all corruption, as it had been during her life free corruption, at it mad over among mer spiritual from carnall affections. Therefore the Religious Priesins having again mashed and cleathed it with fresh vostments, they translated it into the Church of S. Steven the Martyr. The folemnity of her Deposition is there with great glory celebrated on the Nones of tuly. On which day likewise her name is recited among the Saints in our English Martyreloge. VIII. CH. winefrida. anglic. 14. Lanuar. 16. 13. Ium

The Church-History of Brittany

K KENE WALCH.

A. D. 660

defising his heredicary glory , he fled away poore

grant me ease sy your nerceastary positions, which may serve partly for mine own use, and partly for the service of God, that it may there busted a Church, in which I may attend on Gods worship, and dayly pray for your Calvation. The Noble man readily granted his requeft , and withall committed to him his onely daughter named Venefred , to be inftrufted by him in piety. Thenfoever therefore the holy man

VIII. CHAP. i. 2. The Gells of S. Benno and S. Elerius Brittuh Saints , and Mafters to Saint

4. 3. &c. The Gefts of the glorion Martyr S. winefrida.

A, D. 660. I. A T the same time Pirginity and chasti-ty triumphed likewise in the Bristish church: for excepting the difference a-bout the celebration of Easter, there was a perfect agreement in all points of Fauth between the Bristains and Sazons. The person whole Victorism Chaffity illustrated this age was the glorious S. Finefride, who willingly offred her felf a sacrifice to preferve her Firginity confectated by vow to her Celefiell Bridegroom: Which voluntary oblation was fo acceptable to Aimighty God, that he recompenced it with fo stupendious a Miracle, as neither the precedent nor following ages of the Church could afford one to equall

> 2. This love and valew fert upon holy Virginity was instilled into her by her spiritual Teachers , two British Saints , Saint Beune and Saint Elerine of both which the Memory is celebrated in our Martyreloge: Of the former on the fourteenth of January , where he is fayd to have been famous for Santisty and Miracles and of the latter on the thirteenth of June: and the year of both their deaths is alligned this fix hundred and fixtieth:in which also the Authour of Saint Winefrides life in Surise fays that the flourished. Now the Gells of these three saines we will here deliver together , from the credit of Robert Abbet of shrewsbury, who above five hundred years fince wrote the life of saine Vinefride out of ancient British Records : which he begins

3. There was a certain holy man of great perfection, who dwelt in the Western part of Brittany. He was descended of Princely parents , but

and became a Monk, eminent in all vertues And having built severall Churches in many places, in which he placed Monks for the fer-vice of God he was divinely admonuhed to feek out an habitation provided for him by God. At Last he came to the territory of a certain man of great pager named Thewish, or as some call him Trebwith, to whom he said, I beseech you to grant me out of your heredstary poffesions a small taught the people, preaching to them the do-trines of falvation he feet the faid young maid at his feet, admonuhing her to attend diligently and affectiously to bis admonitions. By thu means the Firgin through Gods Grace and mercy encreased every day in piery and fpiritual Vifedom , and entertained a purpose of renouncing mariage : yet durft not make known to her pa-vents such her resolution. But coming to the man of God , she freely declared her moft fecret thoughts to him, relling him, That the feed of the Divine Word which be had ford, had wroughe fuch effett in her , that the determind to renounce all the pleasures of the world, and for the honour of God to preserve ber Virginity entire and undefiled. Now that I may perform this my purpofe , faid she , I muft defire your interceftion

4. The Hely man having heard the Virgini request , promifed her hu utmost endeavour to obtain her parents confent. And prefently after having proposed the matter to them , they with teares bleffed God for their childs piety , and willingly granted her defire. From that time the devour maid afidwoully fare at the Holy mans feet, and with an ardent affettion attended to the prasfes of her heavenly spouse proceeding from his mouch : She suffred no earthly cares to enter into her mind : she frequently watched whole nights at her prayers in the Church : She would oft importunely follicate the Holy man to discourse to her of the life, graces and perfettions of her Lord: which when he delevered the comfort and pleasure which she received from thence exceeded all worldby on fenfuall consentment. Thus though she was of tender years , yet in vertues and piety she was very aged, and as it were dead to all concu-

5. Now it hapned on a certain Sunday when her parenes were gone to Church , some necessary occasion detaind her at home. At which time a certain young man , named Caradoc the Son of Alan Prince of that countrey, entred the house, where he found the Virgin alone fitting near the fire. She knowing the Prince, haftily rose up, and humbly defird to know his pleasure. Hu anfwer was, Ton are not ignorant who I am, and how I abound in riches and honour : all these under the Saxon Heptarchy. XVI. Book. 380

W ALCH A.D.660,

siches and honours you shall partake, if you will resid to my will. The modest Virgin percesving his foule sneens, held down her dead, and blushed extremely: At first she seemd as if she ready and unadorned, and she told him . Sir you being a Prince , there is no doubt but you are able to heap upon mee all worldly happines in abundance , if I were your mife. However be pleased to expect here awhile sill my Fathers return; in the mean time I have some busines in m; chamber , and well come back prefencly. This she faid to gain a little time , for the faw the unhappy young man , burning and almost enrared with luft. With much adoe he permitted her to goe to her chamber , having some hope that she would return afforn as the was dreffed and adorned. She therefore entred baft.ly her chamber , and as halfily went out of the dore on the other fide , and with all her force ran toward the Church.

6. Allow as the young man perceived this , he became all in a fury , and drawing out hu fivord he van [wifely after her , foon overtaking her: and with a ftern look told her , I have a long time leved thee and defired to entry thee , and dareft then forn mee ? Be now affored , that if those refuelt my embraces , I will prefently cutt of thy head. She hearing and nothing affrighted with these threats, answered him saying, I am must these inreast, answerea num sassus, tem by Pow espossed to the heavenly King: and be-files him as long as I live t will never admits another Lover. Therefore use thy sword if thou " pleafeft , for be affured that neither the flatteries " ner threats shall have pover to draw mee from him to whom I an by vow ob goed. The luftfull young man enraged to fee himfelf fo contemned. and the maid fo inflexible , beleiving he could never entry reft as long as she lived fo releived. mad with luft and rage prefently flrook of her head : and immediatly in the place where it fell to the earth a most pure and plentifull spring gubed forth , which flowes to this day , and by the Holy Pargens merits gives health to a world of

difeafed perfons. 7. It being in the Steep defrent of a hill where the Firgins head was cutt of , it lightly rouling down to the bottom , flidd inco the Church : whereas the body remaind in the place where it first fell. The whole congregation there attending to Divine Myfterser were wonderfully aftonsched to fee the Head sumbling among their feet , deteffing the crime of the murderer, and impreeating Divine vengeance on him. But the parents of the Firgin broke forth is to tears and sad complaints. They all went out, and found the murderer near the liveles body , wiping his fivord on the graffe : For being the Princes Son , he apprehended no danger, and as for the crime com-mitted against God, he was unsensible of the heynoufnes of it. The man of God therefore feing his pride and obstinacy, and having in his hande the Firgins head, looked earnestly upon him, and fand , Impions Villain , haft thou no shame of the flain wherewith thou haft defiled thy high birth , and showft thou no repentance of this horrible crime? Thou haft diffurbed the

peace, then haft polluted the Church with thy jacrilegion murder , thou hast highly provoked Almighty God, and docst thou show no sorrow for all this since therefore it is fo , that thou hast not fared Gods Church , nor reverenced has folemn day , I befeech him without delay to inflitt on thee a suft punishment for this thy un- ic worthy and describe crime. Afformathe Holy is man bad ended thefe words , the young man immediatly fell to the ground , and gave up the ghoff : and , which was more wonderfull , his body

presently disappeared from the eyes of the by-

standers; and many far that it was finallowed up

by the earth , and with the wicked foule funk

A. D 660.

into Hell & But the man of God often killing the head which he held in his hands . could not refrain to weep bitterly. Afterwards toyning it to the body and covering it with his mantle, he returned to the Aliar , where he celebrated Maffe. Which being ended , he returned to the Virgins body: and there began a devout fermon to the people, in which among other passages he said, That the Holy Virgin had made a vow ( of Religious Profession) but being this intercepted by death, had not opportunity to perform it : Therefore he exhorsed them ro profirate themselves on the ground , and earnestly beseech Almighty God to reftere ber to life. The Congregation readily obeyd him , and after they had fo continued a good while in prayer, the man of God role from the earth , and fretching forth his hands to heaven , fared , O Lord lefm Chrift , for whofe love the Virgin deftised all earthly things, and defired " only neavenly , we most ardensly befeech thee in ...

the love, shall be received by thee into thy soy, and therefore luttle regards our fociety and conversation, yet wouchsafe to grant the Lumble requelts of thy fervants , and command this ce Pirgins feule to return to her body , and thereby " shew that thou half an entire power and rule both over our foules and bodies : and likewife that she being by thy mercy reflored to life , may " for ever magnify thy Name, and encreasing in the fervour of a holy conversation, may after many years return more pure to thee her Spoule, who are the onely Son of the Eternall Father , with whom and the Holy Ghoft thou liveft and raignest one God world without end. This Prayer being " ended, to which all the people creed aloud, Amen the Virgin prefently roje up, as from fleep , cleanfine her face from the duft and fweat , and filled the Congregation with wonder and ioy. 9 Now in the place where the Head was re-

mercy to hearour prayers , and grant the request "

we make to thee. And although we doubt not "

but that this thy Pirgin , who suffeed onely for "

ioned to the body there appeard a white Circle compasing the neck , Small as a white thread. which continued to all her life , shewing the place where the Sellion had been made. And the report in that countrey is, that from that white circle she had the name of Winefrid given her, whereas at first she had been called Breuna: For in the Brittish language Win fignifies White. And moreover the Tradition is , that after her

IK. KENE WALCH.

### The Church-History of Brittany 390

death whenforver she appeared to any , that Thire mark was always visible. The place where her blood was first shed was not much diflant from 4 Monaftery in North-Vales calld Basingwerk : The Name of it formerly was, The dry vale : but after her death to this day it is called Saint Vinefrids Well. The Stones likewife, both where the firing gushes forth , and be-neath in the Current , having been firenkled with her blood , retain the reduct to thefe times : which colour neither the length of fa many ages , nor the continual fliding of the water over them , have been able to wah away and moreover a certain Mofe which flicks to the faid Stones , renders a fragrant odour , lake

10. The Hely Pirgin being thus miraculeufly revived, did dayly arrend the man of God and devoutly hear ned to his exhertations and at last received from him the Hely vayle of Religious Profession Voereupon affembling Severall Maids of Noble families , the infilled into their minds & Love of Parity, and concompt of all flattering de ights of the world: so that they willingly submitted their neths to the east Toke of Christ, and by a Regular vow confectated themselves to hu fer-

it Not long after the Holy Man Beune dved , and by Divine admonition Saint Vinefrid had recourse to another devout Man named Deifer , who was of fo great San-fity, and fo highly favoured by God, that he made a fountiain break our of the earth , and conferred health on many infirm persons. Then Saint Vinefrid therefore came to thu Holy man , a vorce from heaven fignifica to him whilf he warched that night in prayer , Saying , Tell my most deare daughter Vinefride that the repair unto a man named Saturn , from whom she shall be informed in what place she is to ffend the remainder of her life. Asson therefore as the Holy Virgin came to him he said to her, There is a certain place calld Vitheriac (it is vulgarly named Guitherine in the Province of Denbigh ) which is held in great reverence by all the people : Thu place er is Gods will that then vifit , and remain there whilft then liveft , by thy good example informing others in the way of piety. There inhabites an Abbot of Eminent vertues, named Elerius, who by continual Pennance and Prayer u become fo exempted from fecular cares, that nothing in the prefent life has any taft to him , all his affe-Stions being employed on celeftiall mat-

12. Thither therefore the Holy Virgin dirested her steps , and the faid Aber Eleher coming , went out to meet her , and receiving her with great honour , brought her into a Convent of Religious Virgins, recommending them to her care and government. Wholoever was lick and came to her , returned

back with perfect health : and of any were fad or desetted in mind, they received confelation and inward peace of foule.

13. At laft on a certain night at she wat incentive to her devetions , our Lord appeared to ber , and fignified to her that the day of her diffolmeion wa at hand. Therefore on the fourth day before the Mones of November , being full of vertues and good works , she gave up her spiris to God : And was bursed neer the bodies of Saint Chebs and Saint Senan. By her intercefion Almighty God was pleased to work many Miracles : among which this was one , that the gave fight to a certain Carpenters daughter who had been blind from ber Nativity ,

14. This is the account which Ribert Abbet of shrewsbury has given of the Gefts of this glorious Virgin Saint Vine fid. From what particular Records he extracted his Relation , dorn not appear. But Tradition delivers , that immediatly after her death her story was written by the Holy Abber Elerim , her laft Spiritual Father : and probably from him the faid & bere received most of the passages in his Narratien.

19. The Sacred Relicks of this Hely Virgin lay at Witheriac or Guitherine till the year one thousand one hundred and thirty eight, at which time her Body was translated to a Menaftery of Menke in Shewsbury , where Almighty God approved the Peneration which men with great devotion fliewd to her, by wonderfull miracles. So trequent and fo great a concourse there hath been ever fince to her surme and likewife to her well , that in feverall of our Kings raigns the fame of almost continuall Miracles wrought by her intercession hath invited feverall Popes to confer special Indulgences on those which Visited them. Her Feaff on the third of November was generally celebrated in England with Nine Leffons , and in her office this Prayer was added, O Almighty everlafting God, who haft benowred the Bleffed Virgin Sains Vinefride with the reward of Virginity , Grant to w we beseech thee by her intercession , that we may defisse the allurements of the world, and together with her obtain the Seat of ever lafting

glory. Amen. 16. Now it ought not to be esteemd prejudice or ground of suspicion of the Truth of their Gefts of saint Vinefride , that Saint Beda and some other of our ancient Saxon Historians have not mentioned her among the other saints of this age, in whose praises they have so largely employed their Eloquence : For Saint Beda professes his design to have been to relate the Hillory of his own Saxon Nation onely ( In which he was imitated by following Hifterians : ) and belides this, so great a divorce there was in the affections of the Brittains and Saxons

K. Kess. WALCH

A. D. 660

K. KANE-

WALCH.

A.D. 660

IX. CHA-

4. D. 6!o.

under the Saxon Heptarchy. XVI. Book. 391 K. KENR. that they renounced all commerce toge-

ther. Hence it is that in the Writings of s. Beda, &c. there is a protound Silence. not only of s. Winefride, but likewife of s. Patrick, S. Vriule, S. David, S. Dubritim, S. Kentigern and others of whom we treated heretofore, who yet without doubt were most illustrious starrs of their respective ages and of the British Church.

IX. CHAP.

. &c. Of feverall Brittish Saints : Saint Beuno: S Chebeus: S. Senan: S. Deifer: S. Elerim.

TN the forogoing Narration we have the Memory of five Saints celebrated, Saint Beune , S. ( hebem , S. Senan , S. Deifer and S. glering whose Names being written in the But of Life . have worthily found a place likewite in our Marryrologe. As for S. Beune. no more of him is found, then what hath been written already.

2. S. ( bebem is no doubt the fame whom heretofore we called S. Kebs firnamed Corinew, a Disciple of S. Hilary Bishop of Posthers, in the year of our Lord three hundred fixty one, who having instructed the Inhatants of Anglefer ( Monæ ) in the Faith of Chrift, dyed and was buried in Northwales , in whole Monument the Sacred Body of S. Vine fidewas layd His Memory is celebrated in our Mareyreloge on the ninth of November.

3.5. Senan the affiftant and instructour of s. Finefride in the perfection of a Religions lie is commemorated in our Maren relege on the twenty minth of April, where his death is affigned to this year fix hundred and fixty. He was for his sanding famous not onely in Vales, but Cornwall alfo, where there is a small haven and Town of Fashermen called from his Name

4. s. Deifer at the fame time lived a retired life not far from SS. Winefrids Menaftery built by s. Beune , whose Successour he was in the direction of the faid Hely Virgin. He for his Sarttity and Miracles is in our Martyrologe placed among the Saints on the fea-venth of March; and his death is aferibed to the year of Grace fix hundred fixty four.

5. The Memory of s. Elerise is more celebrated then the reft : he lived longer with S. Winefride, and built a Minaftery in the vale called Cluring faith Leland &c. because watered with the River Cluid, which divides the Province of Fline from that of Denbigh. There it was that s. Finefride directed by feverall Divine admonitions found him. He to conjoyed the exercises of an Eremiticall and Monaficell convertation, that he had diverse Disciples of both fexes, which imi-

tated his example and Inflitut of life.

6. He for some time . to decline the frequen concourse of Visitants, and that he might more freely at end to God, retired into a defait, faith Firs. And from hence Malbranque a French Antiquary collects, that he paffed over into France, and fixed his habitation in the Northern parts of it amongst the Morini : For thus he writes : About the year of Lord fix hundred and fixty, Elerius a Noble personage of Britiany passing the Sea, and travelling the way which from Bouloign leads to Terolianne, came to Frage a little diftant from the rifing of the River Lie, where he chose a seat for his Solitary li-ving. To this day a sountain and little Chappell are monuments of his Memory, Thefe in ancient times afforded great benefit and help both to the inhabitants of those places and strangers.

7. The tame Authour acknowledges that he returned into Brittany, where he alto dyed , as the Acts of s. Finefride doe teltity Now though our Martyreleze due confign his death to the year of our Lord fix hundred and fixty, yet fince Fire and many other of our Friters doe affirm that he wrose her life, and confequently out-lived her, his death is to be placed feverall years later.

X. CHAP.

s. 2 &c. The Gefts of Saint Foillan, Mar-197 And of S Vitan , both of them Bre thren of S. Fur er.

1. THIS year was wonderfully fruitful in Saints : For in the lame , s. Frida was crowned with Marriedom. He was Brother of S. Fur er, and with him came out o Ireland into Brittany, where he lived a M. .. in the Monastery of Knoblerri-barr and and his departure, fucceded him in the Omer of About, as hath bene already declared in the year fix handred forty two. He is comme morated in our Martirdige on the thirtien of officer and held in great veneration nor

only in Brittany, but treland also and France 2, Concerning him we read thus in the French Marry ologe , That out of Britishy he went to Rome to obtain a benediction and | Gall, 10 old faculties from Pope Marein , to convert Inf. dels Which having received, he went into France , where atter tome progretie made in his Apodolical Office of preaching he was received with great reverence by & Gertra le with whose affaitance he founded the Monaftery of Felie. Yet he did not fo fixe himfelf in that place, as if he had round there a quiet abode and fegure haven, and would dispense with his Apostolick Office : but on the contrary his zeale to exalt the glory of Chrift was to urgent in him , that like lightning he went up and down, plucking up

A. D.660 Tiss in Elerio

Х. Снар

13.0.01

Martyrilig.

K. KENE WALCH. A. D.660

### The Church-History of Brittany

K. Kass-1 WALCH.

XI. CHAP.

1. 2. Gc. Of S. Christiana an English-

A Bout this time most probably a Holy Virgin named Christina, or Christiana,

derived from an English-Saxon family ended

a most holy life : yet her memory is not ce-

lebrated by any of our English Histories. But

Miram in his Belgick Calendar on the twenty

fixth of Iuly thus writes concerning her.

Turelar Saints, S. Hildward Buhop, and S. Chri-

fiana a Virgin, whose Sacred Relicks are prefer

ved there in a College of Canons. S. Christiana was

the Laughter of a King of England : And Saint Hilduardum flourished in the year feaven-hun-

2. But some what more particularly tou-

read in the Gallican Martyrologe as followeth: Manying

On the seaventh of September at Teneramund Gellin in the Buhoprick of Gaunt is commemorated 7. Rept

ching her parents and manner of life we

the Translation of S. Christiana a Holy Virgin

the daughter of Migrathonus King of England, who coming into Flanders, at Diclivena was re-

ceived among the Religious Virgins, and having devoutly performed her course of versue in the

Cervice of our Saviour the Spoule of Holy Virgins

there happily dyed, and was buried with a great

esteem of Santisty. And afterward being glori-

fied by innumerable miracles, to the end her ve-

neration might be more frequent, her Sacred Re-

licks were translated to Teneramunda, and ho-

neurably reposed there in the Collegiat Church

Teneramund, a town of Flanders Imperial, in the Mices

discesse of Gaunt, seated at the meeting of the tap.Big.
Rivers Scaldin and Tenera, acknowledges two 16. lass.

Saxon Vitgin.

dred and fifty.

A. D. 660

XI.CHAP

K. KEN

WALCH.

under the Saxon Heptarchy. XVI. Book. 393 K. Kreen.

A.D. 661.

the feed of Idolatry yet remaining there, and fowing the true Faith he incited the inhabitants , as yet spiritually blind , to admitt the Light of Truth , the Grace of God , and eternall life to their foules: those who were obitinat against the light he sharply reproved, and both by exhortations and good example inftantly befought , and with a pious zeale even compelled them to be laved. But the Enemy of mans falvation could no longer endure fo watchfull a preacher of the M. flery of picty : He thereforearms certain impious men with a blind envy and malice against h m , who violently and furiously affaulted this Hely Meffenger of God in a forest of Hanney , where with their fwords they barbarously malfacred him, who did not refut them, but dyed praying for them. But God was not wanting to honour his fervant, for both from the merits of his past life and the miracles following his death he was acknowledged and honoured as a glorious Martyr, and not long after a magnifi-cent Monument was crecked at his grave near Redium a Town of Hanney , which remains illustrious to this day, where there is teen a Noble Monaftery of Canons Regulars of the order of Saint Norbert , which takes its appellation from this Bleffed Martyr.

3. We must not separate Brethren : Therefore we will here adjoyn the commemoration of Same Vitan , Brother to S. Furley and Saint Foillan , whose death in our Martyrologe, is affigued to the same year, on the fecond of May : Concerning whom the Gallican Martyrologe thus writers on the first day of the fame month : At Peronne a the commemoration of Saint Visan Confessour, Abbot of the Monaftery in the Jame town , and Brother and Succession of Saint Fun fer and of the glorious Mareyr S. Foillan. He was a wonderfull observer of Religious piety , and by the afiftance of Saint Gererude of Nivelle having finished the Monaflery of Fose in the territory of Liege, and emparted wholefome inftructions to the Religious there, returned to this Monaflery of Perinne ( the Abbot whereof he was after his Brothers death ) he there honourally received , and in a fatherly manner entertained S. Amatus Bishop of Sens, who for his Teale to tuffice was banished his Diocefe , and having frent the remainder of his life in a most hely conversation , was called to his eternall reward : and prefently after was followed by S. Vitan. Both whofe Sacred Relicks are with due honour preserved partly at Perenne, and partly at Foste.

of the most Holy Virgin-Mother of God together with the bones of S. Hilduardm the Apostle and Tutelar Saint of the fame town , together with whom she is by the inh :bitants of the fame Town and Territory adjoyning honoured as companion of the fame Saint in the procettion of that 2. Again touching the manner how being born and educated a Pagas, flie was miraculously converted, and exalted to so high a degree of santhiry is thus further re lated in the fame Martyrologe: on the twenty [bilen. feaventh of July at Teneramunda in Flanders 11 27. lab.j. celebrated the Memory of S. Christiana a Virgin. who being the only daughter of Migramnus King of the English, was in her tender age most devout to ber false Gods and Idols , according to the Tradition of her Ancestours. But Almighty God looking on her with eyes of Mercy, fent an Angell

from heaven to her in the shape of a beggan 1800

instructed her in the Christian Faith, and com-

manded her to be baptifed By whofe conduct like-

wife she came to Dikelvenna , where after she

A.D. 660 had with great perfection confirmmated her course, she arrained to esernall Bearitude. Her Body afterward thining with many Divine Miracles, was from thence translated to Teneramunda: For whose honour and veneration Ringot Prince of that place having reedified a Chinch which had been demoluhed by the Normans. commended the Patronage of that Citty to the Same Holy Virgin. Hence it was that to this day she is honoured by the inhabitants as their peculear Protectreffe.

4. This Translation was performed in the year one thousand ninety two. Bit who this Migramnus, faid to have been an English King, was, and what time he lived, does not appear in any Hillory. Probably he was fome inferiour Saxon Prince in Brittany , for among the Kings of that Heptarchy no fuch name is mentioned. And later then this time he could not probably live, fince very few of the Saxon Princes did now remain in their ancient Heathenish Idolatry. His daughter S. Christiana's name is placed among the Saints recited in our Martyrelege on the lame feaven and twentieth of July.

A-3br.

XII.Cu.

XII. CHAP.

1. 2. &c. The Gelts of S. Cedde and his Brethren.

6. 7. The death of Sigebert King of the East Saxons : denounced by Saint

T the same time our Ifland of Britta-A 1 the tame time our Island of Brittapiety of four Brethren , all of them confecrated Saints, their names were S. Cedd, Saint Celin, S.Cimbell and S.Cradda (or Chad.) they were all of them Pressis, and two of them exalted to the dignity of Bubops , to witt, S.Cedd, who was now Billiop of London, and S.Ceadda who fliortly will be the first Bishop of Lichfeild.

2. As touching s. Cedd, how in this year of Grace fix hundred and fixty he founded the Monastery of Lesting in Torkshire , S. Beda at large thus relates : It was the custom of the man of God S.Cedd whilft he was Buhop of the East-Saxons , frequently to vifit his own native countrey of the Northumbers , to the end hemight impart among them his Spiritual exhortations. Now Edilwald, the fon of King Ofwald , raigning then in the Province of the Deirs ( or Yorkthire,)perceiving him to be a holy and wife man of great integrity, defired of him that he would accept at hu hands a certain poffession of land, there to build a Monastery, whereto himself might repair to perform his devotions , and heare Gods word, as likewife bury the dead: For this King beleived that he should receive much benefit by the dayly prayers of those that served our Lord

( there. Now the faid King had then in his attendance a Brother of the jasd Bishop, named Celin, a man of great piety, who was wont to administer to him and his family the Sacramenes of our Faith. ( for he was a Presst ) and by his information he came to know and love the Holy Bishop, S. Cedil therefore complying with the Kings defire made choice for the Seat of a Monastery a place among fleep and remote mountains, which feemid firter to be a retrast for theeves, or lurking place for wild bealts, then a habitation for men. Now the man of God being defires by prayers and fasting first to cleanse that place from the sitch of crimes formerly executed there , and confequently to lay the foundation of a Monastery , defired permission of the King that he might abide there in Prayer the whole Lent then at hand, which being granted he according to the Ecclefiafticall custom prolonged his Fast till evening every day , except Sundays ; and then also he contended himself with a small portion of bread one egg, and a little milk mingled with water. For he laid that 'uch was anciently the custom of those who founded Monasteries, and from whom he had received the Rule of Monastical Profession , by prayers and fafling to confectate the places where they incended to build a Monaftery or Church,

3. Now toward the latter end of Lent , when onely ten days remained, one came to call him to the King. He therefore to the end fo Religious a work should not be intermitted for the Kings af faires, defired his Brother Cymbel, who was a Prest. to continue there the devotions which he had pioufly bezun. Whereto he willingly condescended And thus the full time of Prayer and falling being consummated, he there built a Mona terr called now Leftinghen , and infinited the Monks with fuch Religious Indicuts as were practited at Linderfarm , where he had been brought up. The care of which Monastery he recommended to his Brother Ceadda , who was afterward Bushop , first of York, and florly after of Lich.

4. Now whereas Saint Beda calls this Edilorald King of the Devi, he is to be eltremed only a King by courtely of of a ro whom the whole Kingdom of the Northumbers at this time belonged : And therefore in the Catalogue of the Northumbrian Kings extant in Mathew of Westminster , Editivald is omitted. And as for the Monattery of Lestinghen , in the Breviary of Sarum it is fayed to belong to the Ifle of Linderfarn . Which Island notwithstanding did not pertain to the Province of the Derri , but of the Bernicians. Wherefoever it was placed, there flourished in it many persons eminent for sanding, among which of ri a Monk in our Martyrologe is reckoned in the number of Saints, who dyed in the year of Grace fix hundred fixty fea-

5. Saint Cedd remaind among the Northumbers no long time : for the year following hapned the death of sizelers the good King of the East Saxons, inflicted on him

III. Part.

Kene-	394 The Church-H		K. Keng.	K KENE-	under the Saxon Hepi	arch.XVI.Book. 395	K. KEI WALCH
	// .		A. D.661.	WALCH.		S. Wilfred Bishopof Tork: But thele Writers	
0. 651.	for contemning the Ecclefiafticall Confire im-			A. D. 660	him the See of London, where he remained Bishop	place his Baprifin too late, as the former did	A.D. 6
7. 651.	poted by this Holy Buhop Cedd on one of his		- 1	A. D. coo	till his death.	too early : for s. Viefred was not yet Bishop.	
		XIII. CHAP.	XIII. CH.		4. As for the Holy Bishop Arilbert after	And though they would ground their after	
1	ted by S. Bedauone of the Nobles of King Sige-				his relinquishing or his see at Dorchester he	tion on the authority of s. Beda, yet s.Beda	
3. 6,22.	ted by S. Bedauone of the Noves of the mariage berts Court had contrasted an unlawfull mariage		i		did not prefently goe into France , but as	tion on the authority of 3. Dean, yet 3.Dean	
		1. 2. Ge. The Province of the vest-Saxons	1	Hastings.	Huntingdon relates, he retired to Aifrid	plainly disproves them , affirming that this	
3	shop not being able to prevent nor correct, he ex-	'into two Dioceles . Dorchelter	1	4.3.	1. C. of Olivi King of the Northumbers . Who	King was baptifed before s. Wilfrid came into	
		and winchester : For which the Hely	- 1		we he freind : And three years after this we	his Province.	
		and Vinchester . For which the titely	1		and that he was prejent at a Synod or 10-	3. His words are thefe: S. Filfrid turning out	
		Bishop Agilbert retires into France.	1		lamne Conference touching the Celebration of		Be !4
		, ,	l l		Eafter, and the Presfil Tonjure, of which we	and finding the people as yet additted to Pagan	1
4		6	100		shall treat shortly : where he declared him-	Idolatry, preached to them the word of Faith, and	i
1	Bubop meet him: Them as form as the King lookd	I. WN the fame year of our Lord fix hun-	Galery .		felf for the Roman Observation against the	baptifed many Now the King of that Nation Edil	
1			Winter. E-			walch not long before had been baptifed in the	
,		the state of the raign of Kenewalch hind	sefe.		Scotts.	Province of the Mercians in the presence and	l
- 1		- Lake West Cavent the late King perjected the	100			by the persivation of King Fuljere : By whom	1
į.		can Some of the Church of Wincheller Degun by	1 1			as he came out of the Font he was reces-	1
			1 1		1 1 1		1
- 1		1 about a but mortaver stated	1 1		XIV. CHAP.	ved and for a mark of adoption had bestowed	i
-		the Mannours of Dornton, Altesford and Vor-	1	хіу. Сн.	l l	on him the Ifle of Fight, and the Province of the	1
,,		dyam: thus writes B.Godwin.	1		1 ~1 0 1 0 1 0	Meanvari belonging formerly to the West-Saxons	ı
,,		2, And at the fame time the Church of	1 1		1. 2. Ge. The South Saxons last con-	(but lately conquered by Valfere. ) Which	1
•••	rat excommunicated perfon , thou thy felf shalt	2, And at the lame time the caller	1 1		verted : And their King Edilwalch	little Province seems to be a small Territory	1
-		the Weft-Saxons by the industry of Agilbert	1 1		bantijed.	in Hampshire, containing three Hundreds,	1
,,	dye in the same house.  6. This denunciation of the Holy Buhop was	Bifliop of the fame Province, was fo migh-	1 1		3 9. Gc. The Martyrdom of Vifald and	East-mean, West-mean and Means-borough,	1
	accordingly accomplished: for as the fame		1 1		3 9. Oc. The Martyraom of rifata and	which preferve still the Marks of the old	1
	accordingly accomplished . for as the Earth				Rufin, Sons of King wulfere.	name in S.Beda, Meanvari.	1
	Authour relates, Theift the Christian Faith		1		1	4. Therefore in all probability King Edil-	1
n ibid.	encreased dayly in that Province to the great	Langer , could be being a stranger , could			11.0-iii	watch was by the Sacred Waters of Baprifm	1
		li mor hur very imperfectly ibeak the sale		A. D. 66 L	1. HE same year was illustrious in the	admitted into the number of Christians by	1
				2.00.11	Convertion of the south-saxons.		
		11 - Jandard wa other but he Nativ			That was one of the first Saxon-Principalities	Trumbere Billiop of the Mercians, whom be-	
		language, being weary to heare the Buhop			fettled in Erutany by Ella, then the most po-	fore we declared to have been of English pa-	P.A.
		barbarous pronunciation of the Saxon tongui	.1 1		tent of all the Kings : and it was the last	rentage and kinfman of ofwin King of the	1
		barbarous pronunctation of the sand which the	. 1		which admitted the Christian Faith. The	Northumbers, that he had his education from	1
		or his expressing himself in French which the	. 1		manner how that Kingdom came to be con-	the scores, was a Monk, and afterward Siber	:1
		King underflood not , brought into the Provin		Hustingd.	verted is thus described by Henry of Hun-	of the Monastery of Gerblin , and last of all	1 ]
	enemies, and quietly to pardon injuries when-	another Buhop of hu own tongue , named Win	'	Li	tingdon . Kenwald ( or Kenwalch) King of the	confectated Eulop of the Mersians.	1
	Gever those who did them begged his mercy.	I will me and and on ed in France. Inw ne are	-, ,		Veff-saxons in the twentieth year of his raign	But a greater difficulty remains, How	/ I
	facuer thoje who all them begin mand time	ded the Profunce into two Dioceles , and so wit	"1 1		fought against Vulfere King of Mercia the Son of	King Walfere thould deterve the Elecy here	e l
	Such was the fault for which this good King	he mane for his Episcopall See the City Vent	,		Penda, a Prince who inhested both he Fathers	given him of picty and zeale for the propa-	-
	was flain , because with a devout heart he ob-	i i i i a Wincenceffer (or Winch	- 1		Penaa, a Prince was inneited out in Talico	gation of the Orthodox Faith beyond the	اء
	Ganad the Drecents of the Golpen, 1et by the	O Ser also Wals Ruhan Agelbert bes	1 2		courage and successe in Martiall affaires. in which	timits of his own Kingdom. Yeabelides this	-
	Jacob bearing to been without by family	O Canded because the Fine had de			bastell the King of the Wejt-Saxons was defeated	in other Authours we find him employed in	
	farmer real fault was punuhed, according to				and compelled to fly Thereupon Wulfere entred hu		
		I I have seened the Rubabrick of Pari			countrey in a hoffile menner , insomuch as pene-	building of Monafteries and Churches : And	"
	nearly belowe that fuch a death of this Religion	The second of th	of		trating to the utmost confines of it, he invaded	William of Malmibury gives him this general	. M.
	Durante did mat only with away the Hain of Juch	1 1	1		and conquered the Ifle of Fight. In which expe-	Cherafter, that at his first Assumption to the	
	. C. da Lua mareagier encrealed his Merit , lince	1 44)(3)	ar Mertarche		dition by Julfers industry and Zeale Adelivold	throne, to the enabe might not deceive the expe-	
	is hapned to him for inflice fake, and for he	3. Andrew Sauffay In his manife	Gallican.		(or, as S. Beda calls him, Editiralch) King of	Station of his subjects, be frared no diligence fluid	
	Zeale to observe the Precepts of our Lord. Thus	affigns another cause of Bishop Agilbe			Suffer was converted first of all to the Faith I'pon	or labour to show himfelf a good Prince who jought	1
	writes s. Reds : and the fame judgment is gi-				whom at his Baptifm Wulfere being his God father,	the proffit and felicity of his Kingdom. Moreover	r
	ven also by William of Malmsbury.				bestowed as a fign of adoption, the Isle of with ( Or	that by his favour and countenance he earnest	y
almsbm	de ven allo by william of Mathinson's				Wight and withall for the conversion of the faid	advanced the Christian Faith then even gaffin,	71
a. L. tr. t					Wight Jana William Jer the tember jum of the jum	for life, as being but a little before nealy brough	1
ed. vbi fu	p. here , was suidelm the fon of sexbald : who			1 1 1	island, he sent thither a Preist named Epa to		
	t was hapriled by the lame Hely Bunop Ceaa in	I have bee meeting countries . retir			preach the Goffell. But his preaching as yet had	thours, particularly fuch as have written ou	-
	the Province of the East-angles, in a vii	1 Genre harbour.			not any good successe.		.
	lige belonging to the King called Renaeles	- I man the memory		Speed Hiff	2. It is no easy matter to find out who the		- 1
	ham or the mantion of Rendelms. And Edel	- I herein he much wrongs	of	f210.	person was that baptited this King. The Hi-		13
	mald King of the East-angles, the Brother of	t   Amenanto, who is to lead it	ras	Lib.de Hift	. Horial Books of S. Swithun of Wincheffer in	after this convergion of the south-saxon by in	15
	Anna formerly King, was his God father, wh	Oll Million and he has fuch an C	cer l	6.3.	speed, & of s. Hilds relate how Atherrold was	incitation he is laye to have putt to deat	tn [
	received him afcending out of the Sacre	d   Justiy imputed to wind, the bale Bulester	4.1		the first King of Suffex who was converted to the	Bis two tons what and tallingoccame by the	ne
	Font. His raign continued only three				Fasth of Christ and baprifed in Mercia by S. Biri-	preaching of S. Ceanaa then Bishop Of Liengen	ld
					nm a Monk and Apolle of the Geviffes , in the	they emoraced the Continua Faire:	1
	years.				and Gran and In also Grandless of Welliam Fine on	6. How can those things confut togethe	r?
	1			j <b>1</b>	prefence and by the fur geftion of Wolfere King of		es l
	1				the Mercians. Butthis cannot confift with the		in
				1 -	truth of story and Chronology : because s. Biri		ch
	1	cians, named Fulfere, bought with mone	of	1 🔳 1	nus was dead long before wulfere was King		nd
	1		nim	' 📰 📗	of the Mercians. Others aferthe his Baptifm to	o ronowed were reduced. Fee we man in	_

٠.

K. KENE WALCH.

### The Church-History of Brittany 306

A. D.661. ld. ibid.

that those very Historians who so much celebrate his praises, have not conceald his vices. Thus the last mentioned Authour after the passage even now cited, thus tempers the commendations given him, Notwithflanding in these , and whatsoever other vertues were in him, were corrupted and depressed by the insamous crime of Simony, of which he was the first King of England that was guilty , felling for money the Sacred Bishoprick of London to a certain ambition man, called Fina. He moreover adioyns the offfring of King Wulfere , Kinred and Fereburge , without any mention of the two Martyrs Vifald and Ruffin. So that in this Kings Story there is an obscure Mist, which we may conceive to proceed from our Ancient Friters of Saints Lives, who having a Story, for the substance of it true, to relate, deliver it undigestedly, without any choice of names, times and other circumstances. In order therefore to the clearing of this obscurity , we will first breifly fett down the Summ of the stery of those two Martyrs, and consequently endeavour to correct the circumstantials taults of the relatours.

7. Vifald and Ruffin were Brethren fons of Fulfere King of the Mercians and Hermenilda, who was daughter of Earcombert King of Kent and hi, wife s. sexburge. Fulfere their Father was an Infidell : But Herminilda a devout Christian Lady of great Sanctity. She during the tender age of hele her children was diligent to imbue heir minds with Chriftian Principles of icty : and when they were come to riper cars flie fought out a Mafter for them, but with great secrecy , least her Huband , who was horribly averse from Christianity, should know it. She had recourse thereore to Ceadda Bishop of Lichfeild, who instructed them more perfectly, and re-generated them to Christ by the Water of Baptifm. These young Princes oft went forth pon pretence of hunting, and either by heir Mothers perswasion, or their own inclination took that opportunity to Visit the Holy Bubop. But being at last deprehended by their Father, he agitated with the furies of his false Gods would compell them to renounce their Religion : which they constantly refusing to doe, he cau-sed them both to be slain in the Sacred place of Prayer. Their Holy Mother having understood the cruell death and Martyrdom of her children, was desirous to give them an honourable buriall; for which purpose she according to the Roman cu-stom, gathered a mighty heap of somes for their Monument. The place of their sepulcher by its name still testifies the same, for it is to this day called scone, a place which ipon this occasion is grown to a populous Town. Now when the death of these Holy Martyrs Vifald and Ruffin was made

known to the people, and the sause like-wife for which they dyed, they began to be held in great honout : and a Church, with a Monaftery , was built , confectated to s, Vifald , yet fo as that his Brother also became partaker of his honour. By " this means the place came to be frequented. Neither was their Father King Fulfere more flow then others in honouring " them. For the guilt of the particide committed by him wounding his conscience. he in an humble manner went to Saint Ceadda, and with great greif acknowledg ing his crime, embraced the christian Faith, and with the Sacred Waters of Baptifm expiated all his offences.

8. This account doe our ancient Records give of the Martyrdom of their two Princer: the fubitance whereof cannot reafonably be questioned, considering the lafting monument yet remaining, and that their names are extant among the Saints in out Martyrelege on the four and twen tieth of July. But that they should have intl been instructed by S. Ceadda then Buhop 14. Init of Lichfeild, and flain in the year of Grace fix hundred fixty eight by their Father then a Pagen, this contradicts all our most authentick Hifteries , in which long before that time King Vulfere is celebrated for his Faith and Piety. Therefore it will be necessary to affirm that they were instructed by fome Biftip of the Mercians before their Father began his raign , during the time that their cruell Grand Father Penda lived , who earnestly laboured to extinguish the Christian name, and effeequally caused the death of many Christian

4. Therefore the Narration given by Cam den delerves our acceptation, who more distinctly and fimply recounts the story in this manner : To Peada King of the Merciani fucceeded huBrother Wolfer, who having been moft averse from Christian Religion , with barbarous inhumanity flew his Sons Wolfald and Ruffin, because they had given up their names to Christ. But a few years after himself also embraced the Christian Faith , and to the end he might by some pious work expiate that his im-pacty, he finished a Monastery begun by his



VALCH.

4 D. 66

X V. CHAP.

Some refer to this year the retiring of

Bertin. Thus writes Iperim in his Chronicle:

Shows the year of Grace fix hundred fixty one

S. Finec Son of Indicael King of the Brittains, and

brother of S. Indocus ( of whom we have alrea

oreuter of a mount of the three after dy treated ) despissing the world, became a Monk in the Menastery of Subin under Saint Borin, together with his chrec brethren, Kadanec, in-

genoc and Moder : S. Bertin then was Abbot over

me hu - tred and fife, Monks : among whom Saint

2. Marcellinus in his life of s. suibert affirms

that S indee and S. Finec , Archerets and

Preachers were ions of a King of England.

But the Saxon Annalls, exact enough in

recounting their Kings names, mention no fuch King as Indicast. Most probable there-

fore it is that they were children of fone

stritish Prince of this age. For many examples we have of Brittains which for devo-

tien paffed over into Lieele Brittany or Bel-

get France : but scarce any of the Sa-

3. Same Finoc having spent severall years

in great fervour under the government of

Same Berem, was commanded to feet his

Light of piety on a Candlettick, to enligh-

ten others by his Doctrine and example.

This he admirably performed in feverall

places. At last being fent to a Town of Heremare, then called Formhelt, but now

Fombelt, he there layd the foundation of a

Monaftery, where to his death ferving God

with great purity, he was by him glorified

by many Miracles. He his supposed faith Iperime, to have dyed in the fame Monafters

about the year of Grace feven hundred and

feaventeen: where he was likewife buried.

His Memory is in benediction : For in the

Vines shone like the Morning Starr.

1. 2. 6c. Of S. winoc.

K. KEYE. WALCH. A. D.66

XV. CHA

year nine hundred and twenty the fame place was fortified and became a pleafant Torn, which to this day takes its name from s. Fine, being feated in the confines of France and Flanders. 4. Some doubt whether that passage in

Gregory Biffiop of Tours, be to be understood of this s. winer , where he fays , At that time Vinec a Brittain, a man of admirable abstinence came out of Bistrany to Tours, having a defire to goe to Ierusalem. He were no other Vestment but one made of Sheep-skins without wooll. And because he seemd to us a man of great piery, to the end we might detain him among the more easily , we bonoured him with the dignity of Preist-hood, If this be the fame

person, we must conclude that Iperim places

him much too late : For Baroniss refers that

under the Saxon Heptarchy. XVI. Book 397

Narration of Gregory of Tours to the year of out Lord five hundred and eighty.

XVI. CH

XVI. CHAP.

vation of Easter.

Filfrid piety. we have already declared how in his younger years undertaking a iourney of devotion to Rome: in his paf fage through France he was with great benignity received and for fome time detaind by the Holy Buhop Ennemond or Dalfinus Bithap of Lyone : likewife how in his return rom Rome he again visited him and remaind with him to his death and Marryrdom by the cruelty and injustice of Ebroinm Maire of the Palace to Clodovam Second of that name King

it was in the year fix hundred fixty two tha the faid Holy Bishop was marter itatter which Same Wilfild having nothing to detain him longer in France, returned into his own Nativ: Countrey of Brittany, Where being artived the fame of his vertues and abilities was f. 160. ruickly Bread abroads whereupon, faith William

or Malmfoury, Alfrid the for of five , and by his permission King of the Province of the Deiri, or Yorkflire) fent for him: and with great indnes received him, taking great pleasure to hear him discourse of the occurrence of his sommer and dangers , the Elecance of France , the Roman sompe, a likewife of the Lawes and Orders of Ecdefiaftical Discipline. Many dayes he continued in this Kings Court, and for his vertuous conver-Cation , industry , preaching , profound learning and copsoumes of elocusion he was admitted into a near freundship with him. Now this Alfrid was natural fon of King Ofwi, born to him of a Concubine : and when Edilwald the fame Kings legitimate son was dead, whom he had made King of the Deiri , Alfrid fuc-

with King Aldfrid, who had been taught to love and obey the Catholick Rules of the Church. Wherefore finding Wilfrid to be a perfest Cathelick be shortly cave him a poffession of ten famiin a place called Stanford. And not long feer he alded a Monastery of therty families in a place called Inrhypum (now Rippon in York-(hire.) Which place he had formerly befored for building a Monastery on certain Monks who conformed to the Scottish discipline. But because

XV. CHAP.

12. Go. The Gefts of Saint wilfrid comi-

4. 5. dec. Controverly touching the Obfer-

N recounting the rudiments of Saint

2. Now according to the best chronology

Malmib, de

ceeded him in the fame Kingdom. 3. What followed after this is thus related by Saint Beda: Wilfr.d ( faith he ) being returned to Brittany was tound in freindship

they having the choice given them, would rather

WALCH. A.D. 664

A.D. 6'4

### The Church-History of Brittany 308

WALCH.

A.D. 664

A.D. 664

quits the place then conform to the Catholick cu-flomes of theRoman and Apostolick Church in the celebration of Easter and other Canonicall Rites, theKing conferred upon Wilfrid the faid Monaftery, perceiving that he was imbued with better disciplines and manners. At which time by command of the faid King he was in the same Monastery ordained Preist by Agilbert who had been Buhop of the Gevisi among the Fest Saxons: For the King was very defirous that a man of fo great erudition and piety, as Wilfrid, and one. admitted to so near a freindship, should be made a Preift and Dollour. 4. S. Wilfrids fame was presently after was patiently telerated by all whilft Bishop Ai dan lived : because it was well known that though those who fent him would not permit him to celebrate the Feaft of Eafter otherwife then they were accustomed, yet he was Zealous to per form all Christian dnties of Fatth , Piety and Charity according to the custom practised by all Gods Saints. And therefore he was defervedly beloved by all, even shofe who differently celebrated Eafter ; and not only by such as were of mean condition, but by Buhops themselves, though following the Reman observance : as Honorim Arch-buhop of Canterbury and Felix Buhop of the East Angles had a venerable efteem of him. 8. But when his Succeffour Finanus was dead,

much enlarged by occasion of a great Controvery then renewd and with greater heat then ever agitated between him and the Scotts, cheifly about the Celebration of Eafter. In which Controverfy not only the Monks and Ecclesiastick persons were engaged, but great partialities and divisions were by occasion of it caused among the Laicks , and even in the Princes Courts, where fome celebrated the Solemnity of our Lords Resurrection on one Sunday, and some on another : fo that when one Company reioyced, another were in Pennance and fa-

importance of the Queftion , leaft an errour in it might presudice their falvation, and that, though they calld themselves Christians , they had or might run in vain. fting. The order how this Queftion was agitated is thus accuratly described by same

Bed. l. 3. c.25.

5. In those days, faith he, a Notable Queftion was raised touching the celebration of Eafter. For all those who were come into those Northern parts either out of Kent or from France , refolutly affirmed that the Scotts observed the Feast of our Lords Refurrestion contrary to the custom of the Universall Church. There was among them one named Roman, a Zealous defender of the true Observance, he was by Nation aScott, but had been taught the Rule of Eccleftafficall Truth in France and Italy. This man in former time had had many conflicts with Finance Buhop of Lindesfarn: and many persons were reduced by him to the right way , and many were incited by him to a more diligent inquisition of the Truth. Tet he could never perfinade Finanus to yeild : on the contrary being a man of a rude feirce nature, the more he was reprehended, the more sullen he grew , infomuch as he declared himself a profesled Enemy of the Truth.

6. Besides this Roman , Iacob the forementioned Deacon of the late Venerable Arch-bishop S. Paulinus observed Easter after the true Catholick way , together with all those whom he could instruct and personade thereto. The like did the Queen Eansteda, with all that attended her out of Kent : from whence she brought a Preist named alfo Roman , a man Zealous for the Catholich Observance. And hence it oft fell out in thefe times that in the Kings Court Eafter was wice observed the same year : For whilft the King selemnised the Feast of our Lords Resurre-tion , having ended his Fast , at the same time he Queen with her attendants , perfifting fill in heir Fast, celebrated Palm Sunday. 7. This diffonance in the Observation of Easter

1. 2. erc. A Synod or Solemne Conference touching the Paschal Solemnity, between S. will rid and Colmana Scottish Bishop.

A Free this Narrarion, S. Beda conti-nues to relate how for the fitting of peace in mens minds, who were much divided, it was necessary to assemble a synod for fo he calls it, though indeed it was more

and Colman in the year of Grace fix hundred fixty one was fent by the Scotts to Succeed him in the Buhoprick of Lindesfarn , the Controver about the Observance of Easter, a also other point of Ecclefiasticall Discipline began to be agitated with greater heat : infomuch as fome did not without reason fear , considering the pretended

9. This Concroverfy was fo publickly agitated by the Ecclefiafticks , that it came to the know. ledge of King Ofwe and his Son Alefrid, both which intereffed themfelves in it : King Owi having been taught and baptifed by the Scotts, and perfectly understanding their language, beleived the Truth to be on their fide But Al fil whose Teacher in matters of Religion Saint Wilfrid , a most learned man , was , followd his sudgment, who had made a voyage to Rome on pur-pose to learn true Ecclesiasticall doctrine, and had fent much time in France with the Holy Buhop of Lyons Dalphinus, from whom also he had re ceived the Crown of Ecclefiafticall Tonfure. Thefe things considered, King Alefred had reason to beleive that the teaching of s. Wilfrid deferved to be preferred before Scottish Traditions. And for the effeem he had of his piety and learning he had bestowd on him a Monastery of forty families. in a place called Inrhipun ( or Rippon,) which before had been in the possession of the Scotts, but because they chose rather to quite the place then change their countreys cuftom , the King conferred it on him, who both for bule ming and piety well deferved it.

XVII. CHAP.

XVII.CH

by Gad , have always practifed. This Rite ler every metake bood how shey contemn or reprove, for stiss the every same which as we read in Ecclesufficed Story, she Blessed Enangelist S. John, As Livewise all the Churches governed by him have

under the Saxon Heptarchy. XVI. Book. 300 | K. KEN.

properly a folemne Conference, faith Baronius, in asmuch as all the Buhops of that Province were not convoked to it, but only (uch as then hapned to be prefent debated the mat-

ter before the King. 2. As touching the sime when this Affer

bly was convoked, s. Beda fetts it down precifely , faying , Thu Question was agitated in the year of our Lords Incornesson fox hundred fixty four which was the two and twentieth of the Raign

of King Ofwi , and the thirtseth from the time that the Scotts administred the Buhoprick of Lindesfare is a Province of the Engluh. For Aidan held that Bishoprick (eventeen years, Finan ten, and Colman was now in his third year.

4. The fame Authour likewise elsewhere relates the names of the persons who were present in the faid Assembly: About the fame time faith he , Agilbert Bishop of the West Sa-

xons a freind of King Alefrid and of Abbot Vil-frid was come into the Province of the Northum. bers, and flayd some time with them. Moreover upon the entreaty of King Aicfrid he ordained Vilfrid a Preist in the forefaid Monaftery. He had likewife accending on him a Preift named Agathen. Then therefore the Quellion about Eafter, the Ecclefiaficall Tonfure, and other Rites was moved it was orderd thee a Synad should be affembled in the Monastery called Strengs-balch or Beacons-bay, whereof Hilda a devous woman was

4. Both the Kings, Ofwis the Father, and Alfrid his fan, came thusher, and thefe Buhops, Calman with bis Clarks from Scotland and Agilbers, with the Preifis Agathon and Vilfrid, with whom also supped laceb and Remanus. As for Hilds the Abbeffe with her dependants, and the Venerable Bishop Ceadda who as we have former. ly declared, was ordained by the Scotts , they declared for the Scottish opinion. This last Bishop Was a most vigilant Interpreter for both parties. 5. Then all these were meet, King Ofive first of

Abbeffe , and that there the controver () should

all by way of Poeface advising them that fince they all professed to serve the same God, and to expect the same heavenly kingdom, they therefore ought all to bald the fame Rule of living, and uniformly colebrate the Divine Sacraments: And for this reason, the principal Enquiry ought to be , which side held the truor Tradition , for

thes cereately was to be followed by all. Having faid the, be an the first place commanded his one Rishep Colman to declare , What Rice that was which be in peatisfe followd, and whence he took ses Originall. 6. Herose Calman shus answered, The manner

f colobrating the Paschal Solemnity which I in practife conformer, I received from my Superiours
who four man hisher and ordained mee Bishop And it is the fame which all our Ancest ours, men hows so have been beloved and highly favoured

from the beginning celebrated.

A. D. 664 7. After that Bishop Colmand bad faken thefe and other words to the fame effett, the King next commanded Bishop Azilbers to declare publickly likewife the manner of his Observance, whence it frung, and upon what authority be conform'd

thereto. Agithert answer'd , I befeech your Marefly that in my flead my Difciple Wilfrid the Prest may freak for wes are both of the fame sudgment , and agree wish the reft here fitting, who follow the generall Ecclefiafticall Tradition Befides. he can much better and more perfpicuoufly declare our fenfe in the English tongue, then I can by an Interpreter. 8. Filfrid therefore, the King fo commanding,

thm began: The manner of celebrating Eafter pra-Esfed by su, we sur felves fav generally practis'd at Rome, where the Bleffed Apofiles Peter and Paul lived, taught, suffred and were buried. The very " Same observance we faw in the rell of Italy, and in France lekewife, through both which countreys we travell'd, partir in devotion, and partly with an intention of gaining infruction in Ecclefiafticall matters. Morcover we are certainly inforand that in Africk, Afia, Egypt, Greece and all other est of the world through which the Church is fread, how different focuer the inhabitants be in language and manners , yet they all univerfally celebrate Eafler at the fame time with us. So that these Scotts and their complices the Pitts and Brittains , inhabitants of two remote Islands , and not all of them neither, are the only persons which with a faelish ebstinacy contend against she whale world. 9. While Wilfred was the feaking , Colman in-

terrupted bim , faying, I wonder you will call our practife foolist , fince no man can deny but that thereis we follow the example of so great an Apo-file as S. Ishn, dignified by our Lord to be permitted to lye in his bolom, and who certainly can not be charged wath fally. 10. Herete Vilfrid replied, God forbid that any of se should impute folly to S. Iohn for observing Litterally the Rites of Moyfes his Law at a time when the Christian Church did aiges Indaile, because it was not possible for the Aposiles on a Sudden to cast off all the Legall observances. The LewishChurch cherefore at first being che only true Church of God., the Gentales who were converted

only to cast away all sheir idels invented by the Devill, but likewife in many countreys where the lews abounded, to conform to many of their Rites, for fear of giving scandall to thom. Hence it was that S. Paul circumcifed Timothy , shat he offred sucrifices in the Temple , and together with Aquila and Prifeilla at Corinch cust off his haire in fign that be bad made a vow : all which Ceremonses were in them selves of no proffit at all, but were done by bim because be would not offend she

when they were admitted into it were obliged not

lewes. And upon thu ground it was that the Apostle S. lames said to the same S. Paul, Thou (eeft, Brother, how many thou fands among the Iews there are who believe and are withall extremely Tealous for Legall Observances, erc. But notwithflanding theje practifes of the Apolles in the be-

K. KENE WALCH. A.D.664,,

### The Church-History of Brittany 400

K. KENS

WALCH "A.D.664

ginning yet now that the Goffell is clearly preach'd and beleved through the world there is no neceffiry yea it would be unlawfull either to be circumcifed, or to offer carnall facrifices is God Therefore it was that S. John in a charitable complyance with the lews, according to their custom celebrated the Paschall Solemnity on the fourteenth day of the firft Month at even, net regarding whether that day hapned to be as abbath, or any other day of the week. 11. But at for S. Peter, he preached at Rome, and confidering that it was on the first day of the Week

that our Lord role from the dead , therby giving the world hope likewife of a resurrection , he underftood that Eafter was fo to be celebrated, that, according to the precept of the Law, the fourteenth day of the Moon of the first Month was first to be expected, as S. John did alfo in the East. And that day being come, if it hapned that the next following was Sunday ( call'd in Scripture our Lords day , or " | first of the week) then at even of the Sabbath day he bezanto celebrate the Pafchall Solemnity. But of the next day after the fourteenth Moon was not Sunday , but the Sixteenth , Seaventeenth or fo following to the one and twentieth, he expelled till Sunday came , and the Saturday-even before, he began the Pafchal Feaft. Thus Eafter-day, being a Sunday , was observed from the fifteenth Moon till the one and twentieth. Neither does this Evancelicall and Apoltolick Tradition diffelve , but fullfill the Law , by which the Pafchal Feaft is to be observed from the even of the fourteenth Moon of the first Monch , untill the even of the one and twentseth Moon of the fame Month. Thich Obfervance is imitated by all S. Johns Succeffours after bu death , and by the Priverfall Church through the world. And that this is indeed the true Ea-

as Ecclefiafiscall Hiftory informs us. 11. Hence it is manifest, O Colman , that you Scotts neither follow the example of 3. John, what ever you presend, and you directly contradict the Tradition of S. Peter: fo that in Observing Easter you neither conform to the Law nor Goffell. For " S. Iohn observing the Paschal time according to the Letter of the Law , had no regard whether it was our Lords day or no Wheras you keep se only on our Lords day. And S. Peter observed it from the fifteenth to the one and twentieth Mion ; but you from the fourteenth to the twentieth, in fomuch as you oft begin that Solemnity on the thirteenth Moon at even for which the Law it felf gives no warrant, Neither did our Lord himfelf, the Authour of the Goffell either eat the ancient Pafch on that day, but on the fourteenth Moon at even, or deliver the Sacraments of the New Law to be observed by the Church, Moreover by your diforderly observance you sometimes exclude the one and twentieth Moon from your Solemnity, which yet the Law commands to be celebrated most solemnly. Thus, as I faid, in your Rice you neither

iter, and only to be observed by all Christians, hach

been, not newly ordained, but confirmed as an an-

cient praftife by the first General Nicene Council,

agree with S. Iohnnor S. Peter ; you are neither conformable to the Law nor Gofbel. 13. Against this discourse of Vilfrid , Colman thus obsected : Will you prefume to fay that Ana-

tholise, a Holy man , and highly commended in Ecclesiafticall Story , did in his sudgment contradist both the Law and Goffell , who yet wrote that | " the Feast of Easter was to be observed from the fourteenth Moon to the twentieth Or is it credible that our most Reverend Father Columba and hu ... Succeffours did teach contrary to Divine Scriptures , when as their Sanflity has been atteffed by | many celefiall Miracles? For my part, being affured that they are Saints , I will never defift following their practifes and Difcipline. 14. Hereto Wilfrid retoynd : It mnot to be doub-

ted faid he, but that Anatholiss was a man of admirable Santity and learning : But why doe you alledge him fince you doe not fomuch is observehis " Decrees? For he in his Pafchall Computation, vbferving the Rule of Truth, placed the Cycle of Nineteen years ( or Golden Number:) Which Crele either you are ignorant of, or if you understand it, you impudently defpife it , chough in ufe through " the whole Church. He did fo compute the fourteenth Moon in the Sunday on which he perferm'd . the Palchal Feaft, that on the fame day at even he " according to the Egyptian cuftom, confeffed that it " was the fifreenth Moon. In like manner he did fo recken the twentieth Moon in his account on the Easter Sunday, that the declining part of that day he attributed to the one and twentieth Moon. Now se is manifest that you are ignorant of his distin- " tion fince fome times you celebrate your Pafchal " Bolemnity before full-Moon , that is when it is onely thirteen days old.

15. And as touching your Father Columba and " his successours, whose Rule you jay you follow, and " whose Sanctity has been afferted by many Mira- " eler, I might answer, That in the laft day many will (ay to Chrift , that in his name they have prophecsed caft out Deville and wrought many Miracles, to whom he will fay That he never knew them. But far be it from mee to apply this to your Fatheri, fince it is more inft that I should beleive good, then evill of perfons unknown to mee. Therefore I will not deny but that they were devout fervants of our Lord, and favoured by him, fince with a pions inrention, though rufticall simplicity, they ferved him. And my judgment is that fuch an erroneous Observance of Easter did not much presudice or endan er them , because not any one had shend them Rules of a more perfect inflitus. Where, no doubt if any Catholick skilfull in calculation had rightly informed them , they would as well have followd bis inftructions, as they did obey thefe Precepts of God which they had learns. Wherat if thou and thy Companions henceforth contemne to obe) the Decrees of the See Apoflolick, yea of the Vniverfall Church , which are moreover confirmed by Holy Scriptures, without all doubt you will fingres. voufly. For though your Fathers were Sainis, are they, to few in number, living in the corner of a remote Island to be preferred before the Vniversal Church fread over the whole world: And if your Columba, yea ours also if he were Christs, was a Saint powerfull in Miracles , shall his authority outweigh that of the Apostle, to whom our Lord faid, Thow art Peter, and upon this Rock I well build my Church and the gates of Hell shall not prevay

under the Saxon Heptarchy. XVI. Book. 401

ken by our Lord to S. Peter ? Tho answered. They were indeed spoken to him. The King replied, Can your produce any proof of fogreat power given to your Columbat He anferred. No, Sir. The King added, Doe both fidas then among you agree that

these words were spoken principally to S. Peter, and that the kyes of Hedwens gates were given him by our Lord They answered, we both acknowledge this Thereupon the King concluded, faying, And I also affere you I have to entention to contradict the Porter of heaven: but according to my knowledge and power I will obey bis Ordinances in all things: for feare when I come to heaven gates, and be who keeps she keyes be displeased with mee, there be none to open them and let mee in. When she King had faid thm, all shat were prefent, both accessors and byfanders applauded his speech, and relisquishing their somer imperfect institut, speeds by embraced those which appeared

17. Thus ended this Syned 'ot Conference. What effect it produced among the scatts shall be shewed, when we have concluded the Narration of another Controverly at the fame time agitated, touching the manner and fashion of the Ecclesiafiscal Tonsure.

XVIII. C

### XVIII. CHAP.

1, 2. &c. A Controverfy in the fame Synod souching Ecclesiasticall Tonsure. Three Severall manners of Tonsure.

11. Agreement between the Saxons and Scatts .erc. in all Points of Dectrine. 13. Obstinacy of the Scotts.

HAT at this meeting there was a difpute touching Ecclefiaftical Tonfure,
3.Bede expressly testifies. But does not explain the point wherein the difficulty lay. Yet this is certain, that there was not any one in that Affembly which either derided or neglected the faid Tonfure, as Protestants now doe. 2. The primitive antiquity of this Tenfure,

by which Ecclefiaftical persons for a sign of distinction fro the Leyty, by cutting off some part of the hair on the top of their heads, formed it into the fashion of a Diadem , or Crown , is referred by S. Ifider to the Apoft les, and faid to be an imitation of the NaTa riter, for thus he writes: If I be not deceived, the ries, octaus ne writes; i) to ene accevod, joe practife of the Reclefulicat Tenshere was dervord from the NaTarises. Who first nourithing their hair and leftring it to grow long, undertesk by voor a claboraum Exercis of Commence, abstract and ather austerisies: which having performed, they shaved their heads , and by Gods command caft their hape into the fire of the Sacrifice, fignify-ing thereby that they confectated the perfection of their Devetion to our Lord. The practife ac-

A.D.664; against is: And to thee I will give the keyes of the Ringdom of Heavens, the Ringdom of Heave by cutting off the hayr: so professing that they devested themselves of the old man and his afts.

3. The Controver/y therefore was about

the manner and fashion of the Tonfare of

which there were feverall kinds, the Principall whereof are faid to have taken their Originall from Saint Peter, Or Saint Paul, The manner of saint Peters was to fliave the top of the head, leaving below toward the forehead and ears a Circle or Disdeme representing the Crown of thorns which our Lord bore: Thus write Amalarim, and Alcuinm : who addes, that this Saint Peter ordaind to the end that Clergy-men might be distinguished from secular , not only in their cleathing, but form of wearing their hayr. And cap.35.

Steven the Press, called also Eddins, writes Ap. Vifirin of Saine Wilfrid that he willingly received from From. sect. Saine Dalfinm Arch-buhop of Lyons the form of S. Peters Tonsure, resembling the Crown of thorns

encompaßing our Lords head 4, This is the form of Tonfure at this day in use among the Disciples of S. Benedist and S. Francis , as likewife fome other Religious orders , and no doubt was anciently received by all Ecclesiaficall persons : and which by the Greeks is called Hamaifa. But in following times, as Bellarmin observes, Ecclesiaficall persons among the Secular clergy
changed this Tonger in a late of the Bellamilde changed this Tonfure , instead of the faid Monach. Diademe about the lower part of the head shaving only the top or crown of the head in form of a Circle , the which Circle at this day is enlarged according to the degrees of their orders. By which change the ordinance made by the fourth Council of Toledo is ma-

nifeftly transgressed: Lee all Ecclesiafticall perfons and Lectours, as likewife Deacons and Preifts shave the whole upper part of their head. and leave below only the crown of a Circle : Not as in the parts of France the Lectours are obferved to doe, who weare long hair, as lay-men doe, and onely shave a small Circle on the top of their heads. For such a fashion is observed in Spain only by Hereticks. Therefore it is necessary for the taking away scandall from the Church that thu mark of shame be abolished, and that there be one onely fashion of Tonfure, as is practifed generally in all Spain. 5. The second manner of Tonfure is fup-

posed to have descended from saint Paul, and , faith S. Beda , was in practife among the Bid. H # 1.4 Eastern Ecclesiasticks : though he does not cap.1. describe the fashion of it. But it seems to have confifted in a totall fliaving, or at least close polling of the whole head For he affirms that Saint Theodore Arch buhop Elett of Canterbury , who came out of Cilicia , was obliged to expelt four months, till his have was grown sufficiently to have a crown made round about his head, after the Roman manner. 6. The present Diffuse therefore was

III. Part.

Off 1 4 c. 19

Divin. 0 | fie

K. KENE-WALCH.

### The Chutch-History of Brittany 402

whether \$. Perers manner of Tenfiere in use at A. D.664. Rome was to be onely received in Brittany.

This seems to appear from an Epifle of 3. Aldelm by command of a syned directed to a certain British Prince called Geruntim, in which he reprehends the Brittains for uling a Tonfore different from the Roman. The passage of the said Bristle pertinent to this purpose is this: A rumour, saith he, is largely fread that there are certain Preifts and Clergy-men in your Province who obstinutly resell the Tonfure of Sains Peter alledging for their pect the I on fure of Sains reterrate aging for their only excuse, that herein they imitate their Pre-decessors, whom they with sivelling language de-scribe as persons wonderfully illustrated with Di-7. The care which the Poper of this age had,

that S. Perers Tenfure thould be only received in Brittany, is manifested by Pope Vitalian; who would not suffer Theodorm Arch-buhop of Canterbur, who had been fliaved after the Eaftern manner, to come into Brittany , till his hair was grown to as that he might be fhorn after the Roman manner. Thus writes S. Beda, Threedorme, faith he, after he was ordained Subdeacon, expected four months, till bu hair was grown to a length sufficient to be cust into a Crown For hu Tonsure before was after the Eastern ashion, attributed to S . Paul.

8. But befides thefe there was a chird menner of Tenfure , by which onely a half crown was formed on the lower part of the head before, from one ear to the other, all the rest of the hair being left at full length. And this fashion in their times came in use among the Irah Clergy : This form , the Irah Friers condemning it, call simen Mague his Crown: which appellation they received from Rome. Now how this practife came into treland we read in an ancient Book of Canens cited by B. read in an ancient souk of Cannar circle by a. There. The farman fay that this Tanfare took, it beginning from Simon Magna, who showed home-leff only from cares care, showly a expedition to the various of the Tanfare of Magnician; by which would the Tanfare of Magnician; by which would the Tanfare of the Magnician; by which would be for part of the hand we account. The Second like only of 3. Particle (Phifter that the Fifty Acustows of this kind of Tanfare in Ireland was an orth had been Swine-Beend in Lange the Son of Nele King of Ireland : and from him the Iruh have generally received this fashion.

9. Against this manner of Tonfure the Enlift Abber Ceolfred in S.Beda writes to Nastan King of the Pier: In which letter he affirms the most excellent fort of Tonsure to be that of S. Peter, in practife at Rome and the most detestable this of Simon Marm. Adding for a proof of the excellency of S. Peters Crown thefe words, We are shorn after that manner , not only because S. Peter was for but because S. Peter thereby commemorated our Lords Passon: and therefore we defiring and hoping to be faved by the fame paf-fion, bear the fign of it, as he did, on the higher part of our body. For at every Christian baptiled cing made fo by the death of our Saviour, a wone to bear the fign of the Holy Croffe on the fore head, that by its defence we may be guarded from the

inconfient of Evil Spirite and alfo be admonished encoupers of Even spires, non any we amounted that we ought to crucify the flesh with its vices and lufts: So likewife ungle these Ecclefishick to Monks who more frilly oblige themselves to continence for our Lord, to bear on their head; that form of aCrownswhich he in his Pafison caried on his head, and which was made of therms, that be mucht take away the tharp thorns of our Sins.

10. Now whether the Pitts and Scotts had received from the trib the Tenfure afcribed to simm Magmis not certain. However, it is manifest that this was a practife introduced in Ireland after S. Patricks time, and contrary to His Inflitur: For in a Syned celebrated there A. P.In. in his time , we read this Canen : What feeter 10 924. Clergy-man, from the Dore-keeper to the Prest. shall be feen abroad without a Tanick or Caffeet. and not cover the nakednes of his belly : or who thail not wear his bair thorn after the Roman manner: And if his wife shall not wear a verle when she walks abroad, Let fuch be contemned by Seculars and Separated from the Church.

11. From the feverall passages here alledged we may conclude that the Monre of the Difuce in this Syned or Affembly of Serenes-halch, proceeded from a zeale in S. Filfrid and other Ecclefiaftical persons from Kene, &cc. to reduce the Scotts and Piets to their first Prinesples and Reree which they received fro Rome; & which by negligence had been depray'd : which was a delign very commendable; fince Vniformity even in small things once neglected,draws after it divisions in greater. Notwithstanding that they urged not this Vnifermity in Tonfare as a matter in it felf of any necessity , the forementioned Abbet Cellin declares in his tetter to Mattan , where he Ap. Bed LS. lays ; We doe freely professe that the Errourabout Tonsure is not harmfull to those who have a pure Faith to God; and Charity to their Neighbeur Effecially confidering that in the ancient CathelickFathers we cannot reade that there have been any Controversies about the manner of Tonfure; at there have been about differences in matters of Faith , or Celebration of Eafter. 12. Thefe were the Points debated in this

Conference, concerning the Canonical time of celebrating the Pafchal Solemnisy, and Ecclefafficall Tonfore. Other fmall differences like. wife there were about External River, but of fo small consideration, that our ancient Reerrds have not vouchfafed to mention them. And furely they were very small, since the fafhion of Imfure deferved to be mentioned, as a matter of Diffuer. And from hence we may undeniably conclude, that the scotts, Pills and Brittains in all matters of Fath Without exception, agreed with the Saxon, that is, the Roman Church. Those deffenters had through neglect or ignorance varied from the Priverfal Church in fome outward obfervances, but in all Doffrmer, and publick Prafti fer consequent to fuch Delirines , they ftill remaind unreproveable : Otherwise , no doubt, they would at this time have been called to an account for their Errours.

A. D.664

. Kens. VALCH.

A. D.664

breitly declares : The debate being ended , and the Assembly disolved, Agilbert returned home ( namely , into France. ) Sur Colman Bulop of Lindesfarn perceiving his Dollrin and Sell nois exposed to contemps, took a long with him those who had a mind to follow, to wift , all those that refused to admist the Catholick Observance of Eafler, and the Tonfure of the Crown (for of this also no finall debate was made:) And went back into

11. Now what fuccesse this Conference or

Syned produced, as to the Scores, S. Beda tous

Scotland, with a purpose to treat there with his Countrey-men whether for the future he should conform to the Catholick Rites , or no. But not long after he returned to hu See : and forfaking the Scottuh custome , Submitted to the Catholick way of celebrating Eafter.

XIX. CB.

sdiece.

XIX. CHAP.

.2 &c. B. Colman goes into Ireland : Where he builds a Monastery for Saxon-Engluh Monks.

. 6 &c His death : and Elogy . Monks then in great veneration.

olman Bishop of Lindesfarn , though Che returned presently out of Scotland well reformed from his former Errowrs , yet his abode at his see was very fhort: For, faith Saint Beda , be selinquished Brittany (upon what Motive is not expressed) and took with him all the Scotts which he had assem-bled in the Isle of Lindessaro. And basides them; therewent with him thirty of the English Na-tion, who had likewise been imbued in Monasticall Exercises by him.

2. Thus having left a few Religious Brethren in his Church , he went first to the Island His (Or Iona) from whence he had formerly been fent to preach the Goffell to the English Nation. After that be retired from thence into a little Mand Fell-ward from Ireland which in the Scottish language is called Inbys-bouinde, or The Ifle of the White Calf. There he built a Monaftery , in which be placed the Scottish and English Monks, which had attended him from Lindesfarn. But thorty after a difagreement hapned between them, upon thu occasion. The Scotts in Summer time when fruits were to be gathered, were wont to leave the Monaftery ; and to wander up and down in the countrey where they had much acquaintance. But the Winter f llowing they would return , and exped their part in the Provisions gathered by the English , which they thought unreasonable to allow them.

3. To remedy this diffension therefore Colman after much travell up and down , at length found another place in Ireland commodious for building 4 Monaftery , called in the Scottub ( or Irifh ) tengue Magie ( or Mai yo. ) There he bought of a ternain Couns to whom the possession belonged, a part of state found his Monaster, adding withall

under the Saxon Heptarchy. XVI. Book. 403 K. KENE

this Condition, That the Monks in their dayly Devotions should be obliged to pray for the faid Counts professiy. Having therefore with the afishance of the Count and Neighbours adioyning, built a Monaftery , he placed the English Monks there having left the Scotes in the forefaid Island. there, saving left the scott in the prefail yland.
Which Monaflery is to this day possessed by English
Monke: and from a stender beginning enlarged
very much, being vulgarly called Iningeo. Hereresides a samous Congregation of Religious Monks gathered out of England , who are much reformed in their Institut, and following the Example of their Venerable Fathers, doe live under a Canonical Rule and Abbot by the labour of their hands, with great continence and simplicity.

When Colman left Lindesfarn, faith the Idabe 25.

fame Authour, he rook with him part of the bones of his Predecessour the most Reverend Bishop Aidan : and part he left in the Church which he had governed; commanding they should be buried in the Secretary , or Chancell of the Same Church. Whereby it is plain that certain. Procestant Writers doe unjustly impute the introducing of these practises of Veneration of the Relicks of Saints to Roman Missioners after the departure of their ancient Preachers from Scotland. Thefe Relicks Bishop Colmanteposed in his Monastery of Bounde in which Island S. Rioch Nephew of S. Patrick by his Sifter Dareres, had long before fixed an Epi-Copall See.

5. In that Ifland the fame Venerable Bi shop Colman ended his dayes in the year of Grace fix hundred feaventy five, as the Annals of Vifter doe testity. Though our Martyrologe fignifies that he went into Auftria, and there preaching the Goffell of Christ was flain 13.08 ab. by injidels , about the year of our Lord feaven hundred and five.

6. To honour the Memory of this wor-

thy Bis op , we will here adjoyn the Charaffer given of him by Saint Beda , together Bedling 26.

with that of the Religious Monks of that age How great the parsimony and continence of the Venerable Buhop Colman was, the very place which he governed will declare : For when they were departed, excepting the Church only , scarce any other buildings were found, that is, no more then were absolutly necessary for Civil conversation. They had no money at all; for they contented themselves with a few cattell. For indeed there was no need neither of money nor buildings for the reception of great men which oft repaired to that Monastery: for they never came upon any other busines but only to pray; or hear the Word of God preached, The King him-felf upon occasion would some times come atten-

there; they would defire no more then the dayly fimple Provisions of the Monks. 7. For the Teachers of that age employed all their folicitude in ferving God, not the world : all their care was to garnish their foules not their bellies. And for this cause the Habit of Religion was

ded only by five or fix fervants , and as foon as he

had ended his Prayers in the Church , he would

depart; Or if fometimes they took any refellin

III. Part.

Ecc ii

13. Now

A.D. 64.  **A. Comparison of the comparison of t	KENE	The Church-H	listory of Brittany	KENE.	K. KENE-	under the Saxon Hepta	archy.XVI Book. 405	K. KENP
sery an an abstract server in a surrous complete server in a surrous complete server in a surrous complete server in a surrous complete server in a surrous complete server in the server server in the server server server in the server server server in the server server server in the server server server in the server server server in the server server server in the server server server in the server server server in the server server server server in the server serve	A.D. 664	o those dayes held in great veneration inservach s whichersever any Ecclesiaficall or Religious	at home and abroad succeeded prosperously to him, and he lived in great tranquillity to a very old age. Thus writes #illiam of Malmi-	. D.664.	A. D. 678.	fufall of his Wife to admitt a Separation had not hindred, he would long before have for faken his		A: D 678.
in the content is support as a starty to a heavenly legged and red; the pyth win great forwar made primary and the content is support, and first the pyth win great forwar made plant and the content is support, and first the pyth win great forwar made plant and the content is support, and first the pyth win great forward plant and the content is supported, and first the pyth win great forward plant and the content is supported, and first the pyth of contents plant and the content is supported, and first the pyth of the content is supported and the content is sup		when severy one, as a fatting man for the severy one, as a fatting man open was mete in a courney, when severy one to be people would approach to him , and bowing the people would approach to him to form them.	was of the peftilence or some other dilease, that he dyed. But whether that or the Ec-			many were of opinion that a man so qualified was fuser to be ordained a Bishop, then a King. Yet he shewd himself to be a very good	XXI. CHAP.	XXI. CH
report to Chartent, who thereing Guident, And additions, the third is the class is a different of the property of professional great and affect the findshittent multiple state and great and great the findshittent multiple state for the class and great the findshittent multiple state for the class and great the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent multiple state for the findshittent findshittent multiple state for the fin		with the Craffe, or give them no seem up to the they were very attentive to sheir good admonstrions and exhortasions. Pon Sundays likewife tions and exhortasions.	led from an earthly to a heavenly king- dom.  3. The like we may aftern of the Holy Arch-bubse of Canterbury, Desu-dedit, who			find to his own portion, but extended it felt to the teducing to Criffin Professor Sigher his companion in the Throne. For which putpose he advised Fulfers King of the Mer-	which destroyed many Religious Virgins	
bins is committed. Again the interest of the state in our Margrafies and there in our of their states are not flow states in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and their influence of the state in our Margrafies and the state in the state in Margrafies and the state in the state in Margrafies and the state in the state in		shing their bodies, but nearing tout a village, all if any Preift occasionally came into a village, all if any Preift occasionally cather tagether, and defire	fate the fixth in that Chair, and after nine years devoutly and zealoully spent in administring that See, received this year the reward of his labours, and has deferved a			of ruine from an infection far more horrible then the Pefilence. Whereupon Vulfere, as became a good Christian Prince, sent thither	the petitlence was very feirce. The difmall effects wherof s. Beda particularly	Bal. 1. 4. c.(
was a continued by the state of a confiderable time, lovely facility of entirely and the first state of a confiderable time, lovely facility of entirely and the first state of a confiderable time, lovely facility of the first state of a confiderable time, lovely facility of the first state of a confiderable time, lovely facility of the first state of a confiderable time, lovely facility of the first state of a confiderable time, lovely facility of the first state of a confiderable time, lovely facility of the first state		indeed Preists and Clergy men in those dayes that no other busines to call them out of their Solitude	place among the saints in our Martyralized on the last of June. A worthy Character of his vertues is afforded us by the Author of his life in Capprave. After his death the see	Angle I		there fucceeding to the Holy Buhop Trumhere, by whose endeavours the Christian Faith was	Virgins. For, faith he, Erconwald Son of An- na heretotore King of that Nation, had formerly built two Monafferies, one for himself, and the	
Lands and Polifysian, from man y statistics and a secure, and the saves converginant of personal security of the continued of the saves convergence of the saves and private and the saves convergence of the saves and private and the saves convergence of the saves and private and the saves convergence of the saves converg		foules. They were shen so perfectly free from the in- festion of coverous fires, that wishout some violence	was vacant for a confiderable time, for by reason of the raging pestilence, care could not be raken to provide a succession.		jd, l. 3, c. 30.	Saxons:  8. Concerning this venerable Buhop  Larumannus, S. Beda thus writes: He was A Rels-	ry was feated in the Province of Suderige (Or Surrey) near the River Thames, in a place called	,
for the King Steeres, who filametully be true to the King Steeres, who filametully be true of the 199-25 arms.  5. 2 Ge. Agrest plage. Death of King Earsombert: and of the Article designation of the Carlybear o		lands and possessions from men for pustaing ma- nasteries. And this devous conversation of Clergy- men and Monks continued a good while after this	son of sigsbere firnamed the Little, and			through all quarters he preached the Ford of Life, and by his labours reduced both King Sigher and his Subjects to the way of inflice, which they	present name is Chertsey.) His Sisters Monastery was in a place called Berekingham (Barking) in the Province of the East-Saxons, where that Holy	
5. In this Appears to the secondary and the Archbushop Deun-dedit. 4. 5 Gr. Applying of the King of the Eafth Savays 1 and piet of the thirty the behavior. 5. 10 the Hely Bubby laramanum. 5. 1. The flavy of the Right Bubby is a secondary of the Core (and a secondary of the Cor	X X, Cs.		of that King Seward, who Mameinly be- traid the Christian Faith, and was slain by the	1 1		libring their Idell-temples and Altari; they voy- fully confessed the Name of Christ formerly re- nounced by them, and defined much rather to dye	vous Virgins, thewing her felf worthy such a Bro- ther, being Zealows to advance the Spiritual per- feltion of those under her charge; as severall Di-	
4.5 Cr. Applied of que King of the Eaft- Saven: and pier of the other.  3. Of the Holy Bushop laramanum.  4.0 the Holy Bushop laramanum.  5. Of the Holy Bushop laramanum.  5. Of the Holy Bushop laramanum.  6. Of the Holy Bushop laramanum.  6. Of the Holy Bushop laramanum.  7. Of the Holy Bushop laramanum.  8. Of the Holy Bushop laramanum.  9. 10. Vini the fift Simoniacal Bishop in England.  1. The fine year in the Manth of May there we form the minimum to the petitive, hoping to obtain from his Ishi a remedy against the infection was more mortall the through particular to the petitive. Which Application was more mortall then that of the petitive. Which Application is the particular of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive. Which Application was more mortall then that of the petitive was driven from his see by K. Remeatch. This man incide by an inordinate ambition and defice of fuel and wealth, most filamental of the dead Bust received and wealth, most filamental of the dead Bust received and effect in the Kingdom of the Wife Savens, but for Gene now unknown critical base they are for the petitive was driven from his see by K. Remeatch. This man incide by an inordinate ambition and defice of fuel and wealth, most filamental defice of fuel and wealth, most filamental of the dead Bust received and entered was driven from his see by K. Remeatch. This man incide by an inordinate ambition and defice of fuel and wealth, most filamental of the dead Bust received and entered was driven from his see by K. Remeatch. This man incide by an inordinate ambition an		s. 2 &c. A great plague. Death of King Earcombers: and of the Arch-bishop	more violent and furious, then any other.  And we may judge that Gods defigs thereby was by kindling the furnace of this calami-			live in the filth of Infidest, among their Idols: Isrumannus having gloriously finished so good a work, together with the Previts and Teachers at-	2. The fury of the peffilence wasting the coun- trey about, invaded likewise this Monastery, w well the part where the Virgins inhabited; with a	1
p. 10. With the first Simoniacal Bubby in England.  In The special continue of the special continue of		4. 5. Crc. Apostacy of one King of the East-	illustrious, by opposing it to the impiety			9. The piety of King Sebb refted not here, but out of 2 care to provide against the in- constancy of the East-Sauxus, he treated once	on the Holy Ableste consulted with her Reli- gious Subjects concerning a place commodious for the burial of the dead. But receiving no resolution	
2.0.644. Wiftmanight.  In THE same year is the Manth of May there with a surface of the publicance. Which Lefty them that of the publicance. Which Lefty is played filtered styleragge, an among them that of the publicance. Which Lefty is played filtered styleragge, an among them that of the publicance. Which Lefty is played filtered styleragge, an among them that of the publicance. Which Lefty is present them that the present of the kink, Saith Mathers of Frights. But saith same takes the present of the kink, Saith Mathers of Frights had been of the kink Saith Same takes the present of the kink Saith Same takes the present of the kink Saith Same takes the present of the kink Saith Same takes the part of the kink Saith Same takes the part of the Kingdom of the Frights the Mathers of Frights the Mathers of Frights the Mathers of Frights the Mathers of Frights the Mathers of Frights the Mathers of Frights which was a created from the commended to the Sainsprack of London; lintowhich the entered in the year list the defined from the tree is preceded at the Province of the Northeam them to the first time.  In the Mathers of Frights the Frights the Frights the Frights the Frights the		9 10. wini the first Simontacall Bubop in	a remedy against the infection, wherea	5		fend him a Buhop to govern and administer the See of London. There was then residing among the Mercians Vini, who had been Bu-	God. On a versain time therefore after they had ended their Midnight-devotions, the Virgin going out of the Church to fing at the graver of	
he first. The definition coupled by it we Bristony and first. The definition coupled by it we Bristony and first. The definition coupled by it we Bristony and first almost legal may be the first at	Westmanast.	was a great Eclipse of the Sun, and a mor-	them, whose infection was more mortal then that of the pessilence. Which App fact of the King became an Example to hi	s		shep are inchefter in the Kingdom of the Fest- Saxins, but for some now unknown crime was driven from his See by Kenewalch. This	a Sheet, came over them, wherewith they were f affrighted that they were forced to intermit their Pfalmody: A little after the faid light removed	
Eath Bedd, in the southern parts of intracy, which were even depoplated by it: and from the which were even depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the which were tween depoplated by it: and from the first immediated binder in our Annale as the first immediated binder in our Annale as the first immediate by it is and the way between the first immediated by the way between the first immediated by the first immediated by the southern parts and also recounts leverall illustrious perions taken away by titwee well follow its course in our contrast and begins and in the first immediated by the south of the Loydon was free from this Superfit for and information and facility and Loydon was free from this Superfit for and information and facility and Loydon in the superfit for and information and facility and Loydon in the superfit for and information and facility and Loydon in the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for and information and facility and the superfit for any time of the first formation and facility and the superfit for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time for any time fo		fter. The defirution caused by it in Brittany and Iveland was so great, that it almost layd wast both thase Mande, as Huntingdon teltifics. It began,	bu Nobles, who loved onely this prejent life and had no care, or perhaps belevied not a fu- ture, began to reflore the Idall temples former	, Bea. 1-31-31		defire of Rule and wealth, most shamefully with money obtained of King Vulfere to be recommended to the Bühaprick of Landon;	to the Southern part of the Monastery swhich la west-ward from their Oratory, and presently wa taken up into heaven, in the sight of them all, in	s .
1. Now became he says it began in the sampler parts, and also recounts severallillustrious persons taken away by itwee will follow its course in our warrainmand beginning with Kens, we there are told of the death of s. Ealiburgat her name was Easignal, and his Piety, being more puttined by the death of s. Ealiburgat her name was Easignal, the which out of this Monaftery during this playue; which out of this Monaftery during this samminum and stated example to posterily, is that amminum and stated example to posterily, is that the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily in day. He became a partner of this samminum and stated example to posterily, is the samminum and stated example to posterily in day. He became a partner of this samminum and stated example to posterily, is the samminum and stated example to posterily in the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily in day. He became a partner of this samminum and stated example to posterily, is the samminum and stated example to posterily, is the samminum and stated example to posterily in the samminu	Bed.in Epi-	faith S. Beda, in the Southern parts of Brittany, which were even depopulated by it : and from themee it proceeded to the Province of the Nor-	as if by them they could be defended from it	at		fixty fixe, and is marked in our Annalis as the first simensacall Bibbes in our Island. Hence the Filiam of Bialmsbury thus writes: Vina ha-	Tame light which was to conduct their Soules to glory; marked also the place where their bodie were to expect a glorious Resurrection.	ro rs
follow its course in our Narration and Segments are all of the days both of the days both of the days both of the Most forth of the Most forth of the Secame a pattern to all his subjest. For, saith    August		froyd a wonderfull multitude.  8. Now because he says it began in the southern parts, and also recounts severall illustrious persons taken away by ittwee will	them that what they hoped would be a to medy, more inflamed the difeafe.  6. As for the other King Sebb, his portion of the Kingdom was free from this Superfi	on i-	Poz. i. 2 541-	ended there the remainder of his days. He became an ominous and fatall example to posterity, so that it cannot easily be discorned to whom the greater	which out of this Monaftery during the plague; went to heaven, are written in the Book of life. 5: Beda names only one before the	is ie ie
Rig. (in was Ecombert, Prince le devout, that nel the land formula for the internet of Reference Allighet define was to obtain and to to receive a called Effec, who by reason of his infant-age was	Malmib. o	follow its course in our Narration and begin ning with Rone, we there are told of the death both of the King and Arch-bishop The King was Ercombert. a Prince is devent, that not	Homility and Refignation to Gods Visitation became a pattern to all his Subjetts. For, lai	th		or who bought with money this sacred Dignity.  10. However certain it is that King Sehl was perfectly exempted from this stain. Hi	How the was called to her eternal rewards he thus relates: There was faid he, in the fan Monaftery a little bey not above three years o	rd ne ld 16. c. 8.
Melank de Reg. San bette fewentsche nei- Reg. San.  Reg	(5g.).IL	ther the luxury of the Court, ner folicitudes of the Kingdom could withdraw him from the fer	Alms-giving. In his ewm inchination be p	re-		Buhep, Orthodoxe in the Faith. As for his man ners, being a stranger to him, he hoped well	bredup and taught by the Religious Virgins. The child having been firuck with the fand infestion	n,

The Church-Hiltory of Brittany WALCH. ±06 WBLCH. 13. Then the Monks of another Monastery of his in A. D. 664 Virgins, as if she had been prefent, crying out, Eadgid, Eadgid, Eadgid, and with these words A. D.664 the Province of the East-Saxons heard that he wa dead and buried in the Kingdom of the Northum ended hu prefent life, and entred into life eterbers about thirty of them went thisher, being denall. And the same Virgin which the child at firom to live, and, when the pleasure of God should hu death called , on that very day dyed alfo of the be , to dye and be bursed near the Body of their Same disease, and followed him who had called her, Venerable Father. They were willingly received to the celeficall kingdom. by their Brethren there, and in a short time the 4. Another likewife of those Handmaids of our Lord being struck with the same contagion, and all dred of the fame infection, excepting one young child onely , who, as was conftantly believed . was drawing to her end, began about midnight to call preserved from death by the prayers of the Holy Buhop. For whereas he lived a long time after, and to those which attended her, defiring them to putt out the candle flanding by. This she often did, but none obeyed her. At last she said, I know, gave himself to reading the Holy Scriptures , he found at last that he had not been regenerated by you think I heak I know not what : bue st is not the Waters of Bapti,m. Thereupon being prefently fo: For I affure you I fee fo wonderfull a light in the baptifed , he afterward was promoted to the Order room , that the candles light is darknes compared of Preift-hood, and did much good to many in God to st And when after all this, none answered her, or complyed with her defire, she faid again, Well Church. Therefore I doe not doubt as was faid, but that he was detaind from death by the interce; let the candle burn if you please; but know, that is fion of his Holy Father , out of love to whom he not my Light : For my light will come at daywas come thisher, by whose prayers he thus esca ped the danger of eternall death, and also by he break. After this she told them how a certain Holy man who dyed the same year had appeared teaching afforded the miniftery of life and sai to her , affuring her that the next morning she should goe to everlasting light. And the truth of this Vision was confirmed by the death of the 4. In the same Province of the Northum bers by the fame pestilence was inatched away also Tuda Bishop or Lindesfara, who had faid Virgin, who expired at the break of day. a little betore, upon the departure of Buhos Celman, been ordained his Successour : For 14, is a. s. fo writes & Beda: Colman, faid he, being return'. XXII. C. XXII. CHAP. into his Countrey, the fewant of our Lord Tuda re cesped after bim the Buboprick of the Northum bers. He had his inftruction among the Southern 1. 2. de. The Plaque among the Northum-Scotts , and by them was ordained Buhop. He re bers the death of S. Cedde : and of Tuda cerved the fashion of the Ecciefinitical Tonfure ac Buboy of Lindesfarm. cording to the Cuftom of that Province, but he ob ferved the Catholick Rule of the Pafchal Solem nity. He was a good Religious Buhop but his go-vernment of that Church lafted a very short time. s. HE same horrible insection spread it lelf Northward likewise, and there 4 D. 664. He came out of Scotland during the life of Col wrought the like destruction , not only man, and with great diligence both by preaching among the lay people, but Religion also : inand good example he taught every where things fomuch as many eminent for learning and belonging to Christian Faith and Truth. Presanfter ended their mortality by it. Among fentivafter his confectation, being fruck with which the most illustrious were Cedd Bishop the contagion then raigning in that Province, of London, who according to his custom vifaith Huntingdon, be dyed, and was burred at a Huming! fiting his Monaftery in the Province of the Northumbers , was feifed upon by that difeafe: place called Fomaler. But in 3. Beda it is called Peynalech, who adds, that it was a Monaftery. And Tuda Buhop Ot Lindesfarn. 5. Moreover, as S. Beda teftifies , when the Bilik 2. Concerning the former saint Beda thus Scottish Monks living in Lindesfarn departed thence with their Bishop Colman, those which rewrites : The Venerable Buhop Cedd having for the face of many years administred the Buhoprick maind, received for their Superiour, with the auof London in the Province of the East-Saxons, and shority of Abbot , the most Reverend gentle and thereto toyand the care likewife of the Monaftery of Lestinghen in the Province of the Northumbers, mild man Eata, who before was Abbot in the Monaftery called Mailros, This Translation was made, over which he appointed Superiours, it hapned that coming to vifit the faid Monaftery in this at the report is, upon the request of Bishop Colman time of Mortality, the contagion surprising him, he dyed there. At first he was buried abroad: at his departure to King Ofwi . Because the same Eata was one of the twelve children which Saint Asdan in the time of his Bishoprick, had received but not long after a Church of Scone being built in from the English Nation , to infirmit them in the the faid Monaftery, and dedicated to the honour of Doftrine of Chrift. The faid request of Bishop Colthe Bleffed Firgin-Mother of our Lord, his Body man was eafily granted by King Ofwi, because he loved him very much for his gravity and pruwas removed, and land at the right band of the Altar. He commissed the governmens of his Modence. This is the fame Bata, who a while after

nafter, after his death to his Brother Ceadda, who

was afterward confecrated a Bishop, as we shall

shortly declare.

under the Saxon Heptarchy. XVI. Book. 407

YXIII.C.

K. KENE

6. Presently after the death of the Venenable Bushop Tude there followed great commotions and debases in the Church of the Northumbers , by season of several pretenders to the administration of the same Church, as fhall thorry be declared more at large,

#### XXIII. CHAP.

s. 2. The Plague in Ireland. 3. 4 de. The Gelts of S. Egbert a Saxon Preift: Hereduces the Scotts to Catholick conformity : bis death.

There are severall other saints commemorated in our Martyrologe, whose death is affigned to this year, as the two Royall Martyrs Ethelred and Ethelbert , Sons of Wulfere King of the Mercians, of whom we have already treated, demonstrating that their Martyrdom could not fall fo late. Likewile two Reyall Firgins; S. Mildreda and Saint Milburgs, Neices of the fame King by his Brother Merevald, of whom we shall treat

more commodiously hereafter. 2. Following therefore the progresse of this Positionee, it will lead us into Ireland, were we shall find matter proper for our present Subject, and related by s. Beda; in the manner following. The fame killing infedien , faith he , with equal deftruften raged in Ireland. Now there were at that time in the fame island many persons both of noble extraction and

meaner flate who in the times of Finan and Colman Bishops, leaving their native countrey, reto attend to their Spiritual Exercises and Morti-Scatton. Severall of them therefore undertook & Monafical Profession : and not a few going from Cell to Cell where learned Mafters inhabited, addiffed shemselves to Reading and Study. All these were freely and with a good will entertained by the Scotts , who afforded them upon free coff both dayly nourishmens, books to read, and infirm-Ston lakewife

3. Among thefe there were two Noble young men of vertuous and cowardly diffosition : Their names were Edelhum and Egbert. The former of thele was Brother of Edilhum er Ethelmin, a man of great Santtity, who likewife the year following went into Ireland to enrich his mind with learhing and being well inftrufted , returned into his Native countrey, Brittany, where he was ordained Bishop of Lindiffegor Lindesfare and worthily governed that Church many years : ( of whom we shall treat more at large bereafter. )

4. The faid two young men being in a Monaftetrambich the Scotes ( or Irifh ) call Rathmefige, where all their companions were either taken out of the world by the infection, or differ fed in other places , they likewise both of them were struck with the same difease, and greivously affetted.

And of these two, Eguert ( as a certain grave and fincere Presft , who professed that he heard it from Egbert himfelf , affured mee ) beleiving that he should not escape, went one morning out of the infirmary into a recired place, where fitting alone, he began seriously to call to mind his former ne vegas jevusny ve cau es mina ni jormer actions, and feeling great compunition by the me-mory of his pass fins, he bedeved his face wish tearer, and from the depth of his sult project so Almighty God ner is rake him our of his worla till he had more perfettly performed Pennance for his paft negligences and faults commissed in his child hood and routh , and till he had more plentifully exercised himself in goodworks. He made a Vow likewife that he would live all his days a franger, and never return into Brittany where he was born:lskewsfe that besides the Solemn Canonicall Office, he would every day recite the whole Pfalser in memory of the Divine praifes, and alfo every week paffe one whole day and night in fa-

5. Having concluded his weeping, prayer and Vows, he returned to his Cell, where finding his companion afleep , he likewife layd himfelf on his bed, and talling into a flumber, he was prefently awaked by his companion , who looking earneftly inpen him, faid , O Brather Egbert, what have you done though we should both together have gone to co heaven Bus know shat the things thou fo carneftly prayed for are granted thee. For he had learnt by a Vasion both the subject of Egberts prayers, and that God would perform his defires. In a word, the followeng night Edelhum died.

Ainel, except he should be hindred by fome bodily

6. Bus Egbert in a short time shaking off the pains of his difeafe, recovered, and lived many years after. He received the degree and Order of Presitheed , which he advened by many good aftions fuitable to that Profesion, and according to his defire being full of vertue and piety , he a brele while fince, to witt in the year of our Lords Incarnation feaven hundred twenty nine , being fourscore and ten ye ars old , went to everla-

7. He lead a life with all perfettion of Humility, meeknes, continence, simplicity and suffice : In-Comuch as both by the example of hulife ; by hu assiduity in ceaching, Teale in correcting, and liberality in giving what he had received from rich men , he was very beneficial both to his own countreymen, and also to the Scotts and Pills

among whom he lived. & He added likewife to his forementioned Vows. this, Of never taffing any thing in Lent but once a day ; and then also onely bread; and a small meafare of thin milk. Which milk his custom was to pure the day before in a glaffe , and when the night was paff, to take off the cream, and drink the rest with a small portion of Bread. The like mea. fure of abitimence he was wont likewife to observe forty days beforeour Lords Nativity; and at many after Pentecoft.

o. This is that S. Egbert who was the first and cheit mover of the glorious delign of twelve Apollolical English Preiffs to convert certain German Nations Our Primitive Ance-

6. Prefently

was ordained Bishop of the fame Church of Lin-

#### The Church-History of Brittany 408

WALCH. A. D.664

fors to the Christian Faith, which they undertook, and in a great measure performed.

These were s-suibert, s. Villebrord, s. Beniface and the rest of their illustrious companions.

S. Egbert was desirous to have loyed in their labours and dangers, but was miraculously forbidden and hindred, as we shall shew forbidden and hindred, as we that three more at large when we come to the feasion of that Miffeen. For Almighty God deligned him for another employment, which was the reducing of the Seathin Mank; and Clergy to a conformity with the Carbbiac Church in

the Celebration of Eafter, in Canenical Tonfure and other Rites. How this was effected,

s. Bede thus relates : Dead thus telates

10. Not long after, faith he, thofe Monks alfo
which inhabited the Illand of Hy, of the Scattlib
nation, segether with all the Monafteries fabrieft
to them, were by Gode Providence brought to the Cathelick Observance of Easter and Canonicall Tonfure. For in the year after our Lords Incarna-tion feaven hundred and fixteen, in which after that Ofred King of the Northumbers was flain, Coinred governed there, there came to them out of Ireland the holy and Venerable Preift Egbert ( of whom we froke before ) and was with great reverence and say received by them. He being a very winning Teacher, and moreover one who devous winning Teather, and moreover on the account practifed what he taught, was willingly heartmed to be them all, and by his diligens and pious ex-hortations changed the investorate Tradition of hertation changes the inveterate Tradition of their Anseftener: to whom we may apply shat faying of the Applie, That they had a Zeale of God, but not according to knowledge: and tamph them to celebrate the Prince Confines Salematey, and to receive the Caumicall Impire after the and to receive the camencal empire after the Catholick and Appfolick manner. And herem we may admire the merciful diffensation of Di-vine Providence, that the same Nation which formerly had with great willingnes communicated merly had with great relingues communicated, cour Anceffours the Lights of Device kourseled, chindle afterward by our English Nation he brought to a perfel form of housing, in their whereaf they were formerly ignorest. As on the where full, the instance, who refugled a communicate such as might he knowledge of the Christian case such as might he knowledge of the Christian

Faith , non that the same English were perfettly instructed in the Rule of Christianity, set they remaind in their invectorace Errours , and celebrased Christian Solemnseies and Rites in a manner different and opposite to the Vniversal Church.

of Egbert received the Catholick Rites when Dunchad ( the tenth from S. Columba ) was Dunchas ( the tenth from S. Columbs ) war Abbas of that Manaftery, and about five/fore years after they had fine Aidan to preach the Gosfell to the English Nation. The man of God Egbert remaind thirteen years in the faid Island, which be had confectated at it were anen to our Lord, by bringing among them the Spirit of Chrifian communion and peace.

12. At length in the year of our Lords Incar-nation seven hundred ewenty nine, in which the nation seven minarea twenty nine, in which the Passiball solemnity fell on the eighth before the Calends of May, when he had folemnly celebrated Maffe in Memory of the said Resurrection of our Lord, the same day he lakents went to beaven, Lord, the jame day we survey to the to the total and there in the Society of our Lord and hu App-files familied the iet of that highest Festivity, which he had begun on earth with his Brethren whom he had converted to Vnity : Yes now he never ceafes to celebrate it without end.

of the Divinite Productice, this tend to the Elec-man not only passed on it of this world to the Elec-nah Father upon the Paschall Feast, but when that Feast was celebrated aright on such a day, wit never had been before in those places. This was great iny to the Monks that they were arrived to the certain Catholick time of that Feaft, and that they were affured to entry the Protettion of the fame Venerable Father by whom they were reli-fied. And it was a say to him that he was preferped. And it was a joy to him that he may prefer-ved aline tilk meight fet his Displets (iden-nife that day together with him, which breach; they had always weighed. Thus being allored of their mendment, the maj Reverend Father exalled to fee that day of our Lenkhe fawit, and was full. Thus happily he dayd, and both in the Remas and other Marsyrulger his name is recited among the sains on the four and twentieth of April.

12. And sruly is was a wonderfull diffenfation of the Divine Providence, that this Venerable





SEAVETEENTH BOOK **CHVRCHHISTORY** 

BRITTANY

I. CHAPTER.

t. 2. &c. Pope Vitalians Letter to King Ofwi concerning the election of an Archbut p of Canterbury in the place of Figard who dyed at Rome.

Y reason of the distractions caused by the late raging Pe-Allence , the two principall sees of Brittany were fome

years vacant : But in the year of Grace fix hundred fixty five by the care of two pious Kings , Ofwi King of the Northumbers and Etanne, gours Low or the corresponding of the bert King of Kens, order was taken for fup plying them. Thus writes Saint Beda, King Ofers, laith he, though he had received his education and infraction from the Sectis, yet now came to understand of a truth that the Roman came to undertand of a fraint tool the association was the Catholick Apollolick Church, therefore isoning in counfell with Egbert King of Kent, they with the election and confent of the English Clergy fent to Rome to be ordained Arch-buhop of Canterbury a certain vertuous Preift and fittly qualified for that dignity , named Figard , one of the Clergy of the late Arch-buhop Deuf-dedit : to the intent that he being invefted with Ar-Bither over all the Churches in British;

2. Moreover in token of their respect to

the see Apostolick, together with Figard they fent Letters and prefents to Pope Vituitan who then fate in S. Peters Chaire , with veffels of gold and filver in no small number, faith the fame Authour.

3. Figard being arrived at Rome, and having acquainted the forefaid Pope with the cause of almost all those of his attendance were sweeped as as by a possible new which suddenly seried on them.

4. Pope vitaliam by his Letters to King

of st, dated the year following, and which are extant in S. Beda, gave him an account of these things: In which Letters he first conof their things in which Letters he first con-gratulates the Kings Orthodoxe faith, and zeale for propagating the fame Faith among his subjects: Exhorting him earnessly in all things to follow the pious Rule and Tradi-tion of S. Peter and S. Paul who were the two great Lights of the Vniverfall Church : Particularly he instructs him how the Catholick way of observing the Paschall Solemnity came from their teaching and practife.

5. Consequently he informs him how he could not fo foon find a man in all points adorned with fuch qualities as they required in a Prelare, confidering that the great diltance of their countrey deterred men from accepting the Episcopall charge there. But alloon as a fitt person could be found he would not fayle to direct him thither to pluck up all the tares which the Enemy had

III. Part.

4 0.645.

CHAP

THE

K. KENE-WALCH.

#### The Church-History of Brittany 410

WALCH.

A. D. 666

II. CHAP

town in their Churches.

6.Then he adioyns his gratefull acknowledgment for the Gifts which he had fent in honour to the Bleffed Prince of the Apofiles, affuring him that both himself and his whole Clergy would dayly pray to Almighty Ged for his health. But as for the design'd Arch-buhop Figard, who brought those gifts, he with great greife recounts his sudden taking out of the world, whom he buried honourably in the Church dignified with the Sacred Bodier of the Prime Apofiles.

7. He further tells him that he had delivered to the present Messengers, as tokens of his Fatherly respect, certain Relacks of the Bleffed Apoftles S. Peser and S. Paul , and of the Holy Martyrs saint Laurence , S. John and Paul, Saint Gregory and Saint Pancratius : which they were commanded to prefent to him. Adding withall that he had fent a Croffe in which was a golden key containing of the filings of the chains of the fame Prime Apofles, which were to be presented to the Queen his spirituall daughter, the fame of whose piety caused great ioy in the " whole Roman Church.

8. Then he concludes his lester with exhortations to proceed in his zeale of reducing the whole Island to an uniformity of Catholick Faith and Prattife: which he doubted not but would be effected; if to his diligence he would adde his Prayers to our Lord to give a successe to his endeavours : Withall affuring him that his own continuall Prayers should not be wanting for Gods affiftance in all pious works in this life, and an eternall kingdome with Christ in the world to come.

9. The Queen here generally mentioned, though not named, was Eanfleda the daughter of S. Edwin King of the Northumbers and Ethelburgs , daughter of Ethelbert the first Christian King of Kene. She was the first who received Baptifm in that Kingdom, by the Ministers of S. Paulinus : and after her Fathers death was forced to retire with her Mother into Kene : but at last was fent back to become the Wire of this King Ofivi.

10. It may feem strange, why this letter concerning the Election of an Arch-bishop of Canterbury should be addressed to ofire King of the Northumbers , without any mention of Egbert King of Kene. But the difficulty will cease if we consider, that though in Brittany there was a Heptarchy of Kings, yet among them one for the most part had a generall superintendence over the rest being in a fort the Monark of the whole Ifland, fo that without his advice and concur rence no matters of moment or generall concern might passe, such as was the consti-tuting an Arch-bishop with authority to ordain Bishops in other Provinces and regulate their actions. Now such a Monark at this time was ofwe King of the Northumbers , the most potent of all the Saxon Princes.

II. Almost three years passed before an Arch-bishop was fent in the place of Figard, who dyed at Reme. Therefore it will be convenient to intermitt awhile the profecution of this subject, that we may insert other Ecclesiaftical affairs regarding the Saxon Churches in Britteny which intervened.

II. CHAP.

1, 2 3.1 Saint wilfrid constituted Bushop of Tork by King Alefrid. And Saint Ceadda , by King Ofwi.

King of wi, whose care we have seen in providing for the Widowed State of the See of Canterbury , was not wanting at the same time in supplying the Vacancy of the Churches of the Northumbers by the death of Tuda last Bishop of Lindesfarn. Now the Kingdom of the Northumbers confifting of two Provinces, one more Northerly , called the Prevince of the Bernicians containing all beyond the River Tine to the Frith of Edinborough : and the other the Province of Tork and Lancafter , called the Province of the Deiri : The Former was governed immediatly by King of wi himfelt: and the Latter by his Son Alefrid Subordinarly to him.

2. King Alefrid being likewife folicitous for a Spiritual Paffour to govern his Churches, fent his freind and Instructour S. Vilfrid into France to Agilbert, who, as hath been faid, was lately departed out of Brittany into his Native countrey France, where prefently after his coming, upon the death of Impor-tunue Bishop of Paris, he was substituted Bifhop of the fame See. To whom, as to the Gallion. most resplendent Starr of all France , when Saint 1.084. my represent start y are carrety me out of England to receive Episcopall Consecration, he was by him selemnly ordained, eleaven other Bishops assisting. These are the words of the French Martyrologe. Huntingdon adds , That S. Wilfrid was confecrated in the village called Compendium

(or Compiegne) 3. Whilst these matters were transacting in France, King Ofivi, either prevented by the fuggestions of those whom s. Filfrid had maisterd in the late disputation, or impatient at his delay in France, without expe-Ging longer fent the Holy Abbot Ceadda into the Western Province to be consecrated Bishop of York by Wine, who as yet did not ad minister the See of London. Thus the Church of Tork had two Bishops at the same time : and moreover Ceadda administred the Vacant See of Lindesfarn. Which Controversic between two Bishops, both of them eminent for sandity, how it was managed between them, and how upon occasion thereof great benefitt accrewed to other na-

Huntin-f 33

under the Saxon Heptarchy. XVII. Book. 411 K. Kana-

tions by enlarging the Churches bounds, Scafon.

III. CHAP.

III. CHA.

1, 2. &c. The Martyrdom of Saint Clorus 4 Hermite : and of his Companion Saint Crrinus.

OVR English Martyrologe refers to the year of Grace fix hundred fixty fix the Martyrdom of an English Hermit called Saint glare : Whose Gests are more expressly and largely related in the Gallican Martyrologe, where on the South day of November the following Narration is interted:

2. This day is celebrated the Memory of sine Clare an Ermit and Martyr , by birth an Englishman of a very Noble descene, and illufrom for his outward comelines , and inward natural endowments, but principally for his fingular piety and rare Chaffisty. Being come to years of masurity, he was by his parents affianced to a Noble and beautifull Virgin : But when the time wherin the Mariage was to be filemnifed approached, the devous young man out of a defire to preserve hu Virginal purity, privily withdrew homself from hu parents bouse, and out of Brittany passed over to Newfria in France , and arrived at a town called (herboure ( Cafaru-burgum. )

4. There he retired himfelf to a certain Food confining to that place, where ashming to himself two others who were de from to imitate his prose convertation, he began to firm our Lord in all purity of body and mind, being wholly abstracted from fecular cares and attending entirely to celefiell. But by the Devills envy he was expoint is many perfections, so that unable to abide there larger, he repaired to a Hely man called Odobert Abbot of a Monaftery called Madvin, by whom he was kindly entertaind, and from him learnt and practifed a more first Rule of Monaftscall Discipline.

4. But when the fame of his eminent Vertue: occasioned a concourse of great mul-titudes of both sexes to the said Monastery. He fearing less by his frequent conversing with such throngs of visitants his Chastity or Humility, which he earnestly desired to preferve, might be endangered, he obtaind permission from Odobers to retire to another Mo-nastery, seased neer the River Epta. And there being exempted from all other care, he entirely addicted himself to the Spiritual employments of Prayer and Preaching ( for by the incitement of Odobert he had Submitted himself to receive Holy Orders.) By which exercises of Piery the shining beames

III. Part.

of his Santhity were fread abroad; to obeadmi. ration of all.

5. The Enemy of mans Salvation could no longer support the brightnes of Divine Graces shining in this Saint : to obficure which he inflamed with luft the mind of a certain Noble Foman dwelling near, who impudently attempted to expugne the Chaftisy of the Servant of [hameles Lady : norwishstanding which refi-Stance , when her follscitations fill more encreafed, he was forced for his own quiesnes and liberty , to forfake the Monaftery.

6. The lascovious Foman desperatly enraged with hu departure, sent two Murderers in fearch of him, who at last found him in a poor cottage where he had fixed his habitation with one onely companion named Cyrinus. There they first feet upon him with many approbrious shey most cruelly cutt off hu head, whilst he devoutly kneeling offred his Sacrifice of Cha-flity to our Lord, the lover of pure minds and Parren of innacence.

7. This glorious Champion of Chaftity being thus Victorious by patience, prefently after arofe, and with his hands taking up his head, by the aftiftance of Angells carred it to a fountain not far diftant, into which he cast it : and then carsed the same back to the Oratory of his Cell, and going on a little further towards a Village feated near the River Epta , which fince took a new name from the glorious Martyr , he there confimmated his course, and transmitted his bleffed Soule to Heaven.

8. Much to the same effect is the Narration of this holy Saints Martyrdom extant in Captrave: Where concerning his Companion Cyrines we read , That he being first dangerously wounded, was by the prayers of Ap. Capgrau
Saint Clarus wonderfully restored to health. And in o. Clare. hence it follows in the fore faid Martyreloge in this manner:

9. Saint Cyrinus (miraculoufly recovered) took care of the Holy Martys buriall : Who also afterward in a conflict for piety confecrated bu own name likewise to Martyrdom : whose memory is there celebrated on the thirteenth of Iune. Moreover the Sacred Head of Saint Clarus is with due Veneration conferred in a Village in the territory of Paris called by his name, whither it was afterward translated. And at Paris it felf in the ancient Monastery confecrated to Sains Victor the Martyr his commemoration is anniversarily repeated : For thither the moft Chaft Martyr ( like the Patriark Saint tofigh) is sayd to have fled from the face of the forestid unchast Lady. And a site place it was for his retirement, being in those dayes divided from the notice and sumult of that

10. The distinct place where this HolyMartyr suffred, is there said to be in the Territory about Rovenin Normandy (in tracto Pulcasino) neer the River Seyne ; where in the Primitive times another S. Clarus a Press and Martyr

A. D. 666

A. D. 666

K. KENS WALCH. is recorded to have suffeed: Who immediatly A.D. 668 after the Apostles times being fent from Rome to preach the Goffell, illustrated a good part of Celtick Gaule first with his Destrine, and after with his Blood. The day of his Paffion is faid to have been the fourth of November : as that of our present Martyr, the fitteenth before the Calends of August. IV. CH. 1. 2. &c. The Martyrdom of two Kentuh Princes , Eshelred and Eshelbers. 6, 7. Their murder miraculously difco-8. 9. Gc. Satufaction made for it by King Egbert. A Little before the arrival of a New A. D. 668, Rome , two young innocent Princes , Etheltestify their innocence. 2. We have before declared that Eadbald King of Kene had by his Queen Emma two fons , Ermenred the elder , and his Brother Ercombert. Ermenred dying before his Father and leaving behind him two infants, Ethelred and Ethelbert ( of whole Martyrdom we now treat) not they, but their Vncle Ercombert succeeded in the Throne. Notwithstanding these two young Princes were bred as became their birth : and were yet more entiched with Divine Graces then fecular ornaments : For faith Mathew of Veft-Woften if minfter,after their Regeneration by Baptifm, they remaining in their innocence and voluntary neglect of worldly advantages, fortified their other vertues by the Safe-quard of Humi-3. King Ercombers at his death recommended them to the care of his Son and de jeg anglet. Id. de Fons Successour King Egbert, who being a Prince of great benignity treated them with all 1. 4. f. 191. Kindnesse and affection, not having any jealoufy or prejudice against them, though their Tule to the Kingdom in reason and instice ought to have taken place of his who was their Vncle, fince they were chil-

# The Church-History of Brittany

IV. CHAP.

iren to the Elder Brother.

4. But his kindnes to them did not last long: For by the ordinary fare of

Courts, Certain sycophants suggested to him that by cheristing them he fomented his

wn danger. Among these the principall

ounseller of milcheif was one called Thunre

hei Minister of flate in that Kingdom ,

who in a feeming care of King Egberts fafety A.D. 668. advised him to take out of the way these two Princes , now of an age fitt for govern-ment ; whose vertues and excellent endowments had fixed them in the affections of the people, so that it was justly to be feared that either they would challenge their right, or the people voluntarily give

5. These Suggestions at first were unwillingly heard by King Egbert, who forbad him to continue them. But Thome (called by others Thomar) pretending duty

and a zealous care of the Kings Safety, again renewed them more earnestly and eloquently then before, till in the end the King made no reply, but by filence feemed to confent to his propofall. Hereupon Tounte, promifing to himfelf at leaft impunity, inhumani, murdred these two innocent Princes. It was easy for him to execute this crime, by reason or his tamiliarity and privacy with them : for in his outward proteffion and behaviour he always expressed a great tendernes and affection to them , in fo much as they no:

red and Ethelbert, in the Kingdom of Kent were crownd with Martyrdom; For that suspecting any treachery at all from him, afforded him all advantages against them-Name was given to the violent death by felves, fo that with drawing them into a fowhich they were taken out of this world litary place, amidst his caresses and embrawithout any demerits or their own, incings of them he stabbed them with his asmuch as God was pleased miraculously to

their Martir dom.

6. Having thus murdred them, as the report is , he buried their bodies in a deep trench which he digged under the Seat where the King was wont to fitt, supposing that none would feek for them there. But the Eye of Divine Providence from whom the fecrets even of hearts are not concealed, quickly discovered them, and by many Miracles testined their innocence. For the next time that the King was fitting there, a flame illuing out of the sear fcorched and extrely terrified him. Whereupon his fervanis digging the ground under it, where they perceived the rubbish newly layd , discovered the bodies , and afterward a Church was builtin the fame place to honour

7. Hereupon Ling Egbert , faith Mathewo! Westminster , inwardly considering what had pasfed, imputed the whole crime to himfelf alone, and being wonderfully confounded in his mind frent the whole night following in tears. Affion as the morning light appeard, he commanded an Affembly to be convoked of the newly arrived Arch-bishop Adeodates (or Theodorus ) and his Nobles, and to them he freely related all former passages touching that busines , and likewife how the night before a pillar of fire from heaven descended on the Bedies of those Holy Princes. The Arch-bishop hereupon gave his advice that the Bodies should be carred to the Metropolitan Church , and there buried after a Reyall manner. Thence proceeding elerefore 18 the place , they found the sacred Relicks w

K. Kins.

A. D.668

under the Saxon Heptarchy. XVII. Book. 413 & KENE

decently layed under the Kings Chair. Thefe things befell in a village belonging to the King, called Eastrey. Therefore taking up the Bittes and honourably putting them in coffine, the Arch-buhop commanded to cary them t. Chrift-Church in Cancerbury. But in wain they attempted thu, for with all the force they cula use, they could not remove them out of the place. Thereupon changing his purpose, he advised to transport them to the Church of Sunt Augustin : but with as little successe as before. At last it was agreed that they should be carried to the Monaftery of Wering ( or 2/akering ) of great renoun in those days : Winch being resolved upon, the Sacred Bodies were seafly removed, as if they had no weight at all. Being arrived therefore at that place, the Exequies were (elemnly performed by the Arch-bishop , after which the Saints boiles were honourably Buried near to the great Altar: There many wonderfull Miracles are dayly wrought to the glory of God and honour of his saines. The fame of which Miracles encreafing, a certain Count of the East-Angles , named Egelwin , caused them to be translated to Ramsey, in the time of King Edgar, as shall in due place be de-

of the Arch-hishop Theodorus and the holy Abbet Adrian . endeavoured to redeem his former note of impiety by liberall Almes and many Religious Works. Among which one memorable Monument of his Picty was the execting a Monastery in the Isle of Thanes, at a place called Menfirey ( or Minfter. ) This is tellified by Thorne an ancient writer, who faith, The faid Arch-bishop and Abbot sharply reproved King Egbert for his fault, and perfud-ded him to fend for Domneva, erincesse of the Merciant , and Sifter to the two murdred Princes and Holy Martyrs of our Lord , and to make jime fatisfattion to her for the loffe of her Brethren. she therefore being come , received in the ifte of Thanet as much ground as a hind , nourished by her, at one course encompassed by running, which contained forty eight ploughes There Domneva with the Kings aftiffance built a Minaflery of Virgins, and fent for her daughter Milreda by Mermaid Prince of the Mercians, from the Monaftery of Chelles (Cala) in France near Paris, who being arrived was confectated Abbeffe of the faid Monaftery by the Holy Arch-buhop Thee-

8 After this , King Egbers by the advice

clared.

9. Of this Lady Domneva we have already spoken: she is called by severall names in our ancient Monumener; speed ftiles her like wife by the Name of Edburgs, and Harpsfeeld of Ermenburga. As for her daughter Mikeds, fle was not the first Abbeste of Minfler in Thaner , but succeeded to a Hely Pirgin named sabba, to whom the government of the faid Monaftery was first commit-

10. Such satisfaction the penitent King made for a crime the guilt whereof was

cheifly to be imputed to his impious Mi- A.D. 668. nifter Thunre : who though by the Kings taking upon himfelf the whole fin , he was not made a due Sacrifice to human iuttice, yet he scaped not the Divine vengeance: For as Villiam of Malmibury writes, When the fast Thunere according to his usuall impu dence with scornfull and depraved words mis-interpreted the Kings piety in building the faid Monastery , he was sirallowed up into the ground which opened wide under his feet, and to defeended queck into Hell.

11. There is yet extant a Charter granted by King Edward the Confessour to the faid Monaflery, in which severall of these particulars are recorded, for therein we read this pullage : Ilikewife who am defcended from the flock of the same King Edel- in Apoliclatbert, and by the Divine Grace enion his Kingdom, doe in like manner grant the ifle of Thanet, which King Egbert gave for an hereditary poffestion to the Venerable Queen Domneva the Mother of Saint Mildreda, as much thereof as a Hind in her course encompassed, in saissa-Stion for the murder of her two Grethren Ethelred and Ethelbert . Who by command of the faid King were unsuffly flain by the accurred Thimur, whom prefently after, the Divine vengeance pursued in a terrible manner by a sudden

V. CHAP.

s. 2. &c. S. Theodore a Grecian fent Archbishop of Canterbury into Britiany : with Adrian an Abbot.

THE forementioned murder of the two innocent Princes happed the fame year that the new confectated Archbushop Theodore arrived in Britiany : Concerning the manner of whole Election we will now treat.

2. The see of Canterbury had been now vacant lour years, fince the death of the Arch-bishop Dem-dedit : For Figard who had been elected to succeed him, and sent to Rome to receive confectation from Pope Vitalian, dyed there of the plague before that could be effected. After whose death the Pape, as he informed King Ofers by letters, undertook to provide that see and Church of a worthy Prelat.

4. For which purpose after much consultation withhe freinde, faith S. Beda, he at lait refolved to make choice of a certain Ablot named Adrian , residing in a Monastery called Nivida not far from Naples in Campania, who was by birth an African eminently imbued in Sacred Learning, as lakewife in Monaftical and Ecclefiaficall Inflience, and perfectly skilled in the Greek and Latin tongues. Him therefore he fent for, and enioyned him to accept of Episcopal Ordination,

V.CBA

Malmsburde

WALCH.

# The Church-Hiftory of Brittany

A.D.668

A. D.668.

and to repair into Brittany. But the humble Abbot answered, that he was unworthy of so high a degree, yet withall sold him, that he could recommend another both for learning and age much better qualified for so sublime a charge then himfelf. Therefore prefencing to him a certain Monk named Andrew , who was Spirituall Father in a Monastery of Religious Firgins near adioyning, after examination he was acknowledged by all worthy of that Buhoprick. Notwithstanding by reason of his corporal instrumity he obtaind to be excused once more therefore the Abbot Adrian was urged to accept of that degree : who humbly bogged a short respit, to the end he might try whether he could find any one more proper for that

4. Now there was at the fame time in Rome Monk well known to Adrian , named Theodore, born in Tarfus of Cicilia, a man instructed both sn fecular and Divine litterature, and skilfull in Greek and Latin , withall very plom in converfation and venerable for his age, for he was fixty fix rears old. Him the Abbet Adrian offred to the Pope to be ordaind Bubop : and obtaind his defire, but upon this condition, that he should be his conduster into Brittany, in asmuch as upon severall eccasions having made already two iourneys into France , he had both better knowledge of the way. and of mens difositions in these parts. Another more weighty Motive likewife there was inducing the Pope to oblige the faid Abbot to attend Bi-shopTheodore,which was, that he might aftif him in preaching Christian Dollrine or also be watch-full that he should not introduce into the Church f Brittany any Greekish customes or Opinions

liverving from the Truth. s. And from the same consideration, when Theo-dore was to be ordained Subdeacon, he was obliged to expell four monthes till his hair was grown out, to the end he might be shaved after the Roman manner: For formerly he had received the Eastern fashion of Tonfure, called the Tonfure of S. Paul.

61 Thus we fee how our Saxon Churches in Brittany received Teachers and Inftructors , as well in Faith and Discipline both Ecclefiafticall and Monaficell, the one from Afia, and the other from Africk , both which agreed in Faith with the Roman Church, and conformed to her customes. The progresse of their iour-ney to Briefany, we will next declare,

#### VI. CHAP.

1. 2. &c. S. Theodores iourney from Rome into Brittany : His Companions Benedict Biscop , and Adrian.

VI. CHA.

. THeodore, faith S. Beda, was ordained Bi-shop by Pope Vitalian in the year of our Lords Incarnation fix hundred fixty eight , on the scaventh day before the Calends of April. being a Sunday : and fo attended by Adrian was fent into Brittany on the fixth before the Calends of lune. They went together by Sea to Marfeilles, and from thence by land to Arles,

where they presented to the Arch B. of that City, named John , commendatory Letters written b Poor Vitalian : And were detained by him til Ebroin Maire of the Kings house granted them Ebroin Maire of the Lings muje granked then leave to goe whisher they pleased. Which permis fin boing meived. Therdore went to Agilber Bishop of Paris, of whom we spoke before, and was with great kindnes entertaind by him a good. (pace : But Adrian went to Emmefenon and afterwards to Faro Bishops of Meaux , where he likewife foisurned with them a good while. For the approaching Finter compelled them to repose quietly whereforver they found convenience.

2. Another companion of their iourney was Benedict Biscop , who fifteen years be fore went out of Kene to Reme together with Saint Vilfrid : and from thence repaired to the Ifle of Lerin , where he affociated himich to a Congregation of Monks living there among whom he received the Tonfure , and abode with them two years in Regular ob-Grvance. Afterward he returned into Kent, and was constituted Abbot of the Monastery of Saine Angustin by King Egbert. From thence he returned again to the Monuments of the Apofiles in Rome , faith William Of Malms bury , at the time when Pope Vitalian fent Theodore Arch-bishop of Canterbury into Brit-tany in whose company he also returned, carying

back with him many Relicks of Saines.
3. In the French Martyrologe we read that it was by Pope Vitalians order that Theodore in Gall. 5. his passing visited Saint Agilbert Bishop of Paris, wish whom he consulted concerning the English affairs well known to that Bishop. From him he received many good admonitions and advices, together with his Nephew Eleutherim for his afistant , who was afterward Bishop of Landon. And by their labours the whole Island was at laft made subsect to our Lord.

4. But the Author was herein miftaken, when he faves that Elemberson Nephew to Saine Agilbers was Biffrop of Landen : For it was the see of Finchefter, a long time voyd by the deposition of the impious Bishop Vine, that he now received, and to which his Price refused to return, though earnestly invited thither by Kenewalch King of the Malmsbury , Angilbere having been carneftly a Post intreated by Meffengers from the King to retium, excused himself, for that he was now chained to reside at Paris, the government of which Church was committed to him. Notwithstanding because be would at leaft in some measure comply with the Kings expellation, he fene thither his Nepher Leuchersus who was received with great affection by the people of that Diocefe of Vinchefter, and confectated Bishop thereof by the Archbishop Theodore: Which Church of the West Saxons he governed feaven years.

6. But to return to Saine Beda's narration touching the progresse and arrivall into Brettany of the New Arch-bishop Theodore. Then certain Newes (faith he) came to King Egbers that the Arch-bishop whom they had

### under the Saxon Heptarch. XVII. Book. 41)

WALCH. LD.669,

demanded from Pope Vitalian , was come into France, he fent presently thither Redfrid hu Principal Servant to conduct him : Tho by permission of Ebroin Maire of the Kings house brought him to the Haven called Quentamic t where the Buhop infirm and wear, with his tourney, was compelled to make some stay. But

ney, mas compresses to make some jean, surt afform as he began to recover a listle strength, he fasted thence into Britany. 7. As for the Arch-buhops companion, the Abbet Adrian , he was detained in France by Ebroin , who suspected that he had some commission from the Emperour to the Kings of Erittany, to treat of matters which might be preudicial to the Kingdom of France, the affaires matetau corne Annaum of trante, the offatte whereof he managed. But when he became fa-tiused that his sufficient was groundless, he dis-missed him and suffred him to follow the Arch-bubop. And immediatly after his arrivall Theo. dregave him the government of the Monastery of s. Peters in Canterbury, where the Archbubaps were usually buried : For at his departure from Rome the Pope had enioned him to provide for he faid Abbut some convenient residence in his Discele, where Adrian, with his Monks at-

tending him, might commodiously abide. 8. It was a little before the coming of the Arch-buhop that the forecited Martyrdem of the two innocent Princes , Ethelred and Eshelbert , hapned , either by the command, or, at least, connivence of King Egbere : which was a great stain to his memory , though otherwise a just and pious Ling. But how he endeavoured by perswa-fion of the Arch-bubbe to redeem this fault by ferious compunction and fignali works of charity, we have already declared,

#### VII. CHAP.

1.2. &c. S. Theodore's care of Religion and learning in Brittany.

VIL CHA.

THE Holy Arch-bifhop Theodore pre-I fently after his arrival , faith S. Beda, made a progresse shrough the whole Island , and was gladly received and obediently Submitted to by the inhabitants every where : among whom he freed abroad hely instructions of Christian living, as likewise the Canonicall rite of celebrating Bafter: in all which labour he was accompenied and afifted by the Abbot Adrian. He was lakewise the first Arch-buhop to whom the whole English Nation voluntarily submitted. And in as much as both himself and the faid Abbet were perfectly skilfull both in Divine and Secular litterature , they gathered a numerous Congregation of Disciples, into whose minds they infilled the waters of saving knowledge. Tea moreover they mingled with the Instructions of Christian Deltrin out of Holy Scriptures other Documents likewise of Poetry , Astronomy and Ecclesiastical Computation, in proof whereof there

remained alive to these times severall of then Disciples , who understood the Latin and Greek

Tongues as perfectly as their Native language Thus writes S. Beda. 2. And for smuch as concerns the Greek tongue , the faid Arch-buhop ( faith B. God win) erected a schoole for the teaching of it

in a village which from thence was called Greek lade ( but now corruptly , Cricklade : The teachers whereof afterward repairing to Oxford , about twenty miles diffant from thence , are supposed to have thereby layed the founda tions of that most famous Vniversity. Notwithstanding Brian Twine the Antiquary of the faid Vniversity will not allow this to have been the prime Originall thereof but carneftly contends that it was a long time before in the times of the Brittains founded by certain Grecian Dollours.

3 The faid B. Godwin addes , that the 14 m ibid. Arch buhop and Abbott brought with them from Rome a plentifull flore of most choice Books, both Greek and Latin , and among the reft a Homer fo accuratly written in such beautifull letters , that it is fcarce credible that at this day there should be extant any one Copy even among the most exquisite Prints , either more fair or

more perfettly correct then it. 4. So great indeed was the benefitt

which this Nation received from the diligence, zeale and liberality of these two eminent persons , that Saine Beda with iuft sell.4,ca. reason affirmed , That there had never been more happy times since the Saxons and English firft entred this Ifland : Such valiant, and withall Christianly pious Kings governed here , that they were a terrour to all barbarous Nations. Likewife generally their Subjetts defires were carred to heavenly and evernall ioges, at this time more effettually preached unto them then any time before : And who Sever were willing to be instructed in Sacred learning , had Maisters ready the teach them. Moreover they begun now through all to Churches of the English to learn the Roman manner of finging in the Church , which before was only practifed in Kent. And the fight Mafter of Ecclesiaficall Musick in the Kingdom of the Northumbers , except Iacob heretofore mentioned , was Edds , firnamed Steven , who was invited thither out of Kent by the most Venerable Prelat Wilfrid , who was the fir Bishop of the English Nation which taught the Saxon Churches the Catholick manner of li-



VIII. CHAP

A.D.669

Galarin La

:н.	416 The Church-F		LCH.	
669.		he had not been duly confectated Bishop, he with A.	D.669	
			-71	
	11	I have not entred into this Bishoprick aright, I "	i	· .
. Сн.	VIII. CHAP.	willingly depart from the Office for stuly I ne-	- 1	
· Ca.	l I	ver judged my felf worshy of is, bus is was simply "	1	
- 1	n in ortantes militar all Practice.	out of Obedsence that I, though unworth, thereof, undertook it, being thereto commanded.	- 1	
1	1, 2. Saint Theodore visites all Provin-	The Arch hishen bearing the burily and	-	
	ces.	The Arch-buhop hearing the bumility of his		
	3. 4. &c. He ends the Controverly about	answer, said, that it was not requisite he should quiet the Episcopall dignity : and therefore he	- 1	
	the Bishoprick of Tork between S. wilfrid	again perfected his Confectation after the Catholick	1	
	and Saint Ceadda, to the advantage of	manner. Now what Erronr had been com-	- 1	
	S. wilfrid.	mitted in his former Confectation is not de-	1	
	c de C Cardda mada Riches as the Mate	clared by any of our Friters: For though his	- 1	
	6. &c. S. Ceadda made Bishop of the Mer-	Ordainer, Fina, were indeed an unworthy Bi-	- 1	
	cians , at Lichfeild.	the Impions and Secriberia		
		shop, impious and Sacrilegious; and though	1	
		he had been confectated to a Church not va-		
	W Hereas S. Beds , as hath been decla-	cant, this might be a sufficient cause to	- 1	
.669.	to ted, telunes, that the many saren-	oblige him to relinquist that see, but nei-		
	bishop Theodore made a progresse through all	ther of these could invalidate his Confecra-	- 1	
	the Provinces of Britishy to reform abuses,	tion.	1	
	determine Controversies, and settle Order	5. Now it hapned at the fame time very	- 1	- 80
	and Vniformity every where, in as much	commodiously that larumanum Buhop of the		
	as an Pniverfall Intif diction was committed	Mercians dying, King Wulfere requested the Arch		-
	to him by the Pope We will here mention	buhop to appoint a Buhop over his Province. The Id	l. iż.	Н
	fome particular Gefts of his especially re-	Arch-buhop would not ordain there a New Bi-	- 1	-
	co.ded in our ancient Monuments.	shop, but defired King Ofwi that Ceadda might	1	
	2. In the first place then, faith s. Beda, the	be given them for their Buhop, who at that time	i i	
. 4.6.2.	Arch-bishop Theodore coming to the City of	lived quietly in hu Monaftery at Leftinghe. Thus	- 1	
. 4.6.1.	Rhofi (Rochester, ) which see fince the death of	S.Ceadda undertook the Bishoprick of the Nation		
	the Bishop Damian , remaind Vacant, he there	of the Mercians and likewife of the Lindesfan,	1	-
	ordaind a man more versed in Ecclesiastical mat-	which he according to the examples of the anciens	- 1	1
	ters, and content with the former simplicity of	Fathers administred with great diligence and	1	
	living , then exercifed in secular businesses: His	perfettion of life. Thus writes the same saint	1	1
	name was Purta. He was most eminently skilld	Beda. From whose words misunderstood		1
	in the Roman manner of Singing in the Church,	Iohn Stowerroneously collects that S. Ceadaa	- 1	
	which he had learns from the Disciples of Pope	was Bishop both of the Mercians , and of Lin-		-
	Gregory.	desfarn alio : whereas the Lindesfars in that	1	
	3. From thence he went Northward : and	passage are the inhabitants of Lincolnishire,	- 1	-
	in the Kingdom of the Northumbers conclu-	among whom not long before the Christian	1	
	ded a long debate touching the Bishoprick of	Faith having been spread, they had a Bishop		
	York, to which there were two pretenders,	of their own , leated at Sidnacester , an an		
	both venerable and Holy Bishops , S Wilfrid	cient Cirp whereof at this day no traces re-		
	and S. Cealda. S. Filfred had been first Ele-	main.		
	cted thereto, and was fent by Alefred King	6. S. Ceadda now a fecond time Bishop,		
	of the Deiri (or Torkshire) into France to be	did not for all that relinquish his Monaficall		
	confectated by Agilbers Bifliop of Paris.	manner of living , but according to the an-		
	But his Father King Ofivi, upon what Motive	cient custome joynd it with the Episcopali.		
	is not declared, appointed Saint Ceadda,	And for that purpose ( faith 5. Beda ) King		
	then an Abbot among the Norshumbers, to	Vulfere gave unto him a poffession of fifty fami-		
	be Bishop of Tork, to which he was confe-	lies for busiding a Monaftery in a place called b	3ed, 1. 4+134	
	crated by the impious and Sacrilegious Fina	Ethearn, that is , At the wood, in the Province		1
	formerly Bishop of Winchester, and then of	of Lindist ( or Linconshire ) where to this day		
	London. This controverfy the Arch-bishop	the Observances of a Regular life instituted by		
	Theedore determined to the advantage of s.	him dee fill remain. The Authour of saint		1
	before his arrivall and in Free Giel and	Ceadda's life in Capgrave calls this place		1
b.	before his arrivall, and in Kene, faith Saine Beda, ordained Preists and Deacons, untill the	Brave, the fituation whereof is now un-		1
	Arch bishop Theodore came to his See.	known.		1
	4. In this Controverf the Sanctity of saint	7. But his Episcopall see was at Lichfeild :		1
	Conda did aminantly thing touch	concerning which the fame Authour thus	Id. ib.	1
	Ceadda did eminently fline forth, who rea-	writes, He had the See of his Bishoprick at a place		
	dily and humbly obeyed the Arch-bishops	caked Licidfeld, where he also died and was bu-		
	fentence, and willingly rendred both his	riea, and where his successours have fill remaind.		1
	See and Episcopall dignity to s. Filfrid. This	Moreover he built for himself a mansion not far		1
ıbid.	is thus related by the same S. Beda: Then the	from the Church , whither he was wont to retire		1
	Arch-bishop, faith he, charged s. Ceadda that	with seaven or eight Monkes that he might in		1
				1

under the Saxon Heptarchy. XVII. Book. 417 KENE-D.672. Solitude attend to prayer and reading, so oft as the then on a certain day that himfelf accompanied joheitudes of hu Episcopall Office would sermite.

8. The same King Vulfere finished likewise only with one Mank , named Owin, abode in the forementioned Manfion : all the rest upon some the Monaftery begun by his Brother in the year of Grace fix hundred fifty fix, which he

confectated to S. Peter, commanding it to be called Peterborough , and enriched it with

great possessions, appearing the first Abbot of the same in the year fix hundred fixty nine a

very pious man(faith Camden)called sexwulf,by

whose personafion principally it was built. And he

addes , That the faid Monaftery flournhed with

great opinion of Santtity the face of two hundred and fourteen years, till the most calamitous times

when the Danes land all places especially Sacred, waft. For then the Monks were murdred, and the

Menaftery lay buried in its own rubbuh , a hun-

dred and nine years. This sexwulf had former-

ly lived an Eremitical life in the Island called

Thorney, where he built an Oratory, which by

the liberality of King Edgar, became a Noble Menaflery, in the year of Grace nine hun-

dred fixty nine, as we shall then declare.

9. As touching the faid Buhip Ceadda, he was industrious in preaching, assi-

duous in prayer, unwearied in labours, and

always conversant with God. And whereas,

few shas he was a very hely man , &c.

S. Ceadda.

IX. CHAP.

Church were translated from earth to the heaven-

ly building. And hereby not a few belonging to

the Church of this most Reverend Prelate having been taken out of the world , the hour of his paffage likewife to our Lord drew near. It hapned

III. Part.

IX. CHA.

A. D. 671. occasion being returned to the Church. The face Owin was a Monk of great merst , who out of a pure intention for a heavenly reward had for-taken the world; and indeed he was in all refeets a person esteemed by our Lord worthy to receive Divine revelations , and worthy alfo o belesfe when he discovered them to any. He had formerly come into that Province from the Region of the East-Angles with Queen Edildride , being the cheif Officer of her family. Not long after his arrivall, the fervour of his Faith encreasing , he resolved to leave the world which resolution be es a uted dilivently , insomuch as reinauishing all his poffessions, and contenting himself with a simple habit, and taking in his hands onely an axe to cutt wood , he went to the Monastery of the same most Venerable Prelat, called Leslinghen : For he did not , as some have done , retire to a Monastery to live idlely there, but to labour diligently, as he gave good proof by hu conversation : for the leffe proper he was to fend much time in Meditation, the more did he adds& himfelf to manuall labour. 3. This man therefore having for his Zeale and devotion been selected to abide with the Bishop in

faith saint Beda , it was the ufuall cuftom of that most Reverend Buhop in preaching the Gosfell through his Diocese for the most pare to the faid Manison, commonly when the rest were busied within-dores in reading he was abroad bugue on foot from place to place , the Archhabout some external work for the common benefit. Now on a certain day as he was thus employwas to goe to any place a good way diffiant, ed, while the reft of the Monks, as hath been faid, were returned to the Church, and the Buhop in his be should ride : the good Buhop was very unwilling, so great was his aversion from ease in the work of God. Tesin the end the Arch-Oratory reading or praying he faid that on a judden he heard most melodious vorces of many perbulup even compelled him thereto , and with fons finging and resorting , which descended from bit own bands lifted him on horfe back : For he heaven to the earth. Thefe voyces he heard at first as from the South-east quarter, which by little and little approached to him , till they came to the roof of the manfion where the Bishop was, into which they entred, and filled it all about. He therefore attending folicitously to this Musick, about an hour after he heard the same voyces & longs of toy with unexpresible sweetnes ascending 1. 2. c. The Holy and most happy death of from the top of the house by the same way to heaven again. After which remaining aftonished a good frace, and wondring what this should be the Buhop opened the window of his Oratory , and ac-Because we will not interrupt the Narcording to bu cuftom made a noyfe with his hand, which was to give notice that if any were withwe will here adioyn the relation of his hapout they should come to him. Hereupon the Monk py death shortly ensuing, suitable to his pious life, which is thus at large recorded hallily entred : to whom the Buhop faid , Got pre fently to the Church , and bidd thofe feaven brethren to come immediatly bither, and come thou 2. After he had governed the Church of the with them. When they were all come , he first ad Mercians most gloriously the space of two years monished them to observe Charity and peace both and a half, the time by divine diftenfation apamong themselves, and with all others : and likeproached; concerning which Ecelefiaftes writeth, wife diligently to follow the Inflituts of Regular There is a time to featter, and a time to gather Discipline , which they had learnt both from his fiones : For a destroying ficknes was fent from tongue and praftife , or had found in the inftrubeaven by which many living flones of Gods Stions and allions of their precedent Fathers.

> was near at hand For , faid he , that blef-fed and amiable Gnest who was wont to visit our Brethren , did mee the grace to come . Ggg

Hereto he added, that the day of his death

The Church-History of Brittany under the Saxon Heptarchy. XVII. Book. 419 K. KENE-WALCH 418 K. KENE-WALCH. WALCH. house, having a window in the wall, through which in his old age he gave mee , then a young man. A.D. 666. this day to mee, and summoned mee to depart out AD. 670 my education in the Monastery of Mastroje : as fuch as in devotion came thisber, were accustomed this world to our Lord. Therefore goe to the to putt in their hand , and take thence some part which sime he propherically foresold all things which were to befull mee. And among all his pre-Church, and defire the reft of our Brethren to comof the duft : Which they mingled with water, and X. CHAP. mend my departure to our Lord : and let them be CHAP gave to be taffed to fick men, or cattell alfo, by distions there remains now onely one, which I demindfull to prevent also their own deaths, the fire may never be fulfilled. This he foke , because which their infirmities were prefently taken hour of which is uncertain, with watchongs, pra-2. Gc. The death of Severall Saints : Of the fasd Servant of our Lord had declared to him King Of i : Of Abbot Boifiles : Of Ofwin yers and good works. that he should be exalted to the degree and Office 8. We may with more affurance relate 4. After he had foken thefe and other words thefe Miracles, because even the Intheran a Monk: of Diman and Adammannus. of a Bishop : Which charge he trembled to underto the same purpose, and that they having reces-red his Benediction were returned full of sorrer, the Monk who had heard the celestial Musick Centuriators of Magdeburg acknowledge cor, being much affected to a vetired contempla . In the fix hundred and feaventieth year of our Lords Incarnation (laith S. Beda) which tive life. His fuccessour in the government their beleif of them : For thus they write, cens.7. f.534 Ceadda the Brother of Ced Incceeded Iarumannu of the faid Monaftery was the fame s. Cuihbert. went to the Bishop : and proftrating himfelf to was the second year after the coming of Theodore 4 The fame year likewife dyed a certain in the Bishoprick of the Mercians. He received the ground before him , faid , Venerable Father, into Brittany , Ofire King of the Northumbers holy Monk in the Monastery of Lestinghen from King Vulfere his Episcopal See in a town of may it be permitted mee to uk you a question. The Lindißi, called Lichfeild, and governed the Churin the fifty eighth year of his age fell fick of called ofwin, a man eminent for his abiti-Bishop ansvered. Ask freely whatforver thou an informate of which he dred. At the fame time ches of the Midland-English and Linderfarians. nence and Prayer. He was descended from wilt. Then faid he, I befeech you tell mee, what meant that toyfull fong which I heard fung by he was fo affectionally desirous to receive more After his death he was renouned for Miracles, British Ancestours, but spent his life among insomuch as a man who was frantick, and slept perfect Infirmation in Religion from the Apoflothe Scores and English , which is an argument many with greation, who came from heaven to ohly at his tomb , was reflered to health , and lick See of Rome , that he was determined in cafe that the Brittains, Scotts and Saxons were this Oracoy, and after a while returned back to he had recovered of that difeafe, to goe thisher, united in the fame Faith. athers afflitted with any manner of difeafes , by heaven again? The Bishop replyed, If then haft indeed heard that Musick, and perceived the 5 In the fame Martyrologe are recorded Manir Arg tafting the duft of his monument , were perfedly and end his days at the Sacred places of the and the his days at the Sacrea places of the Apostles: for which purpose he had desired the Hely Arch-bubop Visfrid to be his guide in that journey, for which he designed him a great also the names of s. Diman on the nine- 16. 1 Nov. heavenly company which came hisher, I command 9. His Memery was with great devotion teenth of July, and S. Adamannus Abbot of thee in the Name of our Lord, that thou acquaint celebrated in all fucceeding ages, infomuth as the Cathedrall Church of his Bishoprick the Monastery of Hye on the second of Nonone with it before my death. The truth is they 'umme of money. He dyed the fifteenth day be-fore the Calends of March and left his son Egfid vember, this fame year. Whose gests I leave were Anvells and celefiall Spirits which came being raifed with greater magnificence took to the Scottich Writers. to call mee to receive those beavenly remards its appellation from him. This came to palle beyr of the Kingdom. He was buried in the which I always loved and defired : and they have in the dayes of King Edward the second, at Gidvin. which time, faith B. Godwin, Falter Langton and in Monaftery of Strenshalch , to which he had promifed mee to return feaven dayes bence , and long before consecrated his daughter Edelconduct mee with them to beaven. And indeed, Bishop of that See of Lichfeild beflowed two them Gathlan XI. CHAP. rdfg.l. fleds from her first infancy, as hath been XI. CHA. thus it came to paffe , as he had foretold. For prefand pounds to enrich the Cheft which contained declared. fenely after a languishing infirmity came upon him which dayly encreased, and on the seaventh 2. That he dyed in general opinion of s. Many pious Kings and Bishops. the Body of his Predecessour S. Ceadda, or Ched and likewife encompassed the precines of the Churchwith a wall and dischradding thereto two Sanding, appears in that his Name is read 2. King Kenvalch his Liberality to Gladay, as had been promised him, after he had armd among the Saints in our Martyrologe on the himself against death by receiving devently the Ronbury gates, one very magnificently built toward the west, and a lesser one to the East. fi teenth of February . And Filliam of Maimf-Body and blood of our Lord , his foule was freed . 4 Of Brithwald Abbot of Glastonbury recounts how his body together with from the prison of his body, and, as we may prougly the bodies of many other Saints was remo-10. To conclude this Narration, we must not beleive accompanied by Angells to celeftiall omitt one late memorable example of a ved three hundred years after his death; For Sup. L. ioyer: Of whose glory s. Egbert was a witnes, THE English-Saxon Church at this time Houriffied wonderfully under fevewonderfull judgment of God against the thus he writes At Strenest ale in the Quire of as we have already shewed in his Gests reprofessed Enemies of his Saints. In the betuiffage Religions Virgins there , famous for being the lated by the fame Authour. rall Kings eminent in Sanding, and munifiginning of the late rebellious warr, a warr Monument of many hely Buhops and gloriom 5. It is no wonder if he entertained with toy the Princes , (it is now called Thirb) by the devout undertaken as much against Gods departed cent in advancing the fervice of God by day of his death, faith the fame Authour , fince industry of certain persons, their sacred ashes albuilding Charches and Monafteries: fuch were Saints, as living Governours , one of the most through the whole course of his life his cheif foli-Erbert in Kent, Sebb at London, Kenwalch in the most lost in obliven were d scovered to the lishe : citude was to prepare himself for it, insomuch as when any great wind or thunder hapned, he zealous Leaders of a Sacrilegione fallion conducting his Army to this City of Lichfeld, and of late there were found and translated to a Weft , Walfer among the Mercians , and Ofice among the Northumbrians. And at the fame with an intention to break into the Inclesure more honourable place the Bodies of Severall would prefently lay aside all other busines in hand of s. Ceadda's Church, fortified by a Royal par. Saints : as Bubap Trumwin , King Ofive and his time the piety of thefe Kings was much adand profirating himfelf on his face, pour forth his feule to God in prayer. For, as he told his Desciples, daughter Elfleda , who was Abbeffe of the fame ty, whilft compleatly armed he pulled up the vanced by the zeale of many holy Bishops industrious in propagating the true Faith visour of his helmet that he might better Monaflery after S. Hilda. the reason why God sends forth those voyces of view how to place his Ordinance against the and Ecclefiaftical Discipline . Theodore Archterrour is to imprint his fear in mens minds and 3. Belides King of we, feverall other Enbishop of Cancerbary , Wilfred in the Province wall , was mortally wounded in the eye, elish saints are recorded to have dyed the make them mindfull of those storms and tempests which shall be raised in the last dayes before the of the Northumbers . Ceadda in that of the being the only part of his body exposed to lame year. Among whom our Marsyrelege danger, by a bullet flort at random: Thus he Mercians: To whom we may adde Putta Bimentions the Holy Alber Beifilm, who go-Generall Judgment. This S. Beda relates from perished in the heat of his fury whilst he afverned the Monaftery of Mailroje, and there fliop of Rockeffer and Lenchersus (or Eleuthethe testimony of a Religious Monk called Trumtherin Nephew of S. Agilbert Bifhopoi Pafaulted the Church of S. Ceadda, and upon the gave the Habit and Tonfure to S. Cuthbert. bere his Mafter in Divine learning, who had ris) who accompanied Theodore into Britiany, He was famous for the gitt of Prophecy, and been a Disciple of this Hely Buhop.

6. Now S. Ceadda dred on the fixth day before very Feaft day of S. Ceadda. 11. In the place of S. Ceadda the Arch-biand at the defice of King Kenwalch was this after he had spent many years there as Monk, year confecrated by the fame Theodore, Bishop Theodore ordained Bishop of that See , 4 and afterward Abbor, was at last called and the Nones of March, and was first buried near the good and modeft man , faith s. Beda, named Finfliop of the Fest-Saxons. conducted to heaven by Angells. S. Beda Church of our Bleffed Lady : But afterwards a magfrid , or Wilfrid:who was Deacon to his Predecef-A. Among the fruits this year gathered our Tiles him a man of jublime Vereuer, & relates nificent Church having been built to the honour four, and at that time lived in the Monaftery of of this fertile ground we may reckon the how S. Cuthbert was vont to fay of him, I of the Prince of the Apostles, his Sacred bones were translated thither. And in both places, for Athburn. Of whom we shall speak more Donation of King Kenwalch to the Monaffery have known very many who have far excelled mee in purity of heart and fublimity of Prophe. of Glaffenbury mentioned in the Great Chara proof of his Santhiey frequent miracles and ter of King Ina dated the year of Grace featicall Grace. Among whom was the Venerable tures were wroughs. 7. The place where he was buried, was covered Servant of Christ Boisilms , whose name is to be ven hundred twenty five, in which among others we read this passage: To the Ancient mentioned with all honour by mee, in as much as with a woodden tomb, built in the ferm of a little X. CHAP. III. Part. Ggg ij

420 WALCH. A.D 671

49. V [a.

Church feated in the place called Glaffeie ; I

grant out of my paternal poffestions for the main-

taining Regular Objervance and uje of the Monks,

ten hydes of land at Brente , coc. together with

all the lands conferred by my Ancestors on the

Same Church, as King Kenwalch, who by the

intercession of S. Theodore Arch-buhop , gave to

the same Church Ferlinguere, Beckerie, Gode-neie, Martinste, and Edrefie. But this, though

itiled a Donation, feems rather for the most

part to have been a Restitution of Lands an-

ciently given to that famous Monaftery by

3. At this time the Abbot of Glaffenbury

was Brithwald, who was the first of the

Saxon race who governed that Minaftery ,

for before this all the Abbots were Britains.

quities of this place : There succeeded at Gla-tonbury , saith he , very many Abbots of the

Brittuh Nation , whose names , gefts and me-

mory have been oblitterated by antiquity. Tet

that the Church it felf was held in great ve-

neration by the Nobles of the Brittains ap-

pears by this , that many of their Bodies have

been enterred there , Oc. But after that two

hundred fixty leaven years from the time of Sant Patrick were run out, during the raign

of Renwalch the son of Kinegilje, who was also called enwalls, the first Abbot of the

Engluh Nation who governed that Monafiery

4 This Briebwald was Son to a Brother of

the King of the Merceans : and according to

the tamiliar devotion of that age renoun-

ced all fecular pretentions, and retired

from the world to confecrate himfel to the

fervice of God in folicude : to which he

was fo affected, that he again retired from

that Monaftery much frequented, to another

more obicure , called Raculf or Reculver ,

although both the King and Buhop of the

Diocese, faith the tame Authour, did earneitly oppole it. But Almighty God for

the good of his church croffed his delign,

for the New Monastery chosen for his retreat

being seated near Canterbury, a person so

illustrious for his birth, being son to a Brother of King Ethelred, and so famous for

his religion and piety, could not long lye hid, but after the death of the Arch-buhop

Theodore, was elected and even compelled

to fucceed him in that see. Of him we fliall

treat further in due place.

So writes Villiam of Malmsbury in his Anti-

tormer British Princes.

was Brithwald.

The Church-Hiltory of Brittany

K. KENE-WAICH. A. D. 671

XII.CHA

XII. CHAP.

begged of him a place for creeting a Mo-

under the Saxon Heptarchy. XVII. Book 411

A.D. 672

XIII. CH.

king choice of this Mountain called Aben-XIII. CHAP.

4. There therefore Heane began to build: but with very ill fuccesse : For whattoever railed in the day tell down in the night: and this hapned fucceilively very oft. At which Heane being much troubled, there came to him a certain Hermite who lived in a Wood called Comenor, and told him, faying Father Heane this laft night I faw certain men with carts carying away the stones and timber from the place : And I fayd to them , You doe very ill in taking away these materialis provided for the honour of God and our Bieffed Lady. But ther answerd mee . We know tout very well: Therefore to morrow goe and tell Heane the Abbot that it is not Gods will be should proceed in this building : But let him goe to a torn called Sevekesham, there he shall find the place mar-

near the Thames a large square Trench, made as on purpose to lay the Foundation. 5. There therefore the Monaftery was built, and the name of sevekesham changed into Abendon. The Habits of the Monks Were bla k : but they wore no itamines. They had noods lined with Cares skins. They lived separated in Cells and to each Cell belonged an Orators : but on Sundayes and Feafls they mett in the Church at Maffe, and dined togener: And then they used silken Cowles. They bitained from Helh, except in great ficknes &c. For the endowment of this Monafte-

ry Ciffs gave many Lordings, and Heane,

ed where he shall build. Heane went thither

with the Hermite : and they found there

the greatest part of his inherit n.c. 6 Heave had alfo a Sifter named Collagor Ciffe, who with the content of her Vnele Ciffs employed all her poll-flions in ereding a Monajiery of Religious Virgins at a place called Heineftow feated near the River Thames: fo called because there a Chappeil had been built to the Honour ot S. Helen There a Congregation being atlembled of many devoat Pirgins, the became their Abbeffe. And having obtained, or rather probably found in the old Chappeli, a finall portion of one of the Naples of our Lords Creffe flie caused it to be inserted into a large Coeffe of Iren : with command that when the was dead it should be layd on her breast and buried with her: And out of Reverence thereto , fhe made her Mo. aftery to be confecrated to the honour or the Holy Croffe and of s. Helens. Concerning this Creffe called the Black Croff, how it was afterwards found by S. Erhelwold, & held in great Veneration, we shall declare further in due place. This Monaffery was alterward translated to Witteham : and warres following, the Religion Virgins were dispersed, and what became of them, is not known, for they never re-

turned thirber

1. 2 Gc. Egfrid King of the Northumbers. His Victory over wultere King of the Mercians. Hu Liberality to the Monastery of Rip-

6 7. Two Miracles wrought by Saint wil-

IN the year of Grace fix hundred feaventy one Exfrid fucceeded his Father King Of sin the Kingdom of the Northumbers: for though his Brother Alefred King of the Deirs was elder, yet he being then on some occasion absent in Ireland, Egfrid was admitted to the Throne, into the lociety whereof he pioufly received his Brother

2. He was in the beginning of his raign difquietted on both figes , on the North by the incursions of the Pills, and on the fouth by the Mercians : but by his valour and good conduct, affifted also by the Prayers of Saint Wilfrid to whom he was most munificent, he not only fecured his Province from danger, but triumphed gloriously over his Enc-

3. As touching the Piets, William of Maln s. Malmiburde bury telates, how upon the death of King Of : 1 a Post f 1.3. warlick Prince , they destifing the unseilen fiare of hu Son Eg frid made fur out incurfions into his kingdom : but the young King together with his Generall Berney mett them, and with a very (mall arm) defeated an innumerable multitude of Parts, infomuch as beaps of their dead bodies lying on the ground , made that which formerly was a plain become a hilly countres, and the Rivers b. multitudes of carkeifes were intercepted in their courle

4. And presently after Wulfere King of the Mercians lead an army against the Northum bers, encaced with the memory of his Father Penda, who had been flain by them. He came therefore with a confidence, at least to recover the former dammage, if n t to acquire a New Kingdom. But his fortune was unprofeerous as his Fathers had been onely whereas King Fenda had loft his life in the Battail . his Son Wolfer was compelled to a shamefull flight, which he furvived but a few dayes, and part of his Provinces became Subject to the King of the Northumbers. to witt, the greatest part of Lincolnshire.

5. King Egfrid expressed his thankfull nes to God for these victories by liberall endow ments of his Church. Particularly his bounty was extended to the Church and Monaflery Of Rippon founded by S. Filfrid, on which he bette wed large poffessions, faith William of Milmibury : And when the faid Holy Bishop was to Id ib.

1. 2. Gc. Of the building of the Monaste-TT of Abindon by Ciffa , and bis Ne phew HEANE.

6. Cylla the Sifter of Heane builds a Monaftery of Virgins at Helneftow : Of ber Black Croffe.

A Certain Authour called John in his Golden History cited by the R. F. Clement Rayner in his Apostolate of the Benedidens, affirms, that at this time the Monaftery of Abindon was built by a certain Saxon Prince called ciffa. Which if it be true, as indeed it feems most probable, it will invalidate the authority of the Brittish Record; which pretend that this Monaftery was built and flourished exceedingly in the ancient times of the Brittains, and that there was a famous Schoole of learning, in which Conflantin is fayd to have been taught in his younger yeares, as we have related in the occurrents of the year of Grace three hunered and nine

2. Concerning this famous Monaflery we read in the Hillery anciently written of it, that when Henzift the saxon perficiously murdred at a Feath four hundred and fixty Noble Brittains, afon of one of the faid Noblemen, named Aben, with much adoc elca ping retired himself into a wood on mountain nor far diftant from Oxford South ward , where he lived a long time among wild beafts fustained only with hearbes and rootes : and wanting water , he by hi Prayers obtained a ipring, remaining to this " day. And the people of the countrey objer-ving his sanding, frequently vifited him for instruction in Chriftian Piety But he thirsting after solitude, privately went into Ireland, where he happily ended his dayes. .. The mountain was from him called Abendun : on which was built a Cell and a Chap-

pell confectated to the bleifed Virgin Mary.
3. In such state the place continued till this time, in which a Monastery was built there by the liberality of the forementioned Ciffa a Prince of the Feft-Saxons , under whose dominion was Wiltshire and a great part of Barkshire : And the occasion of that foundation was this : Ciffa had a Nephen called Heane, a man of great piety, who having heard from a certain Preacher a fermon on those words of our saviour, That it i easier for a Camell to goe through the eye of a Meedle, then for a rich man to enter into the Ringdom of heaven, presently conceived a contempt of earthly riches, and a resolution to aspire only to heavenly Beatstude. Thereupon coming to his Vncle Ciffa he

	The Church Hi		K. KENE K. KE	EN 1-	under the Saxon Heptar	chy.XVII.Book.423	K KENE
K. Kuns- walch.		acci y or 2 mining	WALCH.	-1.	signing for ever and governing his Church, It	cafe such on one shall be received by any, and shall refuse boing summoned, to return, both	A.D. 67;
A.D.672	Egfrid and his Brother King Eight to magnificently mony, where they were entertained magnificently	XIV. CHAP.	A. D. 673. XIV. CH,	.073.	the by se sudged first has wee should meet toge- ther according to the manner prescribed by the	he who receives him, and is so received, shall be lyable to Excommunication. The fixth, That Bishops and Freiss stravelling out of their own precents, be continued with such hospitality as	١ .
	and munificence. Point actions of the property	Dabere succeedes his Brother Egbertin she Kingdom of Kems. 2.3 de. A Nationall Synod assembled by Arch-bishop Theodore at Hertsord: The Arth of the sayd Synod.			september, on the first indiction, in a place called Herudford. The persons meeting were chose is threadore appointed, though university, by the See Applicack Bishop of the Church of Contributy: and my fellow Bishop and miss Remains with Ballow Bish and the Self. Applications of the Edit. Applications of the Edit. Applications of the Edit. Applications of the Edit.	'hall be given them: and that it thall be unlaw- full for them to exercife any Sacredorall Office, or is hour the permiftion of the Bithop in whose Discose they are known to be. The Scaucetth, That a Syned thall be assembled twice every year. Notwithstanding because there may be divers	
	particularly in their zeale and devotion to the Sacrament of Confirmation, of which the Britains also were very desirous (as hath been declared) I will here set down in the words of the same Luthbur, with whom likewise Mainer of wessimister agrees in the relation.	I. In the year of our Lords Incarnation fix hundred feaventy three (faith s.Beda) Egbest King of Kent dyed in the ninth year of his raign, and though he left behind his way for the felic and for great yet whether			Likewije sur Brother and fellow Buthop Viljrid, Suthop of the Nation of the Narishmeters, was by the Delegates affiften to me. Three were perfor- mally prefent alfo sur Brethren and fellow Br- thops, patter ships of the Cafile of the Cuntum- erians called Rechefter; Leutherium Buthop of the PAR-ALLENIE; and Wright diships of the Prevance	impediments bereef, it was thought fit by them all, that fish a Spend should meet every year once the fift day of August, as a place cult'd Claffor- tion, the Eighth, That in Sitrop shall account with the Eighth, That in Sitrop shall are soully prefer himself before another; but that all take place according to the order and artifustry of their conferences. The Strink Chapter con-	8.
Malmob, de Post 13. Fost. W frame raft. ad A.D.(78.	jer, Tundanfre) there mett him a great mulittude of Wimen, offing their children to be confirmed of Wimen, offing their children to be confirmed	it was by Egierts example who succeeded his Brother to the prejudice of his Nophens, or that the infancy of these two young Princes made them esteemd uncapable of governing, he was succeeded by his Brother	8 april 7. 6	of fac.	of the Mercians. (Harpsfeild adds, that belides these Sinhops, there was present at this Synod Egful King of the Northumbers.)  3. Then we were all mest segeiber, and every one had taken his seas according to his order, I	saind a common debate, that fince the number of Christians was augmented, therefore also more Bubops should be ordained. But of this for the present we concluded nothing. The Tenth regar- ded Mariages, that no mariages should be allowed	10.
Malwib ib.	jelfjere, ti y earning in her atmile vaste the seek percensing, that is chould be eatechiffed, but importantly perf. aded that by the Bubys stanftry he invasians rejected selfge. The buby Bubps therefore mesturing the child face to the end he might perform the sate Rives, found that he was dead. Then the normal receiving that he was dead. Then the normal receiving that he was dead. Then the normal receiving that he was dead. Then the normal receiving that he was dead. Then the normal receiving that he was dead to the normal receiving the might get property aemily beforehing him for God and his hely Mother! Jace, if he had any Faith or pitty a refuer life to be to find a sping found to eath her felf at he feet and read in the ermoved, thus offinging an important read in the ermoved, thus offinging an important read in the ermoved of the soft find gleing the middle Bibliograph and the standard that the find of the thing the Motale, or reject the least and the standard the find find least self-order to the standard the find the standard the find out of the find of the standard the find was a discreption immediately the find was reflected by the Bubys. The child me acided & B. I stall, who was a spectraged and the standard the find was formed at the Bubbys Staffity.  7. The fame Authors further relates another Motale visionity to the Charlett whill lit was building at the colds of the fame Ring geter, broke all his bones and tore a funderal mother lith is members, and was reflored to health by the prayers of the state towards in the lith the substitution and his comment of the state towards who had health by the prayers of the state towards health and which and he prayers of the state towards health and his immembers, and was reflored to health by the prayers of the state towards health and which and his comment.	governing, it was a good cleaven years and feaven monthes, and then was deprived both of his Kingdam and hite by his Nepton both of his Kingdam and hite by his Nepton Both of his Kingdam and hite by his Nepton for Camerbary, having a pious intention to compose and introduce an uniformier? Fatth and Distribute among all the Jaco Churches of Britsam, convoxed a 3-nod of the Bishops of both Prevances. Such an Privaceful authority in this Ifland had bee either conferred, or confirmed to him be Pepe Fridian at the first entrance or the last Arch-bashop into Britsam, as appears by h letters dated to him in the year of Grast a fundred key nine, which Letters are reco ded by Filliam of Bistambury, and in them read this pallage. It hash fremd god er we exhibit these and at this present god and ordinates therefore have been flashin and ratified by our Predecession January dish started use of this authority therefor you have been flashin and ratified by our Predecession Saint Gregory Ausyship his Legate (Sincello) or allowed the Sacred use of the Saint Sain	I den int.  I den	1	and bad raken his fast according to his water. I thus fight to them; it befiechs wan we beloved Breibres, by the fast and love of our Redeemer that Men and all was of our Redeemer that Men and all was of our Redeemer thin fineerly to keep and objerve all the Deverte and definitions reaching our Hist Fastin which have been made by the tilty and orbivaleuse. Eather: Theff, and fiverall when firecest regarding the conference of the tilty and orbivaleuse. Eather: Theff, and fiverall when firecest regarding the conference of the tilty and orbivaleuse. Eather: Theff, and fiverall when fired his orbival was a state of the control of th	and satinger, trust nemarings, and as a straiger, trust nemarings that the straight probables: That numerical thould be firtilly first index: That numerical thould be first but own only except for the cash of formaction, as the Orbeit teachers. And it cases are straight to the straight probable to the Month and Indition before mention. Whe fewer therefore ball any wayer endeavour to it proposed to the straight probable to the straight probabl	y d : t t n
	prayers of his Virgin Wife Saint Editriadis to retire into a Monaffers at Coldingham, under the government of S. Ebba, Amarto King Erfra, and siffer to S. Ofraid and Ofra Kings of the Northimbers: as before hath been de-	the faid Arch-bishop himself according	g to God Bedd. 44.5.	5.	promifed as the time of their Conversion and Profession. The fifth, That no Ecclesiastical per- son thall leave his own Bishop and wander abroad, and to enterested by any other Subbop without the	( EP)	
1	clared at large.	and Saviour Tesus-Christ, the same lesmo	············	1	commendatory Letters of his own Prelat. But in	XV. CHA	AP.
1		7Ain	"nı" l	_			

KENE-	The Church-Hi		Kenz L	Q SEX	under the Saxon Hepta	rchy. X VII. Book. 42,	cuin.
LCH.	424 The Church-M			A. D.674.		and after his death readily affified the necessities	A.D. 675
D 673.	11		.D.673.	-	XVI. CHAP.	of all that reclamed his help and intercession.  4. After Sexburga's death, faith 5. Beds, two	l
		ded there. The going out of their ships wasted and	1 1	XVI. CH.		Princes of that nation took on them the govern-	Bed 1 4 c.12
	XV. CHAP.	burnt the countrey there about, ufing all manner			1 2 King Kenevalch dying , leaves the	ment, and held it divided between them the space	
I. Cha.		of cruelty against the Christian inhabitants. Then he who was the Captain of that impious band,	i i		Ringdom to bis. Wife Sexburga.	of about ten years: Thefe were Efcum and Kent-	į
1	1. 2. 3. The Province of the East-angles	having learne the condition and Religious Life of			3 S. Egelwin Brother to King Kemewalch.	win, both of them of the Royal family: Kentwin was Brother (Huneingdon fays he was son) to	l
- 1	divided into two Dioceles, Dumwich and	the Rleffed Virgin S. Ofitha , began by entreaties			4 5. Sexburga retiring into a Monastery,	King Fengelch, and Elmin was Jafan Jalin	i .
- 1	#Imbam	and prefents to tempt her toldolatry, adding with-			Kentuin, Their liberality to the Mona-	the tourth degree from Cerduic. Some Writers	Huntingd. 14
1	4. 5 &c. The Gelts of S. Editha Virgin and	all threats of scourging and other torments, if she refused to adore the Gods which he worshipped.			Herry of Malmsbury : as likewife of Len	affirm that they did not joyntly raign: But that Escuin first managed the government: and	
- 1	Martyr.	But the Holy Virgin deftifing bu flatteries , and			therine Buhop.	after two years dying, left it to Kentwin, who	l
- 1		not fearing his threats , made fmall account of the			6. 7. Warr between Escuin and Wolfer King	raigned after him nine years.	1
	TATHereas in the ninth canon of the	torments attending her. Thereupon the faid Cap-			of the Mercians.	5. They were both of them Catholick de-	İ
	1. W Hereas in the ninth canon of the torementioned synod it had been	peain enraged at her constancy and scorn of his ideas, pronounced sentence of death against her			2. The death of volfere.	yout Princes, as appears by the magnificent Structure of the Monaftery of Malmsbury, built	ł
	regred but not fully concluded, at least not	commanding her to lay down her head to be cutt			,,	this year at their charges by the procute-	l
	putt in execution, that the number of Bi- shops and Episcopal Sees should be encreased,	off. And in the fame place where the Holy Vir-			1. TN the year of Christ six hundred seaven-	ment of s. Aldelm, who had now been nine	
	presently after by the care and authority of	oin suffred Martyrdom a clear fountain broke		4. 3.674	I ty four hapned the death of Kenewalch	years a Monk and four years Abbot of the	M · lmsl·ur. d.
	the Arch-buhop Theodore the Church of the	forth, which cured severall kinds of diseases. Now her parents having heard of her death, carnesting			King of the Vest-saxons, after a raign of thirty and one years. Who leaving no issue	fame. It was at first, as hath bee frid, poorly built	Keg 6.1.6.2
	Eaft angles hitherto governed by one Bishop,	defired, as some recompence for their toffe, to entoy			behind him, he bequeathed the administration	by a certain Scott named Maydulf, by projession a Menk, and by erudition a Philosopher ( from	l
	was divided into two Disceses. 2. This is thus particularly related, together	the comfort of burying with them her heades	11		of the Kingdom to his wife Sexburga , faith	whom the place took its name: ) But till this	l
	with the occasion of it by s. Beda: Bifi Bishop	body. Which being brought to them, they enterie.	11	Reduction de Regulates as	liam of Malmsbury. And adds withall, That	time the revenues of it were so scant, that the	1
	of the East angles ( faith he) who is faid to have	it it a coffin of lead in the Church of Aylesbury,			the manted not spirit and courage to exercise so great a charge: insomuch as the gathered new for-	Monks had great difficulty to provide them felves	
d. ib.	been prefent in the forementioned Synod , was the	where many Miracles were wrought by her inter- cession. At length her Sacred Relicks a D.			ces, and kept the old in their duty : She governed	necessary sustenance, faith Villiam a Monk of the same place. But now that by the sugge-	l
	Successour of Beniface, of whom we spoke before. He was a man of great Santity and Religion. For	vine Vifien were translated thence back again to			her Subjects with elemency , and kept her ene-	ftion of S. Aldelm those two Princes encowed	1
	Remiface dring after be had administred that Bi-	the Church of Chie, which Maurice Bishop of		1	mies in awe with threats. In a word she beha-	it with podeflions, and adornd it with buil-	1d. ib.
	chaptece feaventeen years, Bifi was by the Arch-	London reposed in a precious coffer i at whice			ved her felf in all things so worthily, that no man could discerne any dissernce in her govern-	dings, the affairs and reputation of that Mona- flery encreased wonderfully from all quarters Re-	
	hishop Theodore ordained Bishop in his place. The	time the Bundy of Rechester then prejent hours.			ment from that st was in her husbands time, but	ligiom men flocked thither to S. Aldelm , some	l
	though being yet alive, but by a gresvous infirmi- ty rendred incapable to execute his Episcopal		Mart. Ang.		only that the was a woman. Notwithstanding her	of them deficing from him inflructions in a de-	
	function , there were in his room elected and con-	erreloge on the feaventh of October , where a	7. (d.b.		Rule was but short, for before she had fully frent	vous Life, others in the knowledge of learning.	1
	Gerrated two Bishops, Acca and Beadwine : (the	to is mention how the laid holy Virgin Ma	1 1		ayear , death furprised her in the midst of her	5. Moreover Leutherius Bifhop of the	1.
	Episcopall See of Acce being placed a	tyr took up her head after it was separated from her Body : Which the Authour of her			nagnansmom defigns.  1. This Charafter given her by Filliam of	West-Saxons contributed his care to the esta- blishing of this Monastery, as appears by a	d. ib.
	Dumwich , and that of Beadwine at North Elmham: ) And from that time to this the fair		Cargrenia .		Malmsbury is more proper & receiveable then	Charter of his extant in Filliam of Malmibury	1
	Province has been administred by two Bishops.	Affoon as her head was off the body prefently roje	s. U.Strie.	Vifumel.	that which Mathen of Festminster writes, That	in which upon the Petition of the Abbot of this	
	3. These were the two Prelats mentione	up, and taking up the head in the hands , b)	1 1 1	14	the Nobility of that Kingdom distaining to be jub self to a womans government, expelled her out of	Diocesche grants the faid place to the Minks there	
	in the life of Ofitha Queen and Martyr: Whol	the conduct of Angells walked firmly the straight	1 11	4.8.674.	the Province. Other Historians say, That out	living, to be entirely possessed by them. Which argues that heretofore they enjoyd it only	
	gests therefore are unduly referred to the	S. Paul about a quarter of a mile distant from the		Speed. Helings bead	of a defire of entring into a more holy and first	by courtefy. This Charter is dated the eighth	li
	berie the Writer of her life; in which error	place of her fuffring and when se was come there,	1 1		life she voluntarily quitted the Roalts, and for	day before the Calends of September, in the year	
	he is followd by Haram in his Martyrolo	- it knocked at the dore with the bloody hands, a.			devotions fake entred into a Monaftery. But they	of our Lords Incarnation fix hundred feaventy five, 48.4 place neer the River Bladon : Where	7
	ge, &cc.	defiring it might be opened, and theron left marks of blood. Having done this it fell there down			doewrongfully ascribe to her the founding of a Movastery in the Isle of Shepey, where she	faith Camden in ancient times Dumwalis Mal-	
	4.5. Ofitha was daughter of a Mercian Prince named Frithwald and of Filteburga daughte				is fayd to have taken the Habit of Religion.	mutius King of the Brittains built a haid on	Wileshire
	of Penda King of the Mercians. She had he	r   6. The Sanctity of Ofitha (called by Fillian			and afterward to have succeded s. Edisfride	town , and called it Caer-Bladon : which having	
	education in vertue and piety in a certai	n of Malmsbury, ofgitha) has quite extinguillie	1 [		in the Abbey of Ely: For these things belong	been defrayd in the Sixon warre, they built out of the rubbuh of it a Calle, which in their tongue	
	Monaftery governed by the Holy Abbeffe Me	- the name anciently belonging to the Villag	Camien. in.		to another sexburgs daughter of Anns King of the East-angles, of whom wee treated be-	they named ingelborns a mile diffiant from which	
l '	venna: Out of which she was afterward re called by her parents, and notwithstandin				fore.	the Saxon Princes had a Palice called Caer-Dur-	1
	the had in resolution of mind confecrate	d Sea is feated the little Town called S. Ofith's, th	4		3. Though K Kenwalch had no fons yet he had	burg, now Broken-bridge. The faid place kept the	1
	her Virginity to God, yet by their authoris	y   ancient Name wheref was Chic, which Name th.	8		aBrother eminent for Sanctity, named Egelwin, concerning whom villiam of Malmibury thus	name of incelborn till Maidulf the scottish Monk recired thither, from whom it took the name of	. -
Baren. 41	the became wife to sighere Companion	Reyal Virgin Oficha has abolished , The living	51	Malmibur.	writes, The Monks of Adeling exalt to the skies	Ma dulfs-burg, and contrastedly Malmsbury:	
A. D. 613	s. sebb in the Kingdom of the East-angles: An following the example of s. Editerulis Quee	there in great Sanstity and devotion was flain to Danish Pirats, and therefore acknowledged by so	r	de Pont.L. 1 f.	the praifes of their Patron S. Egelwin , the effects	Some Friters call it Meldun. Among the Diffi-	
1	of the Northumbers, the preferred the love				of whose santties they perceive by many benefits	ples of Maidulf the most famous was Aidelm,	
l	her heavenly Bridegroom before the Embr.	1-	1 1		which they receive by his intercession. The conflict	who fireceeded him, and by the help of the Bishop Eleutherim, to whom the Seat belonged, built	
1	ces of a King. With which devotion of he				fame is that he was Brother of K. Kenewalch, Co. that he was more illustraous for his Sanctity then	there a very fair Monastery, of which h mself	
l	her hulband like wife pioufly complied, at moreover not only permitted her to conf				eminecy of descent. He was all his life afflicted with	was Abbot and from him some Friters have called	()
Hargu i		4			ficknes, yet that hindred not at all his fervice and	the place Aldelms-birig : but that Name was	•
1	g. village firmated near the Sea called Chic, who	re			denotion to God He ended his life most happily,	quickly ob literated though his Memory be conti-	-
Mariprolog	building a Monastery she enclosed her self : A						

The Church-Hittory of Brittany  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  made there by a much frequented Faire yearly keps on his Feq.  A.D. 675  mid owments of Naturerendred her defireable to others: but the greater beauty of him don't Driven Great (fisc) with Driven Great (fisc)	ountrey, where flic   life by the Saine. As for Camden, fuccincly
The Church-Hiltory of Brittany  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  mued there by a much frequenced Faire yearly keps on his Feqf.  A.D. 675  much controlled his Design of the mortisent of Naturescendred her defireable to others: but the greater beauty of him den critical for others: but the greater beauty of him den controlled with dente to cheer affections for him only with different affection for him only was set affect on the same affection for him only was set affect on the same affective him was not permitted to cheer with the same affection for him only with the femine fairned permitted the was not permitted to cheer with the fairned permitted the to cheer with the fairned permitted the to cheer when the stream was a wear affect on the manner of three errors, refreshed the to cheer with the fairned permitted the mother beauty of him him fairned permitted the mother bea	, recalled her from tholn bird was killd, and again retto red to A. D. 675 untrey, where flx life by the sains. As for Camden, fuccincly
A.D. 675 A.D	ountrey, where fle   life by the Saint. As for Camden, fuccincity   " " "
A. D. 675 need there by a much frequenced Faire yearly key for the Fed?  **All Mahmbond**  **All Mahmb	
Malmin. de The fail of #ff-32228 King 7, Bfmin and minde enriched with Drivine Great dispoted for the fail of #ff-3228 King 7, Bfmin and minde enriched with Drivine Great dispoted for the fail of th	uaded to accept the mentioning this miracle, he covertly infi
And in their Charity magnifice, to were they likewife in defence of their Angles Court in the Fail which the favore they likewife in defence of their Angles Court in the State of the Angles Court in Angles Court in the State of the Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in Angles Court in the State of the Initias of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, plantage and their in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Angles Court in the Court in the Angles Court in the Court in the Angles Court in the Angles Court in the Court in the Angles Court	ince called Tren in he writes, The Miracles of Vereburga in driving
Age d. i. e. I. Rentering a they were in intent and who was beautiful beyond the Santa of men. Duting the rather strength of the three strengths of the three st	lamburg in Northamp away Vild geese are ambitiously related by cre-
and in their Charity magnitudes, stepdom could likewife in defence of their Raphom Participation of the Review of the Raphom Participation of	rned with fuch meek-   dulous Friters: Implying that he had not faith
rageous: Fortaitt the agreed werehown reshe Mening a dateil gave a great werehown reshe Mening the dateil gave a great werehown reshe Mening the dateil gave a great werehown reshe Mening the dateil gave a great werehown reshe Mening the dateil gave a great werehown was touching the limits of their kingdoms, to decide which they were forced to come to a combat, in which nonvinithard ng, humangdan rather afcribes the victory to Fulfere. He was the cover certain it is that neither of their cove King furvived their riftsy or deletar many days for ruffered yed the fame year, and Egians in the following.  W gm at W gm at Cought is by Firentine called sindambafel. Unsuperstanding the place where this battell was with the Church and between J. Angells reset the further and between J. Angells reset the further and between J. Angells reset winning furver publickly eleberated in the Stane. Further and a Manual proper cited by St. Henry 5pd. and in a Manual proper cited by St. Henry 5pd. and in a Manual proper cited by St. Henry 5pd. and in a Manual proper cited by St. Henry 5pd. which he may be dated. Probably it was the fame was the full was	heir servant, then Mi- enough to affent thereto. Notwithstanding
in a barrell gave a great work with the state of the principle of the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of their kingdoms, to decide the limits of the larly founded home and fabiled to her commanded the limits of the larly founded home and fabiled to her commanded the limits of the larly founded home and fabiled to her commanded the larly founded home and fabiled to her commanded the larly founded home and fabiled to her commanded the larly founded home and fabiled to her commanded the larly founded home. The larly founded home and fabiled to her commanded the larly founded home and fabiled to her commanded the larly founded home. The larly founded home and fabiled to her commanded home and fabiled to her commanded the larly founded home. The larly founded home and fabiled to her commanded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The larly founded home and fabiled to her commanded home. The	by her example then recounting the very like Miraele formerly by s. Hilda he is far from professing any di-
The Controverty which Effein had with The Controverty which Effein had with The Controverty which Effein had with The Controverty which Effein had with The Controverty which Effein had with The Controverty which Effein had with The Controverty which they were to created to come to a combat, in which nonvithilar and, partners and the affeithment of their cover creatin it is that neither of their cover creatin it is that neither of their cover in the tollowing.  We gen at Cought is by Efferty deed the fame year, and Escape in the following.  We gen at Cought is by Efferty deed the time year, and Escape in the following.  This is thus more expectify related by the print of the fame of the print of the	
the limits of the kirisations, to decide the limits of their kingdoms, to decide which they were forced to come to a count bat, in which nowithflart ang, flustring to make a feetbest the victory to Sulfert. Town count bat, in which nowithflart ang, flustring the cover certain it is that neither of their cover certain the properties of the properties of the properties of the properties of their cover certain it is that neither of their cover certain it is that neither of their cover certain it is that neither of their cover certain it is that neither of their cover certa	Daughters, when as   ver they fly over the territory anciently belonging   alia's, 645.
the limits of their kingsolins, to which here fored to come to a combat, in which nonvicificarding, thurmefore rather actives the victory to walfer. However certain it is that neither of their cow Kingi furvived their riflags or deletation of their cow Kingi furvived their riflags or deletation of their many days; for majfer dyed the same year, many days; for majfered yed the same year, and Egium in the following.  The place where this battell was fought is by Flerenium called hindamberal: for their church and heavenly Angelli were fought is by Flerenium called hindamberal: for many fought is by Flerenium called hindamberal: for many fought is by Flerenium called hindamberal: for many fought is by Flerenium called hindamberal: for many fought is by Flerenium called hindamberal: for many fought is by Flerenium cal	ild creatures became to S. Hilda, doe fuddenly fall to the ground, to the
which they were forced to this to the working a financing the state of the state of the state of the cover certain it is than either of their cover certain it is than either of their cover (string furwived their riftsy or defeat from my days to reaffer dyed the fame year, and price in the following.  "W "grm at the state of their cover force with the fame year, and price in the following.  "The place where this battell was followed in the string for their important ting her corn and of their financial following that the following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their important ting her corn and of their financial following for their financial following for their important ting her corn and of their financial following for their financial following for their financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following financial following f	
bat, in which nowithit and interest and the widney or will give those and the facilities the victory for wilder to discovere certain it is that neither of their covere certain it is that neither of their covered their prilay or delease many days; for mifrer dyed the fame year, and Egium in the following.  The place where this battell was an Egium in the following.  The place where this battell was fought it is by Flerenium called sindamberal: interflect when the following in the following that the church and between J. Angells were whether the church and between J. Angells were thought to the following that it is that find itrelated by the following that the church and between J. Angells were thought to the following that the church and between J. Angells were thought to the following that the church and between J. Angells were thought to the following that the church and between J. Angells were thought to the following that the church and between J. Angells were thought to the following that the church and between J. Angells were thought to the following that the church and between J. Angells were that the following that the church and between J. Angells were the form her territory green, and therefore gave up her immediately and chaff finale territory green, and therefore gave up her immediately and chaff finale territory green, and therefore gave up her immediately and chaff finale territory green, and therefore gave up her immediately and chaff finale territory green, and therefore gave up her immediately and chaff finale territory green, and therefore gave up her immediately and chaff finale territory green, and Egium in the following.  The place where this child and the final territory green and Egium in the following.  The place where this child and the final territory green, and Egium in the following.  The place were the finale territory green where the final territory green was the final territory green where the final territory green was the final territory green was the final territory green was the	
rather alcribes the vivila of the control of the cover certain it is that neither of their ever certain in the following.  The place where this battell was fought is by Flerenium called hindanberal: fought	ng an illustrious mi- And this is aftribed to the Santhy of S. Hilda.
ewo Kinge furwived their Pittay Of the Same year, many days to reaffer dyed the Same year, and Estima in the following.  W grant 1. 177.  Spondad 32   A 1. 177.  Spondad 32   Many Canada Probably it was the fame was the fame of the fa	ching her banishing   So that it seems the beleit of such Priters is   unest fee
many days: for Fullere dyed the talks, each garden and beweinst find irrelated by much for find in the following.  7. The place where this battell was "histoff the Church and he wenty Angelis were wineffer year publickly eleberated in the Mana-thought town, and in a Manajerpe tied by Sir Henry 3pellowing. The main, Bedancad: Probably it was the fame man, Bedancad: Probably it was the fame Mathers affect the devouse Frigin received the Mathers affect the identity in received the man, Bedancad: Probably it was the fame.	at flocks of wild-geefe an act, not of reason, but of will or humour. 7. 6.36.  Now the said territory saith Harpsfeld, con-
and Escum in the followings  7. The place where this battell was  7. The place where this battell was  18. 18. 27.  18. 30. 18. 31.  18. 18. 18. 18. 18. 18. 18. 18. 18. 18.	
We ma at 7. The place while this submitted in the Mona- tive 27. Tought is by Florentius called Sindambes fil- system 1. The place while the submitted in the Mona- tive 17. Tought is by Florentius called Sindambes fil- lety of Feligious Virgins at Ely, of which ber Mathers Siffer the illustrate S. Ethelreda was Mathers Siffer the illustrate S. Ethelreda was Mathers Siffer the illustrate Virgin received the Mathers Siffer the illustrate Virgin received the	ncient credible Au- 9. Wee will now patte to the death of the
Spelon-(187) and in a Manuscript cited by 3th atom of the spelon of the	ealed also by Prote- Holy Virgin. Assoon as the perceived that
man, Bedanead : Probably it was the land with the more called Abbeffe : there this devout Virgin received the	Aimight, God calld her to receive the re- ention of it as done ward of her piety, the gave a first command Ap. Caperav.
	r, where the is laid   she departed this life, her body should prefently
Bedisford, of some esteem, talking and alligence and folicitude was employed in	ears. The manner of be carsed to the Monastery of Hanbury, and
	there was near the walls there bursed: Which Monastery is situated in the Province of Cambridge, neer the site of
8. The forefaid Florenzism mentioning the defice and a terret and all other	
death of walfere Cance of manties admired by the world Alberthou his	
Wigorn ubi Enterer gives that the same of the bundred favority five dyed Tuffer were buffed in thu one thing bow ine might excell wounted but in in vane	o chase away: Of which her sandisty. But notwithstanding her com-
	plaint to the Holy Vir- inded him, Jaying, Goe where she dyed on the third day before the
Courneen years. He was the first king of that which hely defirn having compassed, in much as	
Province who empraced the Congress of far exalted above them in thefe and	and thought the Saint and reverence to their beloved Mother ne-
and received the Salvant of his whole Kingdom the Pa- all other Verture, as in the Noblenes of her de-	st when she renewd the   glected her command, and not only refused
	to deliver the facted treasure to the inhabi- tants or Hanbury, who institly demanded it,
of Christ to be preached every where. He balls have ber fell always ready and willing to obey	
lead in Foil. man) Charles, O the standard chem all and chearfully underwent the vitel of-	nanded them in his Mi- own possession of it. But in vain for no hu-
Read , no tel 100 Butter Butter among which a charitable care of the poor	Hereupen immediatly man care or force could refift the Holy Virgins
1 and needy, to whom the was a promise four	Now it bapned shar a relates the matter full of wonder : The body Ti. ib.
Mother , took the principall place. In a word, we together in a boule through the whole course of her conver- certain servant privately	ele one of the faid birds, of S. Werburga, faith he, was carried to the Church
XVII CHAP. Getian was fuch as sheard, that though according which he hadd with me	tion to eat it. The next   of Trickingham, where it was most diligently kept,
to humane condition her body moved on the morning early the Holy	irgin went to the house, the dores of the Church being carefully barred,
1. 2 Gr. Of S vereburga daughter to King earth, yet ber mind was always fix'd in heaven.  walfere: her Gells, Miracles, death, and 4. How long this Holy Virgin lived in the headed the birds for u	chiding manner repre- pains that which belon- a deep sleep suddenly seised on those which watch-
Monaftery of Ely under the government of 5,	ommanded them to fire   a deep fleep fuddenly feifed on those which watch- tommanded them to fire   ed : and at the same time great multisudes of
Edileradis does not diffinctly appear. Certain	sediatly the whole army the inhabitants of Hambury coming on them,
of them rook wing ; be	being sensible of the in-   all the dores of the Monastery became opened, the
yed a great lufter from the wonder-   loge referd to this prefeit year. for flower   lury dane them, they fl	not away, but hovering locks and barre without any violect offred, falling to the ground. Whereupon they tooke away the
Gild a Complete the first the furyived her Mother S.E.	to the ground. Thereupon they tooke away the losse. She hearing their body, not any one resisting, and with great to ca-
1d. ibid. who became Abbelle of the lame	nderstood by inspiration   ried it to Hanbury, where it was honourably bu-
comiert King of Kent and his Queen s. Sexbur- Monastery after s. Sexburga, who increded	r fearch made, the offen- ried. In which place fick perfons recover health,
24, daughter of Anna King of the East-Angles, S. Editerudu dying the year of Grate to	ereupon she commanded   fight is reflored to the bland, hearing to the dumb, a her companions: after   the leapross are cleanfed, and persons oppressed
her Gelle are not interwoven with the general	ober companions : after the leapross are cleanfed, and persons oppressed wish severall other discases, doe there praise God
The form has infancy was by Hiffers we will here adjoyn the remainder of	was afterward feen in   for their recovery.
her plous Mother Emenilda educated in her Acts recorded by Mathew of Vejiminjer,	10. Nine years after her Sacred Bidy had
the fear and love of God, and in a contempt   Fiorentism, Gr. 8. Thus writes the	
G. Father Wolfers in the kingdom of the Mer-	thour of the Virgins Life   been thus removed to Hanbury (or Earbirig)
ciane admiring his sifters sandity, and un-	thour of the VirginsLife   been thus removed to Hanbury (or Earbirg)   beyngthe and credibly then   it was found entire and untainted, as a cer-
rewinder whole to sur Lora in a data of the surface	theur of the ringins Life ply and credibly then , who affirms that the  been thus removed to Hanbury (or Earbirg) it was found entire and untainted, as a cer- tain proofe of the purity and integrity of
offo	theur of the ringins Life ply and credibly then , who affirms that the  been thus removed to Hanbury (or Earbirg) it was found entire and untainted, as a cer- tain proofe of the purity and integrity of

The Church History of Brittany cuiv. her foule, and fo se remaind the space of fifty A. D.674. years , till the time when the Pagan Danes with horrible cruelty wefted most of the Provinces of Brittany: For then it was removed to Chefter, anciently called Civien Legionum. There a certain Count named Lesfrie a little before the Norman Conquest founded a Monastery of Religious Virgins, which was afterward enlarged by Huge Lupus Barle of Chefter in the year of Grace one thousand ninety two, and dedicated to the honour of same Fereburgs : For the fetling and ordering of which Monastery Saint Anfelm , afterward Arch-buhep of Canterbury : was first invited into England. The Commemoration of this Hely Virgin is in our Martyrelege instituted on the third of February. XVIII.C. XVIII. CHAP. of S. Milburga. A. D. 676. Baren, hic.

falls, for Chriff her heavenly Bridegroom. 1, 2. &c. The Gelts, Miracles and death A T this time the Saxon Churches in our Lord , faith Baronius : For they were plentifully adorned with Lillies of pure Pirginity, with violets of Religious Monks, not so conficuom, because growing in more humble places. They abounded likewife with most Holy Buhops: Among which Saint Erconwald was most illufriem for bu sandity. He might have added Saint Theodore in Kent, Saint Leutherim among the West-Saxons, and Saint Wilfrid among the Northumbers. And to these he might have adjoyned feverall pious Princes, as sebb King of the Baft angles, and Ethelred of the Mercians , both which laying afide their Crown and Purple took on them the humble Habits of Monks , as shal be shewed here after, and have deferved a place among Saints in our Martyrelege. 2. Among the Lillies which adorned this Paradife none were in this age more illustrious then the three daughters of Mer-

wald who this year began to raign over the Mercians together with his Brother Ethelred ; Their names were Saint Milburga the eldest, saint Mildreda the second, and Same Milgieba ( or as some Authours call her, Saine Milwida ) the youngest. These three were born to him by Saine Ermenburga, or same Domneva, daughter to Ead-bald King of Kent, and Sister to the two forementioned Martyrs Saint Ethelred and Saint Ethelbert. She was appointed Abbessel the state of the Monastery of Menssey in the Isle or Thane; built by King Egbers in expiation for the murder of those two innocent Princes, as hath been declared. 3. The life of her eldest daughter saint Milburga, hath been diligently written by

feverall Authours. We will here content A. D. 6:6 our felves with transcribing what Harps- Happinger feild relates concerning her, as followeth: 7.6.4. There concurred , to the affording a prerogative of honour to Saint Milburga among other Hely Pirgins , and particularly the children of King Meritald , not only the Splendour of a Royall descent from the Kings of Kent and Mercia, but her Primoreniture alfo. But thefe priviledges, though, admired in the world , were fo far from exalting her mind , that prevented with Divine Love , by which she aspired to God only and ce. leftiall things , she generously despised them, fixing all her thoughts and defires in this one defign , how she might remove all fuch impediments hindring her from consecrating her whole life to Divine Meditations and Contemplalife to Divine Meditations and Contemple-tion. For the effecting of which glorous depo-peration is to the many of filended Palacet for a Manglery , of Ryall Purple for fack-clash, of a Princelly Diadem for a Killejum weyls, and of all pretempont to the highest Earthly Espa-cia, Carlos Laboratory.

4. She therefore founded a Monafters of Religious Firmins at Wenlock a town in Shropshire. over whom she was confectated Abbeffe by Theodore Arch-bishop of Canterbury. This Monaflery was afterward endowd with ample poffestion by her Father and Vncle , Merwald and Volfere Kings of the Mercians, and adorned with great Priviledges and many precious Relicks of Saints. So that the faid place represented a New Paradise , confidering the heavenly Society living there of Firgins wholly employed in divine things , effectally of Saint Milburga a worthy Mother of so holy an Offfring , among whom shere was a devout emulation and contention in promoting the Lealous care of Humility, Chaffity, and all other officet of Piety.

5. Milburga having that made a wonderfull progresse in all kinds of versues, and desiring nothing but her heavenly Spouse, and his Divine presence, when her age and strength began to decline , her beloved Saviour called her to him , after she had been purified with dayly feavers. In her last Sicknes therefore the called together her boly Community , which she commended in her prayers to God, and defired them after her death to make choice of a pious and firring superiour. She exherted them likewife to Vnity and Purenes of heart, of repeafing, Bleffed are the pea-ceable for they shall be called the children of God, Bleffed are the pure in beart, for they shall feeGod Having added other like admonition, oreligiously armed her self against Death by the Holy Sacra-ments of the Church, she departed happily on the feaventh day before the Calends of March to her eternal Bridegroom, to raign for ever nith him for whose love the despited all things on the earth. And for a costimony of her present happines, God was pleased after many ages to discover her Sacred Body to the knowledge and veneration of piom Christians, in the year of Grace cleaven hundred and one, during the raign of King Henry the

6. Concerning the invention of her

under the Saxon Heptarchy. XVII. Book. 420

Body William of Malmsbury thus writes, D.676. Saint Milburga refts at Venlock : In ancient times her memory was celebrated by the inhabitants, but after the coming in of the Normans by reason that the place of her Sepulcher was unknown , she became forgotten. but of late a Convene of Cluny-Monks having been established there , whilft they were busy in erefting the fabrick of a New Church , a certain child running earnestly over the pavement, the vault of her Sepulcher broke under him, by which means the Body of the Holy Virgin was discovered. Which being taken up , a most odoriferom vapour, as of a most precious Balfam, persumed she whole Church : And such a world of Miracles were wrought by her interceftion, that wonderfull multitudes flockd thither , both rich and poore , insomuch as there run factor room in the open feelds to receive them, fo strong a faith they had to find remedy there for their maladies. Neither did they fayle of their expediation, for none departed away without a cure, or at least a mitigation of their discission. And particularly the Kings-Evill; incurable by Phylicians, was through the mersts of the Holy Virgin , healed

perfectly in severall persons 7. Hence it came to palle that the fame of her sandier could not be confined within the bounds of Brittany : For in the Roman Martyrologe her Memory is celebrated among the Saints on the three and twentieth of February, where she is filed the daughter of the King of the Mercians , to witt , of Merwald Brother of Ethelbert , and his companion in the

XIX. CHAP.

1. 2. &c. The Gests of Saint Mildreda. and Saint Milgitha Sifters to Saint Milburga

9 And of their Brother Saint Me-

WE will next adjoyn to Saint Mil-burga her equally Holy Sifter Saint A.D. 695. Mildreda, who in her tender infancy was by her Mother Saint Ermenburga fent into France , to be educated and instructed in the Monaftery of Cala ( now called Chelles ) nea Paris, that fo Divine Love might first take possession or her foule. There ; as we read in the Legend of her Life in Capprave, she excelled all the other Virgins her companions in humility and other vertues.

2. During her younger years , her beauty and other Graces rendred her theoblett of the impure defires of feverall perfons, which the constantly and courageously resisted, palling untouched through the flames of tellifies , part of her Relicke was transported

luftfull rentations. Whence fome Friter of following ages, from an unwary mi-

A. D.676.

stake, have related that the was cast into a fiery furnace , because whilst she lived there in a fecular Habit, flie utterly refuled the Mariage of a person of great Quality and by Divine affiftance was preferved from burning But neither Filiam of Malmsbury , nor any of our Ancient Records mention this Miracle : Therefore we will lingly abitain from adorning that illustrious Virgin with borrowed and false or suspected colours:

3. Alloon as King Egbert had finished the Monastery in the isle of Thanes for expiation of the Murder of the two forementioned Princes, Saint Mildreda was recalled out of France; and by Saint Theodore Arch-bishop of Canterbury confectated Abbeffe there over seaventy Religious Virgins : among whom Ibid. she behaved her felf rather as a fervant then a Mistreffe , defiring more to be loved then fearea by them : and by continual watching , fasting and prayers frent her life in the fervice of

4. After a like rehearfall of her vertues Harpif fac.7. Harpsfeild addes, That she having severa-years with great Santity administred the Office of Abbeffe, at laft by ficknes was confined to her bed : when caufing all her Religious Virgini to be affembled she gave them many infrustions full of piety , above all carneflly exhorting them to conferve among themselves mucuall charts and Humility. After which she happily depar ted to our Lord on the third day before the Ide. of July : and was both dur ng her life and after her death powerfull in Miracles. 5. Her Body was with great honour en-

terred in the faid Monaftery of Menftrey : where it repoted near four hundred years, illustrious by the Veneration of pious Chriflians , and the glory of trequent Miracles. From thence about the year of Grace one thousand and thirty it was translated to Canterbury, Alfan being Abbot there as fliall be declared Concerning which Translation Villiam of Malmibury thus writes, in following Malmib.de time the Sacred Body of Saint Mildred was tranflated to the Monastery of Saint Augustin in Canterbury , where it wwith great devotion venerated by the Monks , and for the fame of her piety and freeines , answerable to her Name: honoured by all. And although all the corners of the faid Monaftery are full of Saint Bodies, emment for their Sanctity and Merits , infomuch as any one of them might suffife to give a lufter to the whole Kingdom , yet the Relicks of none are with more affectionate honour venerated, then hers. She is prefent to all that love her , and ready to hear and fullfill the requests of every one, &cc. At London likewise there remains

6. Moreover her Memory is celebrated in the Relvick Provinces. For as Aubert Miraus

to this day a Church dedicated to her ho-

1,1g. l.1. c.1;

XIX. Cu.

uIN.

430

VIN.

A. D. 676

11. Inbj.

Wellman

1. 0. 676.

# The Church-History of Brittany

CVIN.

A. D. 676.

XX. CRA.

to Daventry, and reposed there in the Ca-thedral Church. Mention is also made of the same Relicks in the Gallican Martyrologe, on the thirteenth of July, in these words. At Daventry in Belgium is the Veneration of the Relicks of S. Mildreda an English Virgin, confecrated to God in the Monaftery of Chelles in the Territory of Paris , which are reposed in the Cathedral Church of S. Lebuin, together with the Bodies of the fame Saint Lebuin , and alfo of S. Marcellinm. Her departure out of the world have given lufter to this day. Saint Mildreda was conveniently affociated to these two Saints, Lebuin and Marcellinm, for her agreement with them both in her faith and countrey : For they were Englub-Saxons likewife , who together with Saint Villebrord preached the Faith to the inhabitants of Friscland and Geldres: of whom we that treat hereafter.

7. The determinate year of the death of these two Hely Virgins Saine Milburga, and Sain: Mildreda, is uncertain: Certain only it is that it is wrongfully afcribed by some Friters to the year of Grace fix hundred fixty four. For fince the same Authours affirm that they were confecrated by Saint Theodore Arch - buhop of Canterbury , who came not into Brittany till after that year , it is evident that in their computation there is an Anuchro-

8. We may therefore more commodiously ascribe it to this year of our Lords Incarnation fix hundred feaventy fix : In which year on the fix and twentieth of February , our Martyrologe commemorates the Deposition of their youngest Sifter Same Milgitha ( or , Saint Milwida.) Concerning whom a very fishort account is given by our ancient Authours: For of her wee read only that the entred into the Monastery of Eftrey , built by the Penitent King Egbere in Kent , where the to well imitated the santity of her Sifters , that she likewise deserved a place in the Catalogue of our Saints.

6. From these we must not separate a young Brether of theirs, called Merefin : Concerning whom Mathew of Veftminfler and Florentim testify this only, that he was a child of eminent Sanctity.



XX. CHAP.

1. 2. crc. The death and Miracles of Saint Eshelburga daughter of Anna King of the East angles.

5. 6 Of S. Theritgitha. 7. Of S. Hildelida.

the death of Saint Ethelburga daughter to Anna the pious King of the East-angles, and Sifter to Saine Erconwald. Sie was, as haih been faid , Abbeffe of the Menaftery of

Berking , founded by her Brother. Berking, founded by het Brether.

L. Concerning her death, hapning the fifth day before the Ides of October, thus says.

L. Publicate the read of the says of the says. Writes Saint Beda : Then Edilburga the prom Mother of that devome Congregation was to be taken out of the world, a wenderfull vision appeared to one of the Religious Sifters named Theorethid, who had lived many years in the Monastery, serving our Kord with all humility and fincerity, and had been an aftifant to the and fincers; and had been an affisant to the thirty Abbelge in promoting the edifference of Regular Disciplin, her change being to infinite and correct the symmer sifter. Moreover extre-te and other the symmer sifter. Moreover the tend that her fivirual firmight might be perfe-tled by infirmity, as the Asystile fatth, her faddens, affaulted by a migh sharp disciple, and for the flace of nine years greivously termenciful Providence of her Saviour , to the end that by thu furnace of divine tribulation whatsever defects or impurities through ignorance or negligence had insimuated themselves into her foule , might be cleanfed away and con-

3. Now on a certain night towards the dann of the morning, this Religious Virgin upon some occasion going out of her chamber, san manifeftly, as it were, 4 human bedy more bright then the Sun , enwrapped in linnen , which being transported out of the Dormitory of the Religione Virgins, was caried up to heaven.

And whilf the observed shigenty by what force the faid body should be raised upwards. she faw that it was so lifted up by certain ropes, more resplendent then gold, by which it was drawn higher and higher, till at last the beavens opening, it was received in , after which she could fee is no longer.

4. Confidering this Vision, she did not at all doubt, but that it imported that some one of that devout Congregation should that by dee, whole foule by good works formerly done, should as by certains cords be raifed up to heaven. And indeed fo it fell out: For a few days after Saint Edilburga the devous Mother of the faid Congregation Was freed from the prison of her body who had

lunder the Saxon Heptarchy. XVII. Book 431

lead her life in fuch perfection that none who inev her could drubt, but when the left thu sorld the entrance into her heavenly country gould be opened to her.

5. S. Ethelburga was buried in the fame Monaftery , and after her death likewise was not wanting to procure comforts and bleffings to her Religione Sifters. For as the fame s. Beda relates, There was in the fame Monaftery a Devous Firgin of Noble descent , bus more en nobled by her Piety called Thorishgida who for many years had been fo utterly deprived of the ufe of her limbs, that she could not firr any one of them. She being informed that the Body of the Venerable Abbesse was carried to the Church, where it was exposed some time before the burial, desired she might be transported thither, and placed leaning toward it in the posture of one that prayes. This being done , she addreffed her petstion to her, as of she had been alive , befeeching her to obtain from her mercifull Creatour that she might at length be freed from her fo tedious and bitter terments. And within a short trme her prayers , were heard for the twelfth day after, she was delivered from her corruptible body, and made an exchange of her temporall affictions for eternall bappines , and reft. 6 We will hereto from the fame Authour

add another Testimonial of the same Holy Firgin: Sanffrey , hapning three years after in her Monastery of Barking. When the foremen. tuned Hand mayd of our Lord Thorith gid had continued yet three years in the body after the decease of her Mistresse, she was so wholly consumed with her forefaid infirmity , that there remaind fearce any flesh to cover her bones. And at last when the time of her diffolution approached, sheloft all ufe and motton not only of her limbs, but her tongue alfo. In this flate after the had continued three days and as many nights, she wason a fudden revived with a fpiritual vifion, informach as she opened both her eyes and lippe also, and looking up ftedfaftig to heaven, the began thus to freak to a person, who, it feems , appeared to her , Your presence i moft wellcom to mee. Having faid thu , she held her peace a little while , as expeding the answer of the faid person. And again with some snew of paftien , she added , If thu may not be , yet befeech you let not the face in the mean time be lang. Then remaining filent awhile, she conclu-ded, If this decree can by no means be altered, yet I pray you les the delay not be beyond thu following night. Having foken the, she was askd by her companions aftifting her , who it was with whom she talkd? With my noft dear Mother Bdilburga , faid she. From whence they underflood that the Saint was come to fignify to her that the bower of her departure was at hand : For according to her request, after one day and night had paffed, she was freed from the chain both of her infirmity and body, and was rewarded with eternal inges. No wonder therefore that this devout Firgin Thorsthgitha is placed among the Saints in our Martyrologe on the three and twentieth of February,

in the year of Grace fix hundred feaventy

7. There succeeded her in the government of the Monastery of Barking, faith Saint Reda, the devout fervant of our Lord Saint Hildelida. who continued many years Abbeffe thereof ( no leffe then four and twenty ) and shewed great diligence, and Teale in maintaining Regular observance and providing all things necessary for ker Community. This is the fame Saint Hildelidato whom saint Aldelm, lourteen years after this , infcribed his Book entitled of Virginity, and between whom palled feverall Letters yet extant : Of whom we shall treat further hereaftet.

XXI. CAAP.

1. The death of Escuin King of the west-

2. Of Hedda Bishop of the West-Saxons Successour to S. Leutherius.

3 4. Gc. The Rule of S Benedict introduced into Glastonbury : when into other Monasteries , Oc.

Ethort raign of the West - Saxons after a tuin remained tole King of those Provinces. He is by Alcum named Entum.

2. In the beginning of his raign , Leutheriss Bifliop of the Fell-Suxons dying, the faid King called out of his Monaley a Keligious man named Hedda , who according to saint Beda's ceitimony, was a good and suff man, and worthily exercised the Ep. scopal charge in diredin; and reaching his flock being enabled thereto rather by the love of piety engrafted in hu heart, then by fludy or learning. Which Charafter feeming to import that he was but meanly furnished with litterature, does not fatisfy william of Malmsbury, who profelles that he had Malmib. de

Gen Severall Epifles of his which argued the Writer not to have been deflitute of learning, as f 146 like vife feverall Treatifes of S. Aldelm directed to him abounding with eloqu nee and profound knowledge. He having been a Mont and Abbot administred the faid Buhoprick the face of thirty years and more and his Santisty was teftified by many Miracles, &c. He was confecrated Bishop in the Citty of London, faith S.Beda, by Theodore Arch-bishop of Canterbury. 3. Concerning this Hely Birken , and

particularly his folicitude to advance Relifrom Observance, we read this passinge quoted out of the great Table of Gla anbur, by B. Viber : Bubsp Hedda bu body to this day f. 112. repo es under a flone-Pyramid heretofore curouft, engraven in the upper Church-yard of the Monks. He obtained of King Canton to the old Church a liberty royal in the lile of Gla-

flonbur.

1. D. 677.

XXI. CH.

A. D 677.

sed les city

K. KEN-431 THIN.

of S. Bonedist.

confirm, &cc.

### The Church History of Brittany

more hereafter.

free deveiting themselves of it: which we fee here done by King Kentum and Bishop Hedds: concerning whom we shall speak

whof (or Rochelter ) was neverly confirmed in the common calamity. Of that City Puter was A D.677 then Bakip, through abfant at the time of its defruition. Lothair was now King of Kent. who fearing the violence and courage of Eddi-

red, latte. Fauntingdon, mace no refifiance at all, bue excepted his fight. So that Edit-red paged feetly through the whole Province, defround the Cesty of Rochester, and carried back with him innumerable Spoyles.

3. As for Putta Bilhop of Rochefter , being a man that loved quietnes and tolitude, he, according to Saint Beda's t :-

lation , feing his Church utterly spoyled and wasted retired to Sexulphus Bishop of the Mercians: from whom having received the pof-festion of a Church and a small peice of ground adiopning , he there ended hu life in peace. He did not at all employ bis folicitude about the reflering of his Bishoprick, being one whose industry was little exercised in worldly affaires. Therefore he contented himfelf in

againet. Interfere the contential ministy in ferring God after a poor manner in the fore-laid Church: and fime times when he was envreated, he would goe to other places for the instruction of Ecclesiastical persons in the (Roman) manner of singing the Church ser-

4. The see of Rechester being thus deprived of a Pastour, the Arch-bishop Theodore in the place of Putta conferrated Qui-thelm Bishop of shat City: and when he alfo shorely after quiteed has Bishoprick by reason of its extreme powerty, the said Arch-bishop substituted in his room another Bishop called Gebmund.

XXIII. C.

XXII. C

Kent , wherby the labours of Saint Theodore was caused by a furious invasion of that kingdom the year before by Edilred King of the Mercians. What the provocation or mo-

2. S. Bede thus breifly describes it : In the year of our Lords Incarnation fix hundred feaveney fix Edilred King of the Mercians brought a furious army into Kent , and layd the whole countrey wall , yea without all regard of Piety of

. 2. The death of vina the Simoniacall

Buhop of London. 3 4. Gc. S. Erconwald faceseds in that

XXIII. CHAP.

Diring this confusion in Kent, the Kingdom of the adioyning Eeft-Sexons enjoyd a protound peace under the government of sebb and sigher two pious Kings. Part cularly King Sebb em-ployed all his care in advancing Piety among his subjetts, in promoting the aftaires of the (burch , and in encouraging devout persons to renounce the world, and confecrate themselves to God in a Monafficall Profession. To which state of life himself also earnestly aspired, being defirous to abandon his Regal authority, and to change his purple for a poor Religious Habit , but was hindred by the obstinacy of his Queen , who re-Such as are placed under is , or leane against tuled to confent to a separation, and to it , but likewise chipps fliced from it , and imitate her husbands piety : and without

her complyance the Ecclefiafticall Canon. rendred him incapable of executing hi pious defign. Many years he fpent in perwading her to her own and his happi nes , and at loft by devout importunity expugnedher refiftance, as fliall fliority be

uder the Saxon Heptarchy. XVIII. Book. 433 K. KEN

. In the mean time a great part of his folicitude was employed in fettling a worthy Prelue in Lundon , the Mecropolis of his Kingdom. We have declared before how Fina the Sacrilegions Bishop of the Well sexons , having for his crimes been expelled out of that Province, with a fumm of money Simoniacally procured from Fulfere King of the Mercians to be violently introduced into that see in the year of Grace fix hundred fixty fix : which he for the space of nine years unworthily administred. After whose death King sebb expressed a zealous care to repair the prejudice and harm done to that Province by so impious a Prelat. For which purpose he earnestly sought out a Successour as eminent for piety and integrity as the

3. At that time there lived not any one in that Kingdom in so high ofteem of all men for vertue and Religion, as Erconwald. He was as hath been declared, the Son of Anna King of the East-angles ( not of Offa , as Capprave , and from him Harpsfeild mistakes :) and from his tender years conceived a distast and contempt of secular defigns and pleafures : Infomuch as he relinquified his Native Province , and retired among the East-Saxons, where he employed his plentitull patrimony in works of piety. We have already declared how he founded two Monafleries in that King. dom : one for himielt at Cherefer in Surrer, near the River Thames : and another for his Siftes Eailburga in Effex , in a village called

Barking. A This is all fegards fo eminent an Abber, Erconwald, was made choice of by King Sebbe to administer the vacant See of London . to which he was confectated by Saint Theodore Arch-bishop of Canterbury , according to this relation of Saint Beda : At Bed.1.4 c.6. that time, faith he ( to witt , in the year of our Lords Incarnation fix hundred feaventy five ) Sebbe and Sighere Kings of the East-Saxons conflicted Earconwald Bishop in the Citty of Londen : whose life and conver-fation, both whilst he was Bishop, and before, is reported to have been full of Santity . as the Miracles to this day wrought by his intercesion de demonstrate : For the hirse litter in which during, his ficknes he was wont to be carried, and which is preserved by his Disciples, does full continue to cure many persons afflitted with feavers and other infirmities. Neither doth it work this effect only upon

III. Part.

A.D. 677

4. Ind King of the Feft-Secone in his great Charter of Priviledges granted to the lame Monaftery in the year of Grace feaven hundred twenty five, makes mention of anig.Glaft. this Indule, confirming all former Donarions given by his Predecessions or others to that Monaftery : particularly that of King Kenwalch , who by the intercession of Theodore Archbuhop of Canterbury bestowed on it these lands , Ferlingmere, Beskeri, Godney, Martinefey, Edre . fey, likewife of King Kenswin who gave Glaffingie, and was wont to call the faid Monastery the Mother of Saints, ordaining that it should enjoy an immunity from all both Secular and Ecclefiafticall duties , and added withall this Priviledge, That the Monks loving there should have the power to elect and conflicute to themselves a Superioux according to the Rule of S. Benedict : Alfo of Buhop Hedda , who with the allowance and approbation of Cedwalla, though a Pagan under he own hand , gave Lantocas : of Baldred who save Pennard containing fix bydes of land, of Athelard who gave Pohelt containing fixty hydes: all whose Danations I doe, approve and

flonbury, a linewife a free power to the Monks there ferving God, of electing and conflicusing

over themselves an Abbet, according to the Rule

s. Here is the first mention of S. Benedists Rule received in the Monastery of Glaflonbery. How long before this time it had been there embraced, or whether it now entred by the procuring of Buhop Hedda, does not appear. But certain it is that those Friters are miltaken who affirm that before S Dunftan's government of that Monaftery the Menks thereof were not professed Difesples of S. Benedit. After this time the faid Rule and Profession by little and little took place in most other Monasseries, as in the Norin-parts by the diligence of S. Wilfrid, and of s. Benedict, firnamed Bifcop : Yea the Brietains alto, and Scotts who had received their Religious Inflituts from the Iruh , began to disuite their ancient Rires , and esteemed it piety to conform themselves to the Rule of s. Brnedict. But as for the Monasteries of Canterbury and the whole Province of Kent there is not the least mark afforded in ancient story that the Inflient of s. Benedict was introduced among them after their coming into Bittany : on the contrary they were Kentuh Monks, who were employed in fettling the faid Inflirest among the Northum-bers. So that it is demonstrably evident that

the fame Rule. 6. Now this Priviledge at this time given to the Monks of Glassonbury of electing their own Abbert, argues that in former ages the constituting of Abbers belonged, not to the Monks, but to the Bubop or the Prince : from whose power and surification the Monks could not exempt themselves, without their

the Prime Apostler of the Christian Faith among the Saxons professed and brought in

K. Kan.

7. As for King Kentuin the Memory of his Munificence to the Menaftery of Glaffen-

bury was there grarefully conferred, for this Elet we read of him in the great Table of that Monaftery, In the same place reposes the an Main Blat. body of King Comewin , under a fione Pyramid in the Church vard of the Monks. He was the fiell of the Englub Kings which granted to the Ille

of Glassonbury an Exemption from all Regal Ser-vice : as the British Kings before him had of old 8. To this time is referred the erecting or

the of Ely, which was first confecrated to the honour of 5. Peter Prince of the Apolites,

but afterward entitled to S. Edilruan ( or Ethelreds: ) Concerning which Church we contraction of B. Goderin: Ethelbert (laith he) King of Kent by the advice of S. A. king of the device of S. A. king of the device of S. A. king. a (burch in that place, to witt, in the year of our Lords Incarnation fix bundred and feaven. which Church through neglect for want of reparation falling to ruine, was rebuilt in a more magnificent manner in the year fix hundred feaventy feaven by S. Edilerudu. Thu she did by the counjel

rather restoring of the prime Church in the

of Wilfied Arch-buhop of York : but her Brother Aldulfus (Ot Alnufus) King of the East-Angles furnished the Charges of the work. This Aldul for was the Successour of Edilwald in that Kingdom : and if, according to speed , he was the Son of Erbelberd Brother of Anna, he was not Brother, but cousin german to s.

XXII. CHAP.

1. 2. &c. Kent miferably Tafted : Putta Bishop of Rochester quitts his See in whose place Quichelm succeeds.

A T this time there was a great defola-tion in the Churches and kingdom of were much encreased. Which desolation tive of this warr was is not mentioned by ancient Friters : but the effects of it were

the fear of God profaned and demolished also Churches and Monasteries. Particularly the Gitty

K. KEN-THIN.

The Church-History of Brittany 434

A.D 677 Godwen in Epifc, Landin

s. We will adjoyn hereto the testimony even of B. Godwin likewise: Erconwald, faith he, a man eminent for learning and Sandity, bestowed his whole Patrimony in cresting and endowing Monasteries. One he founded for himself endowing Monasteries, one no sommata you nimpes; at Chersfig: and another for Religious Vergens at Barking; voce which he appointed but Sifter Edilburga Abbesse. He employed wast summs of money in the structure of the Church dedu-

cated to S. Paul, she revenews whereof he much encreased, and obtained from the Princes of enressed, and obtained from the Frinces of that are great Priviledges threets. He adds, That his Body was layd in a Coffin of great price and busied in the East part of S. Pauli Church, above the high. Alter, where it on-timused till about functioner years age, at which time is disposed. Concerning this His Julius occasion will offer it self to say where hereafted.

A. D. 677.



EIGHTEENTH BOOK OF THE **CHVRCHHISTORY** BRITTANY

CHAP.

I. CHAPTER.

í. 2. &c. A debase between Saint wilfrid and Sains Theodore : raifed by the covetous Queen of the Northumbers : Sains wilfrids Appeal , and banub-

N the year of Grace fix hundred feaventy eight Pope Donus dying , Pope Agathon fuclick whom we shall have occasion frequently to mention by reason of a great controverif this year begun in Brittany between the two Supreme Prelats of this Island, S. Wilfild Arch-bishop of Tork , and S. Theodore of Canterbury, which lasted many years, sometimes composed by the said Poper authority, and again breaking forth, to the great diffurbance of the peace of our saxin Churches, though it pleased the Divine goodnes by occording to the said that

happy canversion of severall Nations both within and out of Bristany. 2. A breif account of this diffention, forefignified by a prodigious Comer appea-

casion thereof to enlarge his Church by the

the eighth year of the raign of Egfrid King of the ene eigen year of ine raign of eigena king of the Northumbers, there appeared in the month of Augulf a Comet or blacking flar, which for three months together arise every morning, represen-ting a great piller of wenderfull light. The same year a diffention arifing between the faid King Egfrid and the most Reverend Prelat Wilfrid, the Holy Arch buhop was driven from his See, and in his place were substituted two Buhops to govern the Nation of the Northumbers, to witt Bofa who ine Nation of the Evolutioneris, to with Sold Who administred the Epstopalloffice in the more South thern parts of the Deiri, or Yorkshire, &c. and Eata in the Nation of the Bernicians; or Northumberland,&c. The former had his Episcopall See at Tork , the other in the Church of Hagul. flad (Hexham) or Lindesfarn. Both of them were jean (Excasally Linacijan, sour of incomwere taken out of a Convene of Monks, and thence premoted to the Epifopall degree. And together with these a third person named Eadhed was ormush topics thand perjon named Endhed was ordered dained Bobbop over the Previous of the Linder-fairs, (ot Lincolnshive, which a short time before King Egfrid, having defeated waffer King of the Mercans, bad gut the polificion of. Thu Endhed, was the fifth peculiar bishop of the faid Province (the prime Seat of his Buhoprick was Fafti Savil Sidnacester 3a place whose memory is now at home anworn out by age: Yet some esteem it to be the same that is now called Gainsboron, or at least situated near it : from whence in after times the See was translated to Dercheffer, and last of all to Lincoln, where it still remains.)

III. Part.

THE

TUIN.

#### The Church-History of Brittany 436

THIN.

A. D. 678.

Thus writes s. Beda of s. Wilfrids expullion, and of a new distinction and institution of Epssepall Sees Saint Ceadda before he was translated to Lichfeild, had been the only Prelat of the whole Kingdom of the Northumbers, governing both the Churches of Tork and Lindesfarn. He by the fentence of Arch-buhop Theodore , furrendred that whole Province to saint Vilfred. Now Saint Fiftid by the displeasure and Violence of King Egfrid being expelled , in his place Bofs administers the see of Tork, and East that of the Province of the Bernicians, who is reckoned the fifth Bilhop of Lindesfarn, and first of Hagulfied.
4. The Institution of these New Bishopricks

was ordered in vertue of the ninth Canen of the fore-mentioned synod of Hereford affembled by Arch - buhep Theodore five years before this, where it was ordained, that the number of Christians encreasing, Buhopricks likewise should be multiplied. From hence issued the first spark of dissension this year between the two Hely Arch-bisheps, s wilfrid and S. Theodore, which afteward was raised to a great flame. The progresse of which diffension we will consequently relate from Filliam of Malmsbury : which indeed took its first originall from the Court of King Egfid , and the malicious envy of his new Queen Ermenburge : For it has been fatall to the Brittish , Saxon and Norman Churches of this Island, that generally disorders and Schisms have been be-

gun by weemen.

5. As long as the glorious Virgin Saint Ediltrudis enloyd the Title of Queen and Confort to King Egfrid, all things succeeded happily to the Kingdom and Church of the Northumbers , and Saine Wilfrid by the great efteem and reverence which his piety and zeale had obtained, was well enabled to promote the affairs of the Church. But affoon as the faid Holy Virgin by Saint Wilfride affiftance had gained her husbands consent to exchange a temporal for a celestiall mariage, and to retire into a Religious Solitude enriched with poverty and a want of all fenfuall contentments, there more freely to enjoy the Spirituall embracements of her heavenly Bridegroom : King Egbere received into her place a Se-cond Confort, Ermenburga, a Lady of a disposition much different from the former, and patticularly tainted with the vices usually enough attending that Sex, Covereusnes and Envy.

6. By the piety of the former King ofini and feverall of the Nobility, so wonderfull an accession of possessions and riches had been made to the tender growing Churches of the Northumbers under the care of saint Vilfred, that the sacred Vessels per-taining to Gods Alters were many of them of pure gold, and not any of a lower mettall then silver : and the Veftments and

other ornaments, of a fuitable magnifi- A. D.628 ce ce. This friendour dazeled the eves of the New Queen, who with a malignant aspect began to look upon the Holy Archbishop, by whose zeale such riches had been confecrated to Gods fervice.

7. This Envy, corroding thus the Ouern heart , the endeavoured to impart to her husband, whose eares she incessantly filled with malicious suggestions against the Holy Prelat , infomuch as by little and little his affection and respect to him diminithing, at length his Love was turned into hatred, and he began to perfecute him by whose prayers he had formerly obtained

fo many great Victories.

8. Notwithstanding though this credu. lous King hearkned too willingly to his wives malicious fuggestions, yet he would not assume to himself a power to dispose of Ecclefiafiscall revenews , or to deprive the Holy Bishop of that wealth with which his Predecessour and others had entrusted him. Therefore he consulted Saint Thee dore Arch-bishop of Canterbury, suggesting to him that Saint Vilfred did abound with an immense superfluiry of wealth, which might be fufficient for the maintenance of many Bishopricks, of which fo large a Province did stand in need.

9. By so fair a pretence of extending piety, the King drew the Arch-bishop s. Theodore into his faction : who without any delay, and without confulting Saint wilfrid, prefently introduced into his Province three New Bishops, pretending a ground of iustice, that three Bushops might sufficiently be maintained by those revenews, which being in one mans disposall, nourished in him arrogance and pride; and moreover the Province being so vast, and the number of Christians fo multiplied, it was necessary that the care of them should be committed to many Governours. These allegations may indeed appeare rationall and just : But there was no shew of juflice in despoyling a worthy Bishop of all the possessions which by his industry he had procured to the Church , and without demanding his confent, imparting them to others. This injustice on Saint Thesdere's part was much aggravated, in that he was fayd to be induced to so hafty and violent proceedings against Saint Vil-frid, by Gifts sent him from the King and

10. That the Arch-bishop of Canterbury should assume to himself such a power and inrifdiction over fo great a Province not in an ordinary way fubject to him, we need not wonder : feeing, as hath been declared, that Power was conferred on him, not only by the Pope, but by vertue of the Late Nationall Syned of Hereford , which ordained an encrease of the number of Bishopricks. Notwithstanding the manner

uder the Saxon Heptarchy. XVIII. Book. 437 | Xulin.

of exercifing this extraordinary jurisdi-

II. CHAP.

II. CHAP.

A. D. 678

Ation was unexcufable : and Saine Theodore himself a little before his death was senfible of the finjury done by him , acknowledging his fault, and defiring par-

don of it. II. S. Filfrid understanding well enough that this violence and oppression was brought upon him by the Kings command, repaired to him, and complained of the injury done him , alledging that the Ecdefiaftical Laws forbade any deminution or change to be made in any Episcopall See, before permission was given to the Buhop to alledge and defend his own rights. That Kings were the Patrens and Defenders of the Patrimony of Christ , and not dillipatours thereof. If any fault or demerit could be imputed to him, he defired his accusers might be produced, and space allowd him for his defence. All the answer that the Holy Buhop could obtain hereto from King Egbere was this , We lay no crime to your charge : but what we have ordained touching your Buhoprick we will fee ratified.

12. S. Vilfrid, perceiving that a Legall and Cananical debate of this matter was refufed him, replyed to the King with a constancy befeeming a worthy Prelat in maintaining the Rights of his Church : I fee, faid he, that Your Majesty has been wrought upon ne, tract tow masters moved with an in to my prejudice by certain factions and mali-tums perfors about you, I appeale therefore for the them to the See Applicace.

13. This conference passed between King Egbere and S. Vilfrid in a full affembly of Nobility and other attendants. The Courtiers therefore assoon as they heard the

Hely Buber mentioning an Appeal, broke forth into open laughter and derifion of him. But he presently repressed their irreverent Scorn with this fad denunciation and prophecy, Vnhappy men, you laugh now to fee the Churches ruind : but on thu very day the next year you shall with teares bewayl your own ruine. Having faid this , he departed from the Kings presence, and prefently after forfook both his see and the

Kingdom of the Northumbers, retiring into

the next Kingdom of the Mercians.

1.2 &c. S. wilfrid paffes through the Mercian Kingdom.

3 He is by tempefts cast among the Fri-Cons : whom he converts to the Faith. A. Coc. His enemies feek to murder him. by the means of Ebroin : He comes lafe

See, took his journey towards Rome through the Kingdom of the Mercians where by King Ethelred he was honourably received. The faid King at that time had fi nished the Monastery of Medeshamfted , afterwards called Peterborow, which had been begun by his Predecessours, King Peads and King Welfer. And he took this opportunity of our Holy Buhops voyage to Rome, to fend by him a request to Pope Agathon , that he would by Apostolick authority confirm the Liberties , Priviledges and Exemptions of that Monastery, which by Kingly authority had been granted. Mention is made of this Request in an Ancient Manuscript of the faid Monastery of Peterborew in Sir Henry Spelmans Councils. And what Answer Pope Agathon gave to it shall be declared two years hence at Saint Wilfrids return from Rome, where he gaind his cause.

2. S. Filfrid made no stay in the Kingdom of the Mercians, but continuing his jour- Bed. S.c. 20. ney to the Sea, affoon as he took ship, faith S Beda, he was by a South-west wind driven to the Countrey of the Frifons , where he was honourably received by that barbarous Pagan Nanourably received by that waterware tagen to tion and their King Malgife, to whom he prea-ched Chrift, and baving instructed many thou-sands of them in the Word of Truth, he washed jamas of them in the word of truth, he wanted away the flains of their fins with the faving wa-ter of Baptisms. Thus he was the first Preacher of the Gospell in that Nation: and that Destrin which he taught, was afterward with great devotion perfectly planted among them by the most Reverend Buhop S. Willebrord. In this Apoftolicall employment Saint Wilfrid happily fent the Finter succeeding among that new converted people and the foring following resumed husourney

towards Rome. 3. Herein , as Baronius well observes , the mercifull Providence of God did manifestly Thine forth, in permitting a most holy Buhop to be violently thrust from his see, to the end he might derive the fresh springs of the infomuch as with regard to this his Apopostolick office, those Propheticall words of Scri-

Tuin.

The Church-History of Brittany 438

K. KEN.

which fire abroad like clowds , ere? For he by

A. D. 678. a blaft of wind was caried into a dry and barren land, which he prefently watted and rendred fruitfull by heavenly showrs pou-

Sup.l.

redupon it, 4. Whilft s. Filfiid busied himself in reducing to the purity of Christian Faith the larry, the Devil to interrupt that good work, or to be revenged on the worker, kindled again in the minds of his Adverlaries among the Northumbers that envy and malice, which feemd to have been affwaged by his exile : infomuch as they became enraged to hear that the Holy Bubop perfecuted by them should be made an instrument of good to Srangers. Hereupon by mellages and gifts they folicited the Franks to pros cure the murder of the Apoffolick Prelat.

5. There lived still in greatest power among the Franks, Ebroin, Maire of the Kings Palace, who, as hath been declared, had already embrued his hands in the blood of Dalphinus Bishop of Lyons, and severall other Prelats of the French Church. Him did the malicious Norskumbers hire to this execrable murder: Who immediatly by promifes, gifts and menaces folicited Adalgife King of the Frisms to be the Execusioner. But this barbarous, balf-paganPrince did so utterly ab-horrthls unchristian proposall, that he threw the Letters of Ebrein into the fire , after he had read them in the hearing of Saint wilfied who was then feasted by him, and whilst they were burning he added these words , so may he be burned , who for covetoufnes of gold , would diffelve the band of

freindihip once agreed upon.
6. Thus by the watchfull Providence of God did the Holy Buhop escape the fnares layd against his life; and when the Spring had mitigated the feircenes of the aire, and opened the wayes for travelling, Sains Wilfied renewed his journey towards Rome. and, as Filliam of Malmibury telates, paffing through the Kingdom of the Franks inha-biting beyond the Rhene, came to the King of that Nation called Dagobert : The entertained him with all kindnes and respect, calling to mind how when he himself had formerly by 4 faction of his Nobles been driven out of his Kingdom into Ireland, at bis return this Holy Buhop had lodged him freindly, and moreover furnished him with horses and attendants to

his own countrey. To expresse his gratitude

therefore this King not only with extreme be-nignity received Saint Wilfrid, but with most

earnest prayers folicited him to accept the Bi-

shoprick of Straibourg, and fixe his habita-tion in his country. This kind offer the Holy

Bishop thought not convenient then to accept, but deferred his refolution till his return from

Rome: Whereupon he was, though unwillingly, diffmissed by the King, and being accompanied

with his Bishop Deedacm , profecuted his

7. Thus writes the faid Historian. But A.D. 679. what he relates of Dagoberts expulsion into Ireland . ought to be applied to Theodoric King of the Franks who lived at this time. and being rejected by his subjetts, might have been thus hospitably enterrained by S. Wilfrid. Whereas King Dagobers was dead feverall years before this.

8. Saint Vilfrid being thus difmiffed with recommendations , passing through Champarene Id. ib. diverted out of the Brasekt way to vilit Berthaire Prince of that Province. This Prince had from the Holy Bishops enemies been informed of the cause of his journey, and moreover invited by promiles to procure fome mischeif to bim. Thereupon at his first coming he received him with an arrogant fromning countenance : but affeon as be had been acquainted with a true rela-tion of the cause, his displeasure was mitigated, infomuch as he did not only abflain from doing him any hurr , but by his recommendation and afiftance brought the controverfy to a good end Withall professing that he was induced hereto by the humanity of the King of the Hunns, in whose Court he had formerly lived during his banishment , who though he was a Pagan , yet could by no offers be corrupted to doe the leaft harm to bem to whom he had once promifed

9. The like courtefy and Civility did Saine Vilfrid find from all Princes through whose Courts and Provinces he passed : infomuch as at last he arrived fafely at Rome, where he found Pope Agathen bufily em-ployed in repressing the Herefy of the Monothelises, who taught that our Savieur though Subfifting in two Natures , yet had but one Will. This Herefy had at that time greivously infected the Eastern Churches , for the extirpation whereof, and preventing the spreading of it in the Feft, that Hely Pope had at this time affembled a Syned at Rome : to which s. Filfrid was invited, where likewife his cause was determined : But before we relate the fuccesse thereof, it will be expedient to declare how in his absence almighty Ged justified his innocence by inflicting a sharp judgment on his Enemies and perfecutours at home-



III. CHAP.

uder the Saxon Heptarchy. XVIII. Book. 430 THIF.

A. D.6 .9 Ш. Сна

III. CHAP.

2. &c. Saint Wilfrids Prophecy fullwinfrid Bishop of Lichfeild expelled.

. THAT prophetical denunciation, by which saint Wilfrid , being derided by the Courtiers of King Egfrid for his Appeale to Pope Agathon , foretold them , That their laughter should precisely within the space of a year be turned into greivous lamentation. was exactly fulfilld the next yeare in which he remaind at Rome. For not long after his departure Ethelred King of the Mercrans . Brother of Wolfere , being defirous to avenge the injuries of his brother fuitsined from King Egfrid, who had overcome him in barrell, and pollefled himfel, of the Province of the Lindesfars ( or Lincolnshire ) he denounced war against the faid Exfred : Who swelling with pride tor his former victory, courageously mett him with an army, not doubting of like

iuccesse against him. 2. The two armies mett, faith Saint Beda, near the River Trent , where coming to a decifive battell , the Mercians utterly deteated the army or the Northumbers , and among a multitude o: others there was flain, Eirin , tue Brother of Egfrid , a young man bout eighteen years old, tenderly loved both by the Northumbers and Mercians : for his Sifter, named offridi, was wife to King Etheired. And it hapned that on the very day, a twelf-month after saint Wilfrid had luffred the orementioned injury, the dead body of that hopefull young Prince was brought to Tork, which caused a generall and long continued mourning both to the

Citty and Province. 4. If this battell was fought on the South fide of Trene in Noteingham-shire where remains a village called Edwinflow, it is most probable that place took its name rather from this Prince , who by William of Malmsbury is called Edwin, then from the Holy King and Martyr Saint Edwin , who by Saint Beda's testimony was flain at a place called Heathfeeld in Torkebere.

4. By this victory King Ethelred recovered that portion of his Kingdom called the Province of the Lindesfare , which Egfred had formerly won from his brother welfere. But this one defeat not concluding the war, to the continuance of which both these Kings made great preparations : S. Theodore Archbuhop of Canterbury , trufting in the Divine affiliance, interpoled himfelf between them, and by many zealous exhortations pacified their minds, fo as that flame was quite ex-

tinguished, insomuch as no other satisfaction was given to King Egfrid, for the deatl of his Brother , but only a tumm or money And the peace concluded between the two Nations continued inviolate for many

5. King Ethelred having thus repaired the breaches formerly made in his Kingdom, expelled out of hu Province Vinfred Buhop of Pont. 1. 3. Lichfeild and Succession to the Holy Bishop Ceadda, for that he had favoured the party of King Enfred. The exiled Buhop therefore passing over the Sea , was driven on the thore of France where he fell in to the hands of Theodo ick King, and Ebroin cheif Commander of the Franks . to whomod as hat been fayd, a Meffage had been fent to apprehend the Holy Bishop Wilfrid. Thefe therefore by a mistake of the name of Winfred for Wilfrid, flew the faid Bishops attendanes, and suffred him, after be had been pillaged of all things , to goe his way : So dearly did he pay for the affinity of his Name to Saint Wilfrid. Thus WILLES William of Malmsbury : In whose narration this difficulty appears, that Theodorick King of the Franks is declared a perfecutour of Saint Wilfrid, who a little before is faid to have entertaind him with all kindnes. But the same excuse is here to be made for him, which heretofore was made for Saint Bathildis Queen Regene of France, to whom fome Friters impute the murder of the Holy Bishop Dalphinms; not that The was guilty of it, but because it was done during her Regency , by the cruelty of Ebroin, who had the whole power of the kingdom in his hands.

IV. CHAP.

1. 2 &c. A wonderfull Miracle , shewing the efficacy of the Holy Sacrifice of the Maste.

1. TT would be a fault in this place to omitt a wonderfull accident which betell in the late battell where the young Prince Elwin was flain , by which Almighty God was pleafed to declare the efficacy of his fervants Prayers, especially during the folemne sacrefice of his church. The tack is upon good testimony related by S. Beda in

the manner following:

2. Among others, faith he, there was in the faid battell one of the Princes soldiers, named Imma , flain ( at leaft in opinion. ) This foldier all that day and the night following lay among the other dead bodies, as if he had been flain : but at last his spirit returning he fate up , and a well as he could , bound up the wounds he had received. Then refling himself awhile, he raifed himself on his feet , and began to walk away with an intention to find out, if posible,

IV. Cwa:

#### The Cirurch-History of Brutany 440

TUIN

A.D.679.

Some freinds , who might take care of bim. As he was going away , he was mest with and taken by fame of the enemies, the Mercians, and brought of fame of the enemies, the abstract and property to their Captain, a principal Officer of King Rebelred, who examined him. What he was The powe man was a faid to acknowledge himself a foldier, thosefore he answered that he was a poore country-man, who had a mife, and was come in this expedition with severall others of come in inis expension near several orthogonal orders of the like quality, tobrong provision to the Army. Poon this answer she Officer commanded that care should be taken of his wounds , and when they began to be almost cured, he made bim every night to be putt in chains , to prevent his running ANA).
3. But no chains could bold him : for after

they were gone which had putt the chains upon they were gone writer nam posts the charge upon him, they prefently fell off. And the cases of this wonder was thus. He had a Brother named Tunna , a Presift and Abbot of a Monaflery in a certain town which at this day from his name is called Tunnacefter. This Abbet bauing heard that his brother was flass in the lace battell . came himfelf to fearch for his body: and having found another in all regards very like to bu , he carred u to by Monaftery , and shere buried it beneurably. Moreover he took care that severall Masses thould be said for the parden of bu fins : and by versue of those Maffes it came to paffe that no bands could held him . but they prefently fell loofe from hum.

4. In the mean time the Officer whole Prifoner be was , began to ask him , How is came to paffe that he could not be bound ? Whether be bad abeut bies certain Chaims , wiich at fome think, have a power to untye all bands? His ansver was , that he was utterly ignorant of fuch unlawfull arts : But , faid he , I bave a Brother in mine own countrey , and I am affio. red that he thinking I am flain , fays frequent Maffes for mee : fo that if I were now in the other world, I doubt not but my foule by his inter-cession and prayers, would be absolved from all

5. After he had continued a good pace a Pri-foner to the faid Officer, those who guarded him observed by his countenance, gesture and speeches that he was no countrey-peafapt , but a perfon of quality. Thereupon she Officer calling him afide privatly, enquired more diligently who he apac privately, enquired more uniquely with the would fimply declere his condition, he would not use hims any thing the worse. He then plainly manifosted to him that he was a servant of the King of the Northumbers Thereupon the Officer replied, I did affure my felf by the manuer of thy >> freech that then wert not of a bafe condition. And " now the descrueft to die , m revenge of all my brethren and kinfmen who have been flain in the » battell : but becaufe I will not break my gramife I » will not kill thee.

6. Affoon therefore as he had recovered bealth and frength the Officer fold him toa certain man at London called Erefon. But neither could be be bound by his New Master : for after tryall of se-verall forts of bands and chances, they became all

untoofed. Then he therefore who had bought him perceived that he could not be restained by festers , he gave him permission to redeem himfatters, he gave nim permission to reacem nim-felf, if he could. For commonly after nim-the clock in the morning the whull time of Maffet, his bands were unityed. Poor this offer the Prion conserver united. Ppen thu after the Fri-faner mu fuffred to dapart, bauing first given the pramise by each that he would either find the money agreed on for his ransame, arreturn and yelld himself a prisener again. He went therefore from London into Kent to King Lothere Nephen to the famous Queen Ethelreda by her Sifter who likewife had formerly been a farvant to the layd Queen : and from him the Prifaner received the money appointed for his ranfome .

which according to pramife he fent to his Mafter.
7. Boing thus free , after some time he returned to his Countrey, and coming to his Brother the Abbatt , be related to bem particu-Larly all the accidences, buth good and bad, which had hefall him : and then perceived that his chaine for the most part had been hefed precifely at the howers in which Majjes bad been celebrated for burs : and moreover that many other commodities and comforts had befalls him from beaven, in his dangers , by his Brothers prayers and the Oblacion of the faving

8. Very many perfons being informed from the forefaid perfon of thefe particulars , baut been much kindled in their Easth and devotion to pray , give almes and Offer haly Sacrifices for the deliverance of their freinds who were departed this life. For bereby they perceived that that faving Obletion was of wonderful vertue for the redemption both of foule and body. This relation I my felf received from feverall perfens who had beard it from the man himfelf to whom shefe things befell : And therefore I thought it expedient, having been clearly convinced of the truth of it , to mfert st as undaubredly certain in this my Hiftery. Thus writes S. Beds. After this diferellion, wee will return to saint Wilfrid at Rome.

#### IV. CHAP.

. 2. &c. Saint Wilfrids coufe beard and determined in a Roman Synod, to bu

1. W E E have already declared how Saine Filfrid arriving at Rome found Pope Agathon in great solicitude concer-ning the faith of all Churches, upon occa-fion of the Heres of the Monethelistes much spread in the Ess. For which purpose among other Provinces , he fent likewile into Brittany, where he commanded a sy-ned to be affembled, to the end he might explore whether the Fasth of the Saxon Church there were found and uniform with other Catholick Charches, or in any point cor-

uder the Saxon Heptarchy. XVIII. Book. 441

2. The person sent by him for this purpole, faith S. Beda, was a Venerable Prest cal-D.679 led John Arch-Cantor of the Church of S. Peter, and Abbot of the Monastery of S. Martin who this year arrived in Brittany (being conducted by the most Reverend Abbot Biscop , by sirname Benediff) His busines was to invite the Arch-bishe Theodore to come himfelf , or at least to depute another in his name to the Rome Syned to be affembled for repressing the forcfaid Hirely. This appears by the faid Popes murs of Conitantinople, Heracline, and Tibe.

Letters written the next year to the Emperim : in which this pallage is extant: Our hope was, faith he , to have sound to this our Affembly our Fellow-bishop Theodore, a learned Philo-1. D. 640. Topher and Arch-buhop of the great Island of Brittany together with other Buhops abiding in those pares : and for that reason we hitherto deferred the Council. Which expression as it argues a wonderfull merit and efteem in which this holy Arch-bishop was held in that age: fo it disproves manifestly the affertion of Sir H. spelman, who thence collects that S. Theodere was called to the Council held at Conftantinople, whereas it is evident that it was the Roman Syned affembled the year following to which he was invited 3. In the mean time s. Filfrid being ar-

rived at Rome, faith Villiam of Malmsbury . he found the whole Citty m a folicitous expectation of him. For his coming was prevented by a Mejfenger fent from S Theodore Arch buhop of ( an serbury , whose name was Kenewald , a Monk of s modeft and Religious comportment, who brough: with him in Frieing severall Articles of accula-tion against S. Filfrid, conceived in very rude and bitter expressions. 5 Hilda the famous Abbeffe likewife fent Meffengers on purpose to aggravate the charge against him. This seemd a matter of fo great consequence to the holy Pope Azathon, that for determining it he presently affembled a Council of fifty Buhops and Abbots in the Great Church of our Saviour , which had its firname from the founder of it , the Emperour Conftancin. Before this Council was S. Filfria fummond, accused, defended, and in the end absolved. The whole proceeding of this Council in the cause of this holy Buhop, which was the only busines debated in it, cannot be better telated then we find in the authentick Copy of it preferred by Villiam of Malmibury. and also extant in a Manuscript produced by Sir H. Speiman among his Council's of Brittany : The Form whereof is as followeth : 4. In the Name of our Lord and Saviour lefuchr. In the twelfth year of the raign of our most pions and glorious Emperour Constantin the elder, and his Brethren our new made Emperours Heraclius and Tiberius in e'e feaventh Indiction , in the month of Oftober, Agashon the most blessed Pope of the Ca-

tholick Church prefiding : the most holy Gospels

being feet before in the Church of Saviour named

from Conftantin, and together fitting with him

these boly and learned Bubops as Assessure in the present cause , Crescens Bubop of Vinon,

Phoberius Andreas of Oftia, Invenal of Albano. 5. Agathon the most Holy and Bleffed Buhop of the Catholick Church and Apollolick City Jaid thus to the Buhops fitting with him: I doe not beleave that your Holy Fraternities are ignorant of the cause moving mee to call you to thu Affembly: For my defire is that your Reverences would toyn with mee in hearing and treating co of a Debate lasely rifen in the Church of the Brittish Ifle , where through Gods Grace the multitude of true Beleivers is encreafed. A relation of which Controverly hash been brought to us as well by information of persons thence arrived

here, as by Wistings. 6. Then Andrew the most Keverend Buhop of Ofica , and John of Porto faid , The ordering of all Courches dependesh on the authority of your Apollolick Sanitary, who fullain the place of the Bieffed Apofile S. Peter. But moreover we, by your command, have read unto our fellow-Bishops fitting here with m, the feverall Writings which Meffengers directed bather from Britiany prejented to your Holines: as well those which cer tain Meffengers a good while fince brought from the most Reverend Arch-buhop there , together with the informations of others againfla certain Buhop who ( as they fay) & frivily llipped away, as alfo those which were presented by the Devout Buhop Wilfred , Buhop of the Holy Church of York, who having been cast out of his Sec by the forenamed Hory Arch-buhop, a come hither. In all which Fritings , though many questions be inferred, yet we doe not find that by any Ecclefiafti- | " call Canons he ha's been convicted of any crimes, ce ana consequently he was not canonically and legally esected : Neisher doe his accusers here pre- " Jens charge him wich any naughty acts meriting | " a degradation : On the contrary it appears to me that notwichstanding his unitell fuffings he hath born himself modestly, abstaining from all se-ditions contentions. All that he hash done is that being driven out of his See , the faid venerable Bishop Wilfred made known his cause to his sellow-bishps , and is came for suffice to this See Apoftolick.

7. Agathon the most holy and blessed Bishop of the Catholick Church , and of the Apolto lick Citty of Rome faid to his Breibren firting with him, Let Wilfrid the Venerable Bishop of the Holy Church of York, who, I am informed, attends at the dores of our Secretary , be here admissed , and bring with him the Petition which he is fayd to have compiled The holy Bishop Wilfrid being entred into the Venerable Secretary, faid, I befeech your Holines, be pleased to command that my Petition may be openly read. The most holy Bishop Arathon field, Let the Petition of Venerable Wilfrid be recerved and publickly read. And loin the Notary received and read it to the holy and Aposto lick Council, in tenour following:

8. 1 Wilfrid an humble and unworthy Bishop have at left by Gods aftiflance brought my fleps to this supreme residence of Apostolick dig | co nity , as to a strong tower of lafety , from whence | doth proceed the regulation according to Sacred ...

III. Part.

IV. CHA.

The Church-History of Brittany 442

K. KEN. TUIN

A.D. 680

A.D. 680-

1-64-164

VI. CHA

A. D. 679

Canons to all the Churches of Chrift : and therefore I doe affure my felf that your Penerable P4cernities , both by my suggestion in writing and likewise by the discourse which at my first coming I made to your Holines, have been sufficiently informed that certain perfons have violently and formed that cerron persons but without convi-Ging mee of any fault , and in an Affembly in which were prefent Theodore the moft Holy Archbishop of Canterbury and other Bishops, they have endeavoured to usurpe my See which I had administred the face of more then ten years : and in my Diocese three Buhops have been promoted, though their promotion be contrary to the Canons. Now upon what Metive or provocation the most noly Arch-bishop Theodore by his authority without my confene should ordain three Buhops in my See,out of reverence to bu perfon, who was fent thither from this Apoftolick Chair, I am unwilling to examine. Notwithflanding if it shall appear that against the Rule of Ecclefiaftical Canonsbeing driven from my ancient See without any offence committed which is fo severely puniany eyence commerces worken in joycerecy punt-shabic by the fata Canons, I have for all that been free from all factions immultionafties, and quietly departed away, after I had protested my innocence and the illegall proceedings against mee before the Bishops of the faid Province , I dee here fubmitt my jelf to your Apostolicall indement. If your Sentence shall be that I remain deprived , I doe with all willingnes and humble devetion embrace it. But if you shall think fitt that I be reftored to my Buboprick , this one thing I shall only begg of " this Apostolick See, that the forefaid invador may be expelled from the Dioceles, which I though unworthy have fo many years governed. Tet if you shall inage expedient that more Prelats be or. dained in the faid? rovince of which I have been the fole Buhop , I befeech you to take order that (uch may be promoted there as may be perfens with whom I may quietly and peaceably toyn in the administration of st.

9 ( This Petition being read ) Agathon the most hely and bleffed Buhop of the Hely Catholick Church and Apoftolick City of Rome, faid , It is no fmall fatufattion to this Affembly that in this Petition the Holy Bubop Vilof frid bath manifested to us , that though be hath been unduly east was of his See, yet be
unduly east was of his See, yet be
never made any obstinate resistance by Secular
power, but with all humility begged the assi-Stance of Bleffed Saint Peter Prince of the Aposses, withall professing his readines to submit to what sever sentence the same Blossed Aposses, from whom we receive our auchority, shall pronounce by my mouth,

10. The Sacred Synod there residing among other decrees unanimously confented to thu Wee doe ordain and Decree that the Holy Bishop Wilfrid be reftored to the Buhoprick which be lately poffeffed : And that the Arch-bishop shall ordain for his Coadjusours such peron ned to be affembled there , make choice of : and " as for shofe perfons , who in his absence have ille. gally intruded into his Bishoprick , let them be

neterly expelled from thence. And who foever shall refuse to receive this our Decree , let them be interdiffed.

11. Saint Vilfrid being thus absolved and reestablished by Apostolick authority, with the unanimous confent of the Reman Syned, did not prefently return : but made his abode at Reme till the year following , in which another more frequent syned was affembled in the cause of the Monothelises , of which synod he appeared a principall member , fitting there not as an Appellant , but as fustaining the place of the Clergy of Brittany and Ireland.

12. During the time of this his absence hapned the blessed death of his most beloved Disciple the glorious Firgin Saint Ethelreda, Or Ediltrudis, twice a wife and always a Virgin: Of whom wee have already by anticipation largely enough treated in the foregoing Narration of the Story of her Gefts, death, but iall and incorruption : to which wee referre the Reader. We will onely adde the Prayer, which the ancient Engluh Church recited on the ninth of the ( alends of July , being the day of her Deposition : O God, who does encrease our loy by the yearly Solemnity of thy Virgin S. Ethelreda , Grant in mercy that wee may be af fifted by her merses , with the examples of who Chaffity wee are enlightned , through our Lord &c. Another Prayer , to the fame effect was in the Church Office on the day of her Tran flation on the three and twentieth of lune.

#### V. CHAP.

V. Chap.

S. wilfrid declares the Faith of the Saxon Church in a Roman Synod.

2. He obtains a Confirmation of the Priviledges of the Monaftery of Medesham fled , or Peterboron.

HE year following the fame Pope A. D. 610 affembled a synad at Reme of one hundred sweety for Bubbys (all whose names are found fubscribed to the Synadal Letters in the fourth Altien of the Sixth Council ) againft the Monothelites, who taught that there was onely one Will and operation in our Savisur , commanded Saint Vilfred to be called to the fame Syned, and there to declare openly his own Fatth, as likewise the Faith of the Province and Island from whence he came. Which he having done, and thereby approved himself and his countrey men to be orthodax Catholicks: it seemed good to the Countrey. cil that among other things that also should be inserted in the Synodall Gests: which was performed in this form : Wilfrid the devout Bishop of Took , having appealed

### uder the Saxon Heptarchy. XVIII. Book. 443

14.1.4.2.17.

to the See Apostolick in a particular cause of his own , by whose authority he was absolved from all

accufations both certain and uncertain, and afterwards called and admitted to this synud of one bundred twenty five Buhops : There in the name of all the Churches in the Northern parts of Brittany and in the isles of Ireland, inhabited by Engluh, Brittains, as likewise the Nations of scares and Pitts he made open profession of the true, Catholick Faith, confirming it moreover by bis lubscription.

2. The other Atts of this syned not pertaining to our present Hillory we will omitt. After this Saint Wiffed according to the Commission given him by Ethelred King of the Mercians, obtaind from the See Apollolick and Roman Syned a Confirmation of the Priviledges and Exemptions granted by the faid King to the Monastery of Medeshamsted ( or Peterbo-ron, ) which he had lately finished. There is extant in Sir. H. Spelmans British Councils a Copy of a Breif of Pope Agathon to the fame effect, which he translated out of the Saxon language into Latin : In which notwithitanding there is one pallage whereby the faid the faid Monaftery, Legats of the Apoflolick See in Britishy , which feems repugnant to the custom and practife of that and following ages, which always acknowledged that Tuie

#### VI. CHAP.

to be the ornament and honour of the see

of Canterbury.

2 etc. A Synod at Hasfeild in Brittany touching the Faith against Eutyches: S Theodore's Synodall Letters, &c. The Subscriptions . &c.

8. 9 10 lohn a Roman Abbot prefent there: His vertues : In his return he dyes in France.

WHilft these things were agitated at Reme, the Roman Abbot John Arch-Canrear of the Church there of s. Perer, being now in Brussny and commissioned to explore the Fasth of the Engluh Churches , and give an account thereof to the see Apollolick diligently executed his commission. By his fuggestion no doubt it was that this same year, as Saine Beas teltifies , the Holy Archbuhop Theodore being informed that the Faith of the Church of Conftantinople was nuch diffurbed by the Herely of Euryches, and defirom to pre-ferve the English Churches, committed to his care, free from that contagion , he affembled a Synod of Venerable Buhips and very many learned men,in which he diligently inquired what the Beleif of each perfor was : after which enquiry he found amonest them an unanimous agreement in the Orthodoxe Catholick Faith.

1. This synod, faith he, was held in a place called Hearfeild. But there being feverall places

then, as Camden would, because it belongs to the jurisdiction of the Buber of Elv. 1. The Synodall Letters dictated by S. Theodore Archrbishop of Canterbury who prefided therein, were according to the fame S. Beda of the tenour following: In the name of our Lord and Saviour lefus Christ : In the tenth year of the Raign of our most Religious Lord Egfrid King of the Northumbers , on the fifteenth day before the Calends of October , and the eighth Indiction and in the fixth year of the raign of Edilred King of the Mercians in the feaventeenth rear of the raign of Adulfus King of the East-angles, and in the feaventh year of the Raign of Lo. thair King of Kent Theodore by the Grace of Goo Arch-bishop of the Isle of Brittany and Citty of Canterbury presiding, and the rest of the Bishops of the tile of Brittany fitting with him, the most Holy Gospells being honourably placed among them , in a town according to the Saxon tongue named Hedrfeild : Fee there after common advice have unanimously declared the true and Orthodex Faith , according as our Lord Jefus Christ incarnate delivered to his Disciples who faw him and heard his words, and as is contained in the Symbol of the Holy Fathers , and generally all Saints , Vniverfall Synods, and particular Orthodox Churches have delivered wee following the fe faithfull Guides, according to their doctrine divinely infired, doe unanimoufly beleave and profeffic according to the Holy Fathers , in truth and propriety of Beech confessing the Father, Son and Holy Ghoft, the Tranty conjubstantial in Vnity, and Votty in Trinity , that is, One Ged in three Subfilences or Perfons Consubstanciall, of equal glory and honour.

in Brittany of the same name he leaves it un-

certain in what Province it was. Most proba-

ble it is that it was the fame which at this

day is called Buhops-hatfeild in Herefordshire

to called rather from this Synod there held.

like effect, which persam to the Confession of the Orthodox Faith, this Hely Synod bath to its com mon Letters added this Projestion, Fee receive the fiveHoly Vniverfall Synods of the Bleffed Fathers, that is of the three hundred and eighteen Bishops affembled at Nicaa against the impious Hererick Arism and his Dogmes : and of the hundred and fifey Bishops affembled at Constantinople against the madnes of Macedonius and Endoxius, and their Errours : and of the two hundred Bishops mert at Ephefa against the improve Nesterius and his dogmes and of the fix hundred and thirty Bishops affembled at Chalcedon against Euryches and Nestorins and their Dogmes : and again they were affembled in the fifth Council at Con flansinople, in the time of Instinian the younger against Theodorus , Theodoret, and the Episiles of Ilas, and their dogmes against Cyrill. Likewife in the Synod held at Rome in the time of Bleffed Pope Martin, in the eighth Indiction, and ninth year o the Religious Emperour Conftantin. Wee receive all these , and glorify our Lord lesw Christ as the faid Holy Fathers glorified him , neither adding any thing , nor diminuhing from their Decisions

4. And after many other speeches added to the

THIN. A. D 680

# 444 The Church-History of Brittany

Fee with heart and tongus anathematize those whom they have anathematized, and we receive

when they have anothermalice, and we receive they when they have received, glerifying God the Father withous beginning, and his only be-getten before all ages, and the Hely Spirit un-terprofibly praceding from the Tather and the Son, as the forementation of Hely Lopoller, respect and Delburs have taught. And better we all children have taught. And better we all children have taught. And better we all

subscribe, who together with the Arch-bishop Theodore have declared the Catholick Faith.

5. Such was the tenour of the Synedall

Letters of this Council at Harfeild : but the

names of the Bishops fubscribing, for bre-

vities fake, were omitted by s. Beda. Yet in

the forementioned saxon Manuscript produced by sir. H. spelman and translated in o

Latin We read that the Apostolick Breif tou-

ching the Priviledges of the Monastery of

Medeshamfted , Or Peterberough , was read

publickly in the faid syned, and approved there: Witnesses whereof by the Author

6. Moreover King Ethelred in the forefaid

Synod [aid, I doe immoveably ratify and confirm

what sever gifts my Brethren Penda and Velfere,

and my Sifters Kyneburgh and Kinefwich have

given and by will conferred on S. Peter and thu

Abbot. And my will is that in the Anniver-

fary dayes of their deposition they be commemo-

rated for the good of their foules and mine. And

this day I my felf give to 3. Peter and his Church

of Medeshamfted the lands here under named

vieh their appurtenances, to wit, Bredune, Hre

pingus, Cedenac, &cc. Thefe lands I give to S. Peter

with the same liberty as I my felf now possesse

them : forbidding my Successions in any thing to

prejudice thu my Gift. And if any shall doe con-

trary hereto, the Anathema of the Pope and all other Bishops fall upon him. Of these things all here

prefent are Vitneffes. I Ethelred doe confirm thefe

things with the fign of the Croffe of Christ. † 1

Theodore Arch-buhop of Canterbury am Vitnes of the Viting of Me leshamfled and I excommuni-

cate all who so ever that violate any thing of it : and give my benediction to all who observe it. 4

I Wilfrid Arch-bishop of Tork am witnes, and con-

firm the same with an Anathema. +. I saxulf

formerly Abbot and now Buhop doe in mine own

name and of all my Successours inflit an Ana-

thema against all infringers of this. +. I Offritha

Queen to King Ethelred , confirm shu. 4. 1

Adrian legar decree the fame. +. I Pueta Bi-

suppose regar accree one jame. T. I suita Bi-shop of Rochester have written thin. † I wald-here Bubp of Lendan doc ratify this. † T Curb-bald Abbet doc so confirm is, that who sever

cited are there mentioned.

K. Kan

A.D. 68a.

four years after this, and then might proba

prefent in the faid syned of Hatfeild the firementioned lobn Arch-chantour of B. Peters, and Abbot of the Monaftery of S. Martin , faith S.

Catholick Faith. When he came into Brittan he brought with him the Synodical Alis of a Council not long before this celebrated at Rome by Pope Martin and one hundred and five Buhops, againft thoje who taught that there was only one Will and operation in Christ : A Copy of which

Synodical Afts me eaufed to be transcribed and left in the Monaftery of the Venerable Abbot Benediff Biscop : and carried back with him

ches in Bristany received from this Venerable Reman Abbot John , this is reckoned by the fame Authour, that he taught the Monks of the forefaid Monaftery (of Girny) governed by S.Benediff the Roman Order and Rite of finging, leaving them likewife Rules for the fame. He alfo committed to writing the Order of celebrating all Feafts through the year all which were till S. Bedes compiling his History observed in that Monajer, and transcribed by many other adiaceni Conwents. And very many Religious men from al-

10. The same Hely Abbet returning towards Rome , a little while after he had paffed the Sea plar of the Catholick Orthodox Faith of the English Church was carried to Rome , and 10) fully read by the Pope and all others there.

shall violate it, may be bear the malediftion of all Buhops and of Christians in the world. 7. If this Frieing be indeed authentick, we are to suppose that all the subscriptions were not made at once, but successively for certainitis that s wilfred was absent during the session of this Council : and therefore subcribed it after his return. Again at this time Saint Erconwald, and not Waldhere, was Bihop of London, to whom Faldhere fucceeded

bly fubscribe. Laftly Putta here named Buho of Recheffer had refigned his See feverali years before this , and at this time lived under Sexulf Buhap among the Mercians : So that either we must affirm that he conserved the Preregative of his Title , notwithstanding his Refignation : or that it was another Buhep of the fame name , and perhaps the fame who is faid by sinhop Godwin to have been

the first Bubep of Hereford. 8: Besides she Buhops of Brittany there was Beda : and he likewife confirmed the Decrees of

towards Rome a Transcript of the Decrees of the Syned of Hasfeild. 9. Among other benefits which the Chur-

most all the Monasteries of the Province, who had any skill in finging flocked to him to better their

was furprifed by an infirmity , of which he died. And bu body was by his freinds carried to Tours and there beneurably buried : This was dene out of love and reflect to S. Martin:in at much a he bad been Abbot of a Monaftery dedicated to the same Saint as Rome. And in his way from Rome to Bristany passing by Tours he had been with great kindnes entertained in the Church of S. Martin there , and earneffly requested by the Monke to take the same place in bis way at his return. Mercover be had from chence received afisflants in his tourney and labours. Now though he dyed in his return , notwithflanding the ExemTULE A. D.680

VII. CH.

### uder the Saxon Heptarchy. XVIII. Book.44, chough he was to all others of a barbarons an

. D.680

VII. CHAP.

1. 2. &c. King Egfrid despises the Popes Decrees for the restitution of Saint Wil-

4. 5. &c. S vilfrid emprisoned : and mira-

culoufly defended by God. 9.10. 6. Queen Ermenburga punished by Divine power.

Aint Filfrid having been thus absolyed at Rome, returned the year following into Brittany, where he found greater tempelts attending him then he had left at Sea: for the Letters from Rome telti ying his innocence were so far from qualifying the fury of King Egfrid against him, that they ra-ther more incensed it. The progresse of his fucceeding fuffrings is thus related by Villsam of Malmsbu

2. S. Wilfrid faith he, in his return having by rm. L 3.9 Gods protestion escaped all dangers by the way, came fafe to his own countrey . Where with much difficulty having obtained acceffe to the prefence of King Befrid, he presented to him Pope Aga-thons Letters Scaled. These Letters the King, attended by the Buhops of hu own faction , enemies to S Vilfrid, commanded to be read: After which he was fo far from shewing any Reverence to the see Apoffolick , that he delivered him up toa certain Officer of hu, a man of well known cruelty, to be caft into an obscure Prison , having first despoyled him of all things, and dispersed his attendants into severall places: For he gave credit lightly to those who affirmed that those Decrees were obtained by bribes at Rome, where they faid money could procure any thing.

3. Hence wee may collect that King Eaffred

did not move any controverty or doubt of the Poper Lawfull authority to determine this controverly, which was sufficiently acknowledged by the Buhops Aaverfary S. Theodere, who made no protestation against his Appeale, but fent a Religious man to charge s. Vilfrid at Rome. But this pretence King Egfred gave of his disobedience to the Pope's and Roman Syneds Sentence , that it was unduly procured, or that the true state of the Côtroversy had not been aright represented at Reme, or fome other like excuse, which is never wanting to those who are resolved not to submitt to justice and authority. 4. The same Authour thus further pro-

ceeds in his Narration : The Hely Prelat, faith he, with a spirit unmoved and an unalte-red countenance suffred this violence, and with bely admonitions exhorted has freinds, whose fuffrings he compassion sed, to expert a happy end of these calamisties from the Divine goodnes. As for the Officer to whom he had been committed,

favage comportment, yet to him be shewd bim;e. genele and mild , neither didhe afflitt bim with any terment or other vexation , but only this. that he thutt him up in darknes : for be durft no. that he insut nim up in across : jor a muji in alsogether neglett or refift the Kings orders. But Divine luftice would not permit this boly Pre-lat, who was the Light of Brittany, to be unworthily oppressed with darknes. For a Light from heaven darted into the obscurity of the prifor Supplied the Suns absence, creating a bright day there , from whence the worlds light had been excluded; and the beames of this heavenly light thining through the thinks of the prison, terri-fied the Keepers, and compelled them to fly and acquaint their Mafterwith the wonder. He was much aftonished as the hearing of it, but fuch was his fear of King Erfrid, that he durft not expresse any further kindnes to his prifoner. 5. But a terrible difeafe fuddenly hapning to

his wife forced him to overcome his fear . for most gresvous impossume after terrible torments at last burft in her body , the wound wheref was fo wide and gaping, that the fight thereof horribly affrighted her huband and prefently after , th. was cormenced by the Devill poffesting her , b) which she became bloodles , or dumb, and a cold fiffnes feifed on all her members at if she bad been dying Vpon which the husband in great half running to the Holy Buhop, and casting himself at hu fees, with earnest prayers obtained pardon from him. in fo much as with me any delay he went , and making his prayers over her, and casting Holy Water into her gaping throat, her difeaje and cor-ments prejently ceased, and perfect health retur-

6. King Egfrid was forthwith acquainted with all theje things by a meffage from his Officer, who with much greif beseeched him that he would not facrifice him to the Devill by making him any longer quilty of crucity to the hely and innocene Bishop. Bue nothing could alter or mollify the Kings rigour therefore he commanded that be should be taken from the cultody of Offrith (fo was the faid Officer called ) as being a fainthearted coward , and delivered to another named Tumber, a Sergeant of a far more fell and

lavace difolition. 7. But is the Kings crueley encreased, fo likewife did Aimighty God more miraculoufly declare his goodnes to his fervant. For when this new laylour commanded him to be layd in chains, the chains applied by his fervants to the Holy Bishaps limbs , were found either fo fliest that hu leggs would not enter, or folarge that they took no hold and if at any time they proved fire, hey were no Conerpute about his limbs , but they prejently fell off. At laft there ore the laylours obilinate malice was forced to yelld to the Divine power . and the Holy Bishop Suffred no other incommodity, but only a confinement.

8. As for King Egfrid the report of thefe things wrought no good effect upon him , yea when any one mentioned them , he could not abftain from cafting reviling fooffe against the saint. Tet frequent Meffengers paffed between him and the TUIN. A. D. 680.

# 446

The Church-History of Brittany

Bushop, with commands that he should acknowledg the invalidity of the Roman Decrees, and that the modaldity of the Roman Decrees, and that they were illegally extered with bribest that the would yet ill station perhaps by the Kinge indulgence be might recover the things, taken from hims, and a part of his inhipprick; but of he religifed, he might thank himself for his loffers being the mily with a the second of the median and the second of th ne might thank nimfelf for mit lefter, weith the only cause of the present quarrell and variance. But such threatmings as these bad small effect on the boly Buhops minds on the contrary he protested to the King that to fave his own life he would not doe any thing that might caft an infamy or disparagement on the authority of the See Apo-

9. But how does Queen Ermenburga behave ber felf all this while , she who was the first cause of all this mucheif, and continually fomented it? She paffed her whole sime , days and nights , in banquets, and entertainments: and whither feever she went she caried with her , either on her neck or in her chariot , as in triumph , (Chrismarium) the precious Box of Sacred Oyles ( or as we read in Capgrave, a coffly Reliquary) which had been violencly extorted from the holy Buhop : This the were not out of a fence of piety or devotion, but to tellify her envy and pride in enioping the fooles

10. But this her loy did not last long: For as the same Authour in pursuance of the story relates, On a certain night in which she leaged with the Holy Abbeffe Ebba, her husbands Aune . by Gods vermission the Devill entred into her which put her besides her fenses, infomuch as she began to be outrageous and frantick in her talk. The Abbelle being awaked with she noyle she made, arofe and in great haft ran to her, aking her mildly what she ayled. The Queen answered her nothing to the purpose, for by the extremity
she was in, her speech was taken from her. But the was in, her speech was taken from her. Don'the good Abbesse having been informed by others of the true cause, earnessly folicited the King her Nephew that the Holy Bushops Reliquary might be restored, and himself, according to the Popes Sentence, re-invested in bu rights. This she told him was to be done if he would have his Queen restored to her health. But if through animosity be would not yelld fo far , at least let restitution be made of the shings wrong fully extersed from the Hely Prelat, and permission given him to quitt the countrey. To this the King yeilded and presently the Queen recovered her senses and health: and after the death of her huband, she forfook the world, and undertook a Religious Profestion , thewing great forrow and remorfe for the insuries done to the Holy Bishop.

. 11. Hence we may be informed of the true cause of S. Filfrads suffrings and banishment. The pretence was piety in committing the care of so large a Province and the revenews of it to (everall persons, as being too exorbitant for one: but under this pretence was flicowded the envy and avarice of Queen Ermenburga, who earnestly thirsted after Church goods, and by this division expected a good flare in those sacred spoyles. Therefore the partiality of

the Centuriators of Magdeburg is evident, who against the testimony of all Antiquity af-A.D 680 against the testimony of all Antiquity af-firm, that Wilfrid was therefore driven into banishment . because he had perswaded Ethelreda nistrative of King Egfrid to forfake her the former wife of King Egfrid to forfake her huband, and under pretence of a vow to retire into a Monaflery, as Bale sheweth. Whereas in all the debates of S. Wilfrids cause in his own countrevat Rome, and in feverall Syneds both before and after this, not any scruple was moved about S. Ethelreda. But it concernd fuch Friters as thefe to invent any fictions for justifying the facrilegious mariage of Lucher. But who can fuffer himfelf to be per-(waded that Queen Ermenburga, who is stiled by William of Malmibury the cause and neurisher of this long debate , flould fill all Europe with the noyle of this Controverfy , in which if proof had been made that s. Ethelreds had done ill in retiring from the world, and s. Filfrid in advising her thereto, it would have followed that Ermenburga was no lawfull Queen,but an Adultereffe.

VIII. CAAP.

2. 2. The Death of S. Hilda: one of S. Filfrids adversaries.

2. The death of S. Ermenburga, Mother to S. Milburga, &c.

4. s. Erection of two New Busbopricks , at vorcester and Hereford : A succession of the Bubons in Hereford.

IT is an usefull admonition which Filliam of Malmsbury affords us from this Malmsbury debate between s. Filfred and his advertaries: For, fays he, we may thence observe the miferable condition in which human nature is involved, when as those persons which by Antiquity are celebrated for eminent Saints , and were (uch indeed, as Theodore , Brithwald, John, Bo (4, a likewise the famous Abbesse Hilda should soyn themselves with those improm persons, who with an irreconcilsable harred perfecuted a Bishop of fuch eminene Santtery as was S. Wilfrid.

2. As for the glorious Abbeffe s. Hilds, of Say Life at whom we have already treated, this fame year of s. Filfrids banifhment fhe received the reward of so many heavenly works performed by her on earth. And we can not doubt but that this fault of perfecuting s. Vilfrid, proceeding from milinformation of others, and not premeditated malice in her own heart, was expiated by her former merits for thirty three years together, and a sharp sicknes which continued fixe years before her death, all which time she ceased not from praising God for her fuffrings, and dayly instructing the innocent flock com-mitted to her charge. What testimonies at

and after her death God was pleased to shew A D.680

of her santity, hath been already declared from S. Beds. 5. The fame year likewise dyed s. Ermenburgs Mother of the glorious Virgin S. Milburga, S. Mildreda and S. Milgitha, as like-wife of the Saint-like child Merefin. Concerning whom Harpsfeld thus writes, Ermen-burga though the had for her husband Mervald for of Penda King of the Mercians, who was yet dive, yet fo inflamed a defire the had to a folitary Religione life , that the never ceased her impertunity, till she had procured her hubands

confent. Having this obtained her with , the returned into Kent to her Brother Egbert , to whom she discovered her prous purpose, defiring his as flance for the execution of it. Thereupon he built for her at Estrey a town of Kent a Monastery confecrated to the young Princes Martyrs, Saint Ethelbert and S. Ethelbritht. There she passed the remainder of her life with feaventy other Virgins confecrated to God, in wonderfull Santis-. Her name is recited among the Saints in our Martyrologe on the nineteenth of No-

4. At this time Saint Theodore encrealed the Number of Bifhopricks, erecting the Sees of Forceffer and Hereford : Of the former he confectated Bofelm, and of the other Putta Bishop : concerning whom, as likewise his Succellours for many years, little more being recorded but their Names because we iudge it not expedient to make frequent breaches in this Hiftery only to infert Hames, wee will here breifly give a Catalogue of those which fate at Hereford : for the Bishops of Forceffer have left confiderable monuments of their Gefts and vertues.

5. To Putta therefore Bishop of Hereford after he had administred that Province cleaven years, succeeded Tirrell: Whose Successour after twelve years was Torther : who continued in that Bishoprick fifteen years, and either deserting it voluntarily or by death. the next was walfed in the year of Grace seaven hundred and eighteen : To whom ater feaventeen years succeeded Cuthbert. Now concerning Valified the only thing memorable in him was that he began the fabrick of a Croffe very costly and magnificent, but dyed before he could finish it, which care he left to his successour, who engraved in it cettain Latin verses importing the same, which are recorded by Buhop Godwin in his Catalogue of the Buhops of that Diocefe: whereto I referr the curious Reader.

luder the Saxon Heptarchy. XVIII. Book 447 1 tuin

A. D. 681 IX. CHA.

IX. CHAP.

1. 2. erc. S. wilfrid is forced to leave the welt Saxons : And converts the South-

8. He seaches the people a remedy against the

9 He erects an Episcopall See and Mona Stery as Shepey 11. Of Eappa the Abbot there.

Sinc Vilfred being thu bankhed his Na-tive forl, laith William of Malmfbury, took his tourney towards the Kingdom of the

West-Saxons , where he was kindly entertaind by a certain Noble man called Berethwald : But within a few dayes he was forced to quitt that Refuge. For Ethelred King of the Mercians, whole Subsett that Noble man was, ( being like wife his Brothers Son ) with threatning commanded him that he should not verain the Bishop fo much as one day longer. This was done in compliance with Egfrid King of the Northumbers , whose Sifter Ofdritha ( to comfort them for the loffe of their Brother Elwin ) was given in mariage to the faid King Ethelred, by whom a peace was concluded between the New husband and Brother. S. Vilfrid therefore during this short abode with Berethwald , having built there a Small Monaftery , was forced to leave the Monks and to fly for refuge to the ragan South Saxons, fince he could find no security among Chri-

2. The King of these South Saxons was named Edilwalch , who having been informed of the causes of this holy Buhops banuhment, "ith great readines and affection offred him hu afiftance, resolutly and firmly engaging himself that no entreactes of his enemies should induce him to betray him, nor any offers of money to expell him the countrey. S. Vilfrid therefore being thus confident of his protection, began to preach the Christian Faith first to the King and Queen, and afterward to the inhabitants of that Province. Neither were hu perfivations un uccefffull , for in a very short time the King was baptized by him, by whose example almost all his subjects were animated to embrace the Christian Faith. Thus

writes Filliam of Malmsbury. But as touching the baptizing of King Edilwalch , we have already related from s. Beda, that he was baptized twenty years before this by the perswasion of walfere late King of the Mercians: although indeed very few of his Subiects could then be induced to imitate him: who yet now by the preaching of s. wilfred were perswaded to cast off their Pagan Idelatry. The manner of this Converfion is thus declared by S. Beda:

4. The Holy Bishop Filfrid , faith he, having Bed Ly city

VIII. CE.

TUIN.

#### The Church-Hiltory of Brittany 448

K. KIN-Tuin.

been driven from his see by Egfrid King of the

Northumbers, was forced to wander through many Provinces : he went to Rome and after returned into Brittany. And although by reason of the hofile enmity of the faid King he could not be admitted to his Diocefe , yet none could hinder him from his Ministery of preaching the Faith. For having been forced for refuge to turn aside into the Province of the South-Saxons , lying between the Kingdoms of Kent and the Weft-Saxons, and containing land for about seaven thou-sand families, which Province at that time was wholly addicted to heatheninh Superstitions , he preached there the Christian Faith , and having converted many, he administred to them the Sacrament of Baptifm.

5. As for the King of that Nation Edilwalch, hehad some years before been baptized in the presence and by the suggestion of Wolfhere King of the Mercians by whom at his coming out of the Fent he was received as his Son, and in fign of uch adoption he bestowed on him two Provinces, to wit, the Ifle of Wight, and the little Province

of the Meanvari.

6. But the whole Province of the South-Saxons remained ignorant of God and his holy Faith. New there was there a certain Scotrish Monk , his Name was Dicul, who had buils a very small Monastery in a place called Boanham, compaffed with the Sea and woods, where lived five or fix Monks who ferved our Lord , living in an humble and poore manner. Bue not any of the inhabitants of that countrey gave any ear to their preaching, and much leffe emulated :heir profession.

7. But when the Holy Bishop Wilfrid preached the Goffell among them , he not only delivered them from eternall damnation , but likewife from a prefent temporall calamity ready to defirey them. For the pace of three years before his coming into that trovince no rain at all had falln : by means of which a most greivous famine ame among the people, destroying great num-bers of them. For thereport w, that many times forty or fifty men together half consumed with hunger would got to some precipice hanging over the Sea, and holding their hands together cast themselves down into the water, or upon the ocks. But on the very day in which that Nation received Baptifm there fell a feafonable and plentifull rain , by which the earth flourished again, and the feelds with a pleafant verdure brought forth fruits of all kinds in great plenty. Thus abandoning their Idelatry, the hearts and flesh of all the inhabitants exaited in the living God, perceiving that he was indeed the only true God , who in mercy had enriched them with goods of all kinds , both for sheir foules and bo-

8 The same Authour in another place relates how sains Filfrid taught the people another remedy against the famine. For, lays he, the Sea and rivers in that countrey bounded with fish : but she inhabitants had no skill at all in fishing, except only for Eeles. But by his command a great number of such Netts as

Il were wfed for Eeles being gathered together, they cast them into the Sea, and by God providence took of severall sorts of fishes to the number of three hundred. Which being divided into three parts, one hundred was given to the poore, another to those which laboured, and the third he reserved for the use of him and his attendants. By such benefits as these he gott a cordial affection of them all, by which means they were the more easily in duced to expelt heavenly blefings promised them in his Sermons , fince by his affistance they had already obtained temporall.

9 Great numbers therefore having been converted, the next care was to appoint a Manfion for Same Wilfrid and his companions. This care was not wanting for as the fame Authour lays , At that time King Edil- It, ib. walch gave so the most Reverend Bishop a poseffion of eighty feaven families , for the entertainment of himself and those who would not for the him in his baneshment. The place was called Sec. lefea, or the Island of Scales. It was encompassed by the Sea on all fides except toward the Vest, where the entrance into it is in breadth about a bow-shoot. Affoon as the Holy Bishop had the poffession of this place , he founded there a Menaftery , placing therein for the most part such as he had brought with him, whom he instituted in a Regular conversation : and this Monafter) is to this day governed by juch as have jucceated him. For he remained in those parts the speceof fiveyears , that is , to the death of King Egfrid, and wetchily exercised his Episcopall Office bish by word and deed. And whereas the King , togesher with the faid land, had beflowed on him all the goods and perfons upon it, he instructed them all in the Christian Faith and purified them with the Sacrament of Baptism : among whom were men and mayd-fervants two hundred and fifty, all which were not only by baptifm. refcued from the flavers of the Devill , but had likewise beflowed on them a ficedom from human fervi-

10. Severall Bishops anciently have had their Episcopall see in this Half-Island, and were called Bishops of selfey: but none succeeded s. Wilfrid there , till the year of Grace leaven hundred and eleaven. Aiterward about the year one thousand and seaventy the Episcopall See , was translated thence to Ciffancester.now called Chichester, where itre mains to this day so for the ancient findl City in which these Bishops resided, there remains only the caskey cof it, which in high eides is quite covered with the S:a but at low water is open and confricuous, faith Camden.

11- Over the Monks in this new founded Monaftery s. Vilfred appointed Abbet a devout Press named Eappa, of whom we have already treated Anda little after hapned a terrible plague which fwept away great numbers both of Religion persons there, and in the countrey about. By occasion of which the Monke appointed a folemn Faft three days together, with prayers and Sacrifices for the affwaging of it. And on the second day

THIN.

KKSS- Luder the Saxon Heptarchy. XVIII. Book. 445 of an excellent sudgment (faith \$ Beda quote

of the faid Fallshapned that Miracle which we mention'd latore at the Death of the Holy King & Martyr S. Of sald : how a young child in the faid Monaftery lying alone fick of the infection , whilft the Money were at Prayers in the Church , there appeared to him the Apofiles S. Perer and S. Paul, bidding him not to be afraid of death, for the fame dayhe (hould be caried by them into heaven : but he was to expect till the Maffer were finiffed, after which he fhould receive the precious body and blood of our Lord for his Flaticum. They commanded him likewise that he should call for the Press and Abbot Eapps, to whom he should declare that God had heard and accepted their prayers, and excepting the young child himfelf, not any one of the Monaftery or possessions adjoyning should dye of that ficknes. And that this mercy to them was obtained by the intercession of the giorious King and Martyr Saint ofrald who the very fame day had been flain by Infidels. This the child declared accordingly to the Presft Eapps : and the event confirmed the truth , for he dyed the fame day, and not any one after him: all that were fick recovered, and the infection ceased.

X. CHAP.

#### X. CHAP.

. 2. Three Bishopricks among the Northumbers.

1. 4 & Trumwin ordained Buhop of the Picts: and a terward expelled.

. WEE will leave s. Filfred among the south-saxons awhile, bufy in his Applick employment among his new Con verts : and return to take a view what palled in the mean time in the Northern parts of Brittany. We have already declared how S. Theodore Arch-buhop of Canterbury partly in compliance with King Effeds pallion against s. Fiffid, and partly in conformity to a Canen of the Council of Hereford, divided the lingle Discese of the Northumbers into two . that of Tork. and another of the more Northern Provinces , the Epsfcopall See whereof was placed indifferently at Linderfarn and Haguiffed This was done in the year of Grace fix hundred feaventy eight. And two years after, he again added a third Bihoprick in the fame Province . For wheras Esta had been confecrated Buhop both of Lindesfarn and Hagulfiad , he then divided that Diocefe, leaving that of Lindesfarn to Ears, and ordaining Tumbers, or Cumbers, over that of Hagulflad, now called Hexham.

2. He instituted likewise at the same time New Buheprick among the Victions, or inhabitants of Forcefter - shire confectating Boselus their first Bubop : For he who had been formerly defigned thereto, named Tatfrith, a man of great courage and learning, and

by B. Godwin ) had immacurely been fratch away by death before he could be confectated.

3. At this time the Nation of the Pill. though they had embraced the Christia Faith many years before, yet by reason o the great viciflitudes hapning among them, Wanted a Buhop. In the year fix hundred forty two they were subdued by King Ofivald and made tributary. Atter the death of the next King , of vs , and in the first year of the raign of Egfrid, the fame Pith (faith William of Malmibury ) concerning the infancy of this young King , withdrew them (elver from bu obedience and holdly invaded by Kingdom under the conduct of a Noble man named Berney : The young King courageously mett them, and with an army much inferiour in number , deftrored an innumerable multitude of Picts, infomuch athe feelds were covered, and rivers choaked up with their carkeyfer. This hapned in the year of our Lords Incarnation fix hundred feaventy one.

4. Now King Exfred who notwithstanding his uniust rage against s. Vilfrid, was yet zealous enough to protect and enlarge the Church, admonisheds. Theodore Arch-buhop O. Canterburn, to whom the generall care of the Ecclefiafticall state of Brittany was committed that the faid Nation , though protested Christian, was distinute of a common Passeur to adminifter to them (pirituall nouriffment. Hereup on S. Theodore ordained Trumwin Bithop whom in the year of Grace fix hundred eighty one he fent into the Province of the Pills, at that time fubielt to the Empire of the Englub, laich S. Beda. 1. It does not appear in any ancient Records

whether any peculiar place was affigned him for his Episcopall See: Most likely it is that he had no fixed habitation, for in a synod a little while after his confectation at which he was prefent, he subscribed in this form, I Trumwine Buhop of the Piets have jubscribed hereto. 6. This good Bubon, though he continued

alive till the year of Grace leaven hundred. yet administred that Bishoprick but a short while. For four years after this the Nation of the Pitts rebelled against King Egfrid, and coming to a battell obtained a great victory against him and slew him. After which Victory, they entirely freed themselves from the dominion of the English , whom they drove out of their countrey, killing all those which fell into their hands. Now among thofe which by flight escaped their fury, faith S. Beda, Bidd. 4 c.26. one was the most reverend man of God Trumwine, who lately had received the Office and dignity of Bishop among them: He together with all the Rels. grous persons and others living in the Monastery of Abercurwig, newly founded by him, departed out of that countrey. His escape was the leffe difficult, because the said Monastery was seated near the li mits of both the Nations of the English and Pills Afform as he was come into a place of security, he fent away the Monks attending him, commending the to feverall Abbots his freinds. As for himfelf he chose for his mansion the famous Monastery of

A. D. 581

Streamshalck.

1.11

III. Part.

and I wile

The Church-History of Brittany K. KEN. K KEN-450 THEN. Streamshalck, where shere was a Congregation both of men and weemen conferenced to Gud. There, attended with a few of his Brethren, he from many years in a first Monaficall Converthe Abbes governing them and other oc- A.D.681. A. D. 682 Menk in one of them in the first age of their foundation, and besides severall particulars regarding them, fprinckled in his generall recarding them, fprinckled in his generall reclefishical triffery, has compiled a Treatife expressly on this subject, which has been latepens many years in a price monapiean conver-fation, to the benefit not only of himself, but many others. At that time the Royal Virgin many witters. One time time time the Agial Firsts

Eiffeda was Abbesse of the said Menastery, together with her Mather Banfieda. And by the coly refcued from the dust and darknes and ming of the Hely Bishop thither the fast devent Abbesse received much comfort and assistance in published by the learned Antiquary, Sir lames 4. In which Treatife we read how [ s. sethe regulating her Religious subjects.
7. This Holy Abbesse Elsteda, or Edelsteda, nedil Biscop born of a Noble family, and a bestim Witthousehold servant of ofer King of the Nor-Sap. 2,16.c. was the daughter of ofire formerly King of the Northumbers, and confectated by him to thembers, from whom he received a policilió of land competent to his degree, notwith-flanding at the age of five and twenty years God in the year of Grace fix hundred fifty five , when the was but a year old , fo fulldespised worldly preferments, and aspiring "
only to celestial honours for sook his coun." filling a vow which he made to God when he was to fight a battell against Penda the trey and kinred for Chrift, and travelled to |" cruell King of the Mercians. She had all her life been educated in piety by the Holy Ab-Reme out of a devotion to visit & religiouf ly venerate the Monuments of the Bleffed beffe Hilda : and after her death succeeded in Apofles S. Peter and S. Paul. At the fame time "
Aleftid fon of the faid King ofiri moved " the government, of the Monastery of Streamsbalck. Among her Subjects and Difciples none deserved better to have her memory with the same devotion, accompanied himin a that voyage, but was recalled by his Father. Yet this hindred not S. Benedist from prorecorded then her Mother Banfleda, who after the death of her husband ofirs retired into ceeding in his journey, which he dispatched | " the same Monastery, willingly submitting her with great diligence, and arrived at Rome in | " felf to be instructed in Menastick observance, and governed by her own daughter. Con-cerning whom occasion will be given to speak further. the dayes of Pope Pitalian. 5. The fhort time of his abode there which was not many months, he employed in perfecting himself in the knowledge of Divine a things, of which he had taited fome fweetnes " XI. CHAP. before After that he departed to the famous " XI. CHAP. Island Lerin, where he adjoyned himsels to a | " 1. 2. 3 Two Monasteries of S Peter and S. Congregation of Monks, received the Ecclefiafi- a Paul built by King Egbert among the call Tenfure , and with great diligence obler- " ved Monaficall Disciplin, to which he obliged himself by Vow. After he had spent two years Narthumbers. es de The Gelts of S. Benedict Bif. op : of in the Exercises of Mortification and Develian, it S. Ceolfrid , and S. Eafterwin , Abbets the zealous affection which he bore to Saint a Peter incited him to return to Reme, fancti- | " fied with his Bedy : Which voyage he per-IN the year of Grace fix hundred eighty formed by see in a Merchants thip. À D. 681. Itwo Pope Againon dyed : after which 6. This his return to Rome hapned at the " the see remained vacant the space of ninetime when Egbert Ling of Lent, as hath been u declared, delitous to have an Arch-buhap of u teen months, for what cause it is uncertain. His name is read recorded among the sames Canterbury acquainted with the Saxon tongue, " for his zealous and prudent administration who might without an Interpreter imbue his ce of Gods Church and many acts of Vertue and Subjects with Divine Myfteries, fent thither a devout and learned Saxon Preift elected to u 2. The same year, faith Florentius, Egfrid King of the Northumbers for the redemption of that dignity , named Fighard , to be by Pope | Blown like Vitalian ordained Buhop. But this good man, his faule gave again to the Holy Abbot Benewith all his attendants, presently after their " dit, firmamed Biscop, a possession of forty families. Poon which land the Said Abbot buile another arrivall at Rome dyed of the Pefislence. After which the faid Pope to the end King Egberts Monaflery in a place called Giruum, which he de-Message and request should not be wholly dicated to S Paul the Apostle (as the other had been to Saint Peter:) and fent thicker two and ineffectuall, among his Presses made choice " of S. Theodore whom he confectated Archtwenty Monks, appointing over them Abbot Ceolfied, who was in all things his ready and coubuhop of Canterbury, affigning him a collegue and Counfellour, the holy and prudent Abbet " rageous aßifiant. Adrian. And knowing S. Beneditt Biftep to be " 3. It wilbe convenient and seasonable in an industrious, noble and religious person, " this place to treat somewhat largely of the he enjoynd him for a higher and more com-mon good to interrupt his pilgrimage un-dertaken for Chriff, and to attend the faid

foundation of the two Monafleries of S. Peter

and s. Paul by the liberality of King Egfrid

and care of S. Benedill Bifcop . Likewise of

uder the Saxon Heptarchy. XVIII Book.451

Arch buhop in his journey to Brittany, in the A. D.682. quality of a guide and interpreter.

7. Being thus arrived in Britteny, S Theedere committed to him the government of the Monaftery dedicated to S. Peter at Canterbury : Which charge affoon as Adrian arrived, he refigned to him: And after about rwo years abode there refumed a third jour. nev to Rome, which he prosperously performed, and shortly after returned furnished with a plentifull Library of facred Books of all kinds forme of which he bought with his money, and some were given him by the liberality of freinds, both at Rome and Vienna

in France. 8. Assoon as he was landed in Brittany his intention was to repair to Coynwalh (or Kenwalch) King Of the West Saxons , with whom he had formerly contracted freindship, and received many kindnesses. But being informed that he at the fame time was taken away by an untimely death, he went into his own native countrey, and presented himfelf to Ecfrid King of the Northumbers : To whom he related particularly all the occurrents of his Voyages , how many facred volumes, and what plenty of holy Relicks of the Bleffed Apofiles and Martyrs of Christ he had brought into Brittan out of forrein countreys. He did not conceale likewise from him the ardent defire he had to a Religious Profession, and what knowledge he had gott at Rome and elfewhere of Ecclefiafiscall and Monaficall Descaptine.

9. By fuch discourses he found so much favour and kindnes with the King, that he presently bestowd upon him of his own polletlions as much land as might maintain leaventy families : commanding him to build theron a Monaflery to be dedicated to the honour of s. Peter the Supreme Passour of the Church. This was done, and the Momaftery feated at the mouth of the River Fire (Vedra) on the northfide of the Riversin the fix hundred feavenry fourth year of our Lords Incarnation , the fecond Indiction , and fourth year of the raign of King Egfrid.

10 Scarce a year was palled after the Monaftery was built, but s. Benedift went over See into France, from whence be brought with him Mafens , to erect a Church of Scone according to the Roman fashion, which he always most affected. And so great was his diligence, out of the love he bore to saine Peter , to whose honour it was built , that within the compasse of a year after the foundations were layd, it was entirely perfected, infomuch as Solemne Maffes were fung there. Moreover when the building was almost finished, he sent Messengers into France, who brought back with them glaffers to make windows for the Church and upper galleries. This was an art formerly unknown in Britrany , and was taught the Britisins at this time, being very commodious for lamps

and other vessells usefull in the Church. In

a word whatfoever was convenient for the fervice of the Alter and adorning of the (hurch , both vellels and Vestments , which | could not be found in Brittany , he took order should be brought out of forrein coun-

A. D.682.

11. And because he could not be furniflied with all things out of France, he undertook a fourth journey to Rome , from 4 whence he came loaded with abundance of Spirituall wares, as Books, Relicks, Images, &c. | Belides that he obtained o. Pope Agathon to 16 fend with him the fore-mentioned lobs Ab- | a bot of S. Mareins and Arch-Cantour of S. Pe- se ters Church in Rome, to be a Mufter of Church- ce Musick and finging in his Monastery accorder ding to the Roman manner : Which office is the laid John diligently performed , not only " in that, but many other Churches in Britishy. Laftly the devout Abbet Benediff brought a with him from Rome another, which was no mean, prefent, to wit, a Breif of Pope Agathon by which the faid Monaftery was made free and exempted from all ourward usurpations and oppressions : Which Priviledge was d manded by the advice and defire of 12. The faid King being well fatisfied and delighted with the zeale and industry of s.

had been well and profit ably employd, he ... added a fecond Gife of a pollettion of forty of families, on which by command of the faid is King Effed he built another Monafters on a the opposite side of the same River, which ... he confectated to the honour of s. Paul the Apofile , fending thither feaventeen Monks ! .. under the government of Cesifrid a Preift | ... their Abbot. Now a special care S. Benedift ! " had in the constitution of these two Mone- is fleries of S. Peter and Saint Paul, the former . .. feated at Wiremonth , and the other at Giriry ... ( now called farrow ) that they were linked " together in peace and unity, as if they were but one body, being governed by the fame "

Benedict, and perceiving that his former Gift "

Rule and Infirme. 13. As for this Ceolfrid , he had been a se companion and affiftant in all things to s. .. Benedict from the first toundation of the former Monaftery : He had also attended him " in his last iourney to Rome, which he willingly undertook both out of devotion, and " alfo a defire to encrease his knowle see in fa | " cred and Ecclesiastical matters. Vpon occa- " fion of which journey Same Benedit made " choice of a certain Prest and Monk of the Monastery of S. Peter, called Easterwan, whom he constituted Abbee of the faid Monafte- " 77, to the end he might affift him in the la- " bour of its government, which by reafor of his frequent journeys and abtence, he could not fustain alone. Neither ought it to feem abfurd that two Abbots at the " fame time should iountly govern one Mo. nastery : For Ecclesiasticall History informs u: 1) that Same Peter constituted two Bishops at

III. Part.

Arch-buhop

Ll1 ii

The Church-History of Brittany 453 TILIN. cife Regular Discipline or correction towards A. D.68; Rome, under himself , the necessity of affairs A. D. 681 To requiring at that time : And the great

K. Kan.

Patriark S. Benedict himielf, as the Bleffed Pope S. Gregory Trites of him, appointed over his Distiples twelve Abbers subordinate to himfelf, without any prejudice to Charity, yea to the augmentation of it. ]

XII. CHAP.

t.s. The Gefts of the holy Abbat Easterwin: his death.

Because we will not interrupt this of those two Monafleries of S. Peter and Saint Paul , with the discipline and government of them for feverall years under the dire-Ction of s. Beneditt and other Abbers fubordinate to him, we will proceed in fetting down a fummary of the Treasse of S. Bede touching that argument, in which is contained an abstract of the lives and actions of the faid Abbots , beginning with him who dved first , which was the Fenerable Abbet Esfterwin.

[ 1. He was born of a Nible extraction. but was far from making that an argument of pride and contempt of others, as some doc : but as became a true fervant of God . he used it as a motive to aspire to true Nobi-lity of soule, consulting in Piety and humility. He was cousin germain to his Abbet 5. Benedift, but in both of their minds there was fuch a contempt of wordly respects or priviledges, that neither did Eastern at his first admiffion into the Monaftery expect any preeminence in confideration of his birth. nor any priviledge or favour for his propinquiry to the Abbet , who likewise for his part did not at all confider these relations: but he lived in the Monastery in an equali State with the meanest.

3. Add hereto, that whereas he had been an Officer in the Court of Ling Egfrid, affoon as he had quitted fecular employments, and undertaken a spirituall wartare onely, he continued always like the sest of his poor brethren , humble and obedient, and not only willingly but toyfully, would he winnow or thrash corn, milk the ewes or heyor fers, and labour in the bake-house, garden or kitchen, and any other painfull or mean

fervices of the Monaftery.

4. Yea after he had unwillingly undertaken the degree and office of Abbot , he remained in the fame mind he was before " towards all, according to the vife mans admonition, faying, They have made thee a Ruler, be not lifted up, but be among f them as one of them, mild, affable and kind to all. When soever upon occasion he was obliged to exer-

any of his brethren, after a fault committed. he fo behaved himfelf, as rather to prevent " any future recidivation, then to expresse anger for what was paft, recither did he fli wa " countenance clouded with any pathon. " Whenfoever the necessity of busines called " him abroad, which often hapned, if he " found any of his brethren at labour , he " would prefently loyne himself with them, " either holding the plough, or turning the van to winnow, or hammering iron and " the like: For in his youth he was robustious " and firt for any labour. He had a fweet and winning speech, a cheerfull heart, a liberall or hand, and well conditioned aspect. Whilst " he was Abber he contented himfelf with the fame dyet he used before, and as the rest or his Community ufed he lay in the fame Common | " Dormstory, infomuch as when the difease of which he dyed feifed on him, fo that, as he " perceived by certain figns, it would " prove mortall, he continued two dayes reiting in the Dermitery : For the five remaining dayes before his death he made himfelt to be removed to a more retired lodging " in the Monaftery: And one of those dayes coming abroad into the aire , he fent for all " his Brethren, and with great compassion and " kindnes gave to each of them the kille of " peace, they all the while weeping & beway ling the departure of fo good and great a " Father and Paffour. 5. He dyed the night before the Nones

of March, whilst the Monks were exer-cised in singing Martins. He was four and twenty years old when he first entred " the Monaftery , in which he lived twelve " years : feaven of which were spent in his "Preiftly dury, and four in governing the " Convent : after which leaving his earthly " corruptible body , he went to receive his reward in the heavenly kingdom.] Having premifed this thort account of the life of the Venerable Abbet Easterwin , we will return to the order of our Narration.

XIII. CHAP.

s. s. &c. The Gests , ficknes and death of the Holy Abbots S. Sigfrid , and Saint Benedict Biscop.

Saint Benedist having constituted the ftery of s. Perer, and coolfied of that of Saint Paul, he not long after undertook his fourth voyage to Reme and as formerly, he returnd enriched with innumerable gifts proper for the Church, as Sacred Books, and abundance of holy images : In which was described the whole life of our saviour in fo many severall

TULN.

uder the Saxon Heptarchy. XVIII Book. 453 | K. KENN-

peices as they fuffiled to encompasse the whole Church of our Lady, built in the greater Monaftery. And our Church of s. Paul likewife was adorned with pictures containing fuch histories in the old and New Testamens as had 2 coformity each to the other. For example, there were placed opposite to one another the Image of Isac carrying wood with which he was to be burnt in facrifice; and over against it our Lord in like manner carrying his Croffe : Again to the serpene exalted by Merfes in the wildernes there answered the Image of our Lord exalted on his Croffe Besides these he brought with him two Mantles all of pure filk of ineftimable work, for which he had in exchange from King Aldfrid and his Counfellours ( for before his return King Egfrid was flain ) a possession of three families, lying Southward to the Month

of the River Fire. 2. But to qualify the joy of the good fucceffe of his voyage, he found his Monafter) in a fad condition, by reason of the death of the Venerable Abbet Easterwin and a great number of the Monks under his charge which had been taken out of the world by a pestilence raging through all that countrey. Yet this greit was attended with fome confolation, for as much as in the place of Eafterwan, by an Eleftson made by the Religions Monks there, with whom also was joyned the Reverend Abbor Ceolfrid , there was substituted a Successiour in the charge of Abber , sig frid a Descen, 2 man of equall gravity and meeknes with his Predecessour. He was sufficiently learned in the Scriptures, adorned with all vertues, and of wonderfull abitinence: But as his mind was enriched with all Graces his body was much depressed with ficknes, for he was tormented with an incurable difease of the lungs.

bet Benedict also began to be afflicted with a tedious ficknes. For God in his mercifull Previdence, to the end he might prove the folidity of their piety by patience, cast them both upon their beds, that after their infirmities had been cured by death, he might eternally refresh them in the quiet repose of Light and peace. For, as we faid , sigfrid after he had been vexed with a tedious and irkfom pain in his lungs and entralls, was brought to his end. And Benedit for three years space languishing with a Palley, was reduced to that extremity, that all the lower members of his body were deprived of motion and life, and the upper parts, without which life could not confift, were referved free for the exercise of his patience. Now during the time of their ficknes, both thefe Hely Abbets ceased not to give thanks to their Creatour, continually attending to the Praifes of Ged .. and charitable admonitions to their Breshren.

2. And not long after the Venerable Ab-

4. Particularly S. Benediff did frequently and earnestly exhort his Monks to a con-

fant Stability in the objervance of the Rui

which he had given them. For, faid he , Tou mult not think that the Confistutions which you have received from mee, were inventions of mine own brain. But having in my frequent vorages paffed through no fewer then feaveneen-well ordred Monafleries, I informed my felf in all their Laws and Orders, and feletting the best among them, those I have recommended to you Moscover he enjoyned them to have a speciall care that the most noble and well twenifited Library which he had brought from Rome, and which was to necessary for the instruction of " the Church , flould not through negligence be spoyld or diffipated. 5. But one special Insunction he often and w

earnestly renewd to them, which was, That | e: in the Election of an Abbor no regard at all | ... should be had by any of them to kinred, but " only to integrity of life and ability of teaching. For ( faid he ) I professe unto you that I would much rather chuse that this place in which | ce I have founded this Monastery, if such were the will of God , should be reduced to a barren wildernes, then that mine own Brother, who we know , does not walk in the wayes of Piery, should is Succeed mee in the charge of Abbot. And there- ce fore , my Brethren , be yee in a fectall manner a wary not to feek in my place a Father either is among frangers , or for propinguity of blood to se any of you : But according as is contained in the ic Rule of the Great ( Patriark and ) Abbot S. Be- us nedict, as likewise in the particular Decrees ... of this Monastery , when you meer together | ... in the common Affembly of your Congrega- | ... tion for the Elettion of an Abbet , let him be " proposed to the Buhop to receive his Bene- ce dittion, whom you shall unanimously chuse ce

6. The fame Venerable Abbot Beneditt like ... wife to qualify the tediousnes of long " nights , which by reason of his infirmity " he was forced to palle without fleep, was " accustomed to fend for one of the Monks to " read to him fome portion of scripture fuita- et ble to his pretent flate, as the story of the " patience of lob, or fuch like, by meditating | " on which his mind might be more vigoroufly affected to the love and defire of hea- 4 venly things. And because he was utterly " unable to rife out of his bed to the Quire, " and withall found great difficulty to raife " his voyceand frame his tongue to the ufuall " course of Pfalmody , he out of a prudent de | " votion would every Ecclefiaficall hower lend | 16 for fome of his Monks , and whilft they , di- | es vided as it were into two quires , chanted ... the Pfalms proper for the Hower, by day or night, he, as well as he could, would ioyn co his voyce with theirs : and fo by their affistance he would perform the divine office, " which alone he could not doe.

as most apt for that charge , both with re- "

gard to his vertue and learning.

7. These two Venerable Abbots being thus " oppressed with sicknes, one day had a defire to meet together, that they might fee one |

XII.CHA.

XIII. CH.

K. KEN-

#### The Church-History of Brittany 454

K. Kes.

XIV. CE

the other, and consult together touching the common good of the Monafteries, which they were become unable any longer in their own persons to govern. But so extreme was their weaknes, that Abbet sigfrid was carried in a Coffin to the Chamber where s, Beneditt lay on his bed : and both of them being placed close to one another with their heads on the fame pillow, yet their weaknes was fuch that without the help of others attending on them, they were unable to ioyn their lips together to give and take their last kille of charity : which was a fad spectacle to the affistants, who helped them to perform this last affice.

8. At that time Holy Abbet Benedift by the advice of si frid and confent of all the Monks of both Monafteries fent for Ceolfrid, a man of nearer propinquity to his vertues, then blood, whom he had formerly conftituted Abber of the Monaftery of S. Panl, and proposed him to be Abbit of both the Menafteries : whereto all the Religious men prefent willingly confented, as judging it most profitable to the common good and the preservation of peace and concord that one Sperieual Father fould have the care and direction of those two neighbouring Me-

9. After these things were thus ordered within two months the Venerable and devout Abbet sigfrid, having passed through the fire and water of many tribulations, was " conveyed to the retreshment of eternall peace. And four months after his death " s. Benedill alfo, the great conquerour of " all vertues, was brought to his last end.
That whole night the Religious Monks spent in watching and modulating Divine Pfalms, o comforting themselves in the losse of so beloved and reverenced a Father. Severall of them continued in the chamber where " the devout Abbet lay expecting his deliverance from mortality. All that night they employed in reading fome parts of the Gofell for his comfort, and in prayers : and, his last hower approaching, they gave him for his Viaticum the Sacrament of the Body and Blood of our Lord. And thus that holy foule, after it had been purified in the furnace of many tribulations, took her flight freely to eternall glory, precifely in the point of time when the Monks reciting the whole Pfalter, were come to this Pfalm, Domine, quis similis erse tibs, ere, the scope of which Pfalm imports that norwithstanding the malice and violence of our spirituall enemies continually watchfull to destroy us, yet by Gods help every faithfull soule shall triumph over them, and mock at their eternal confusion. So that it may feem that by Divine Providence this Pfalm was recited the fame moment when that happy foule left her mortall body, to flew that no Enemy should have power to hinder her passage to eter-

nall felicity.

10. His death hapned in the fixteenth A. D. 68: rear after he had founded the Monafterrof Saint Peter, which he governed eight years " alone, and the eight years following with a the aflittance of Eafterwan, Sigfrid and Ceol- a find, the first of whom continued Abbet " tour years , the fecond three , and the third " one. He dyed on the day before the Ider of " January, and was buried in the ( burch of the " Bleffed Apolle S. Perer, to the end that after Man. And his death his Body might not be far divided 13. tom. from the Alear and Relicks of him, to whom whilft he lived in the Hefh he bore a devout affection, and who was to open unto him

the gates of the celestiall kingdom. II. Thus far have we continued the Hiflors of the two ancient and famous Monafle. ries of S. Peter and S. Paul at Wiremouth and Girwy , together with the Geffe and death of the first Abbers . S. Beneditt . Eafterwin and sigfrid: which though they hapned beyond the pretent time of this Hiffer, yet I thought fitt not to interrupt S. Beda's Narration, or divide each occurrent affigning it to its proper year, to the prejudice of the Readers memory. As for the Gefts of the remaining Abber Ceelfid, to whose care our famous and learned Historian S. Beda was committed, we will treat of them hereafter in due

#### XIV. CHAP.

1. 2. & The Gefts of Saint Ebba , Abbeffe of Coldingham.

1. TN the year of Grace fix hundred eighty three S. Ebba Abbeffe of the Monaftery of Coldingham, a Virgin of eminent Sanctity,received the eternall Reward of her Piety She was daughter of Ethelfred King of the Northumbers, and confectated to God in per-Linderfarn. This was done, faith the Author is well Limeteyam. This was done, laith the Kuthow is well-of hee life, in an age when perfons of high borth eftermed their Nability is emfily principally in the humble fervice of one Lords, and that this were may highly exalled who with greatly ful-miftion underseed, the Criffs of Chriff. At that time innumerable Congregations both of men and woemen were firmfiled through the while Island, severally embracing the firstnall warfare of jour Lord. Tea somewhere in the same place perfons of both Sexes, men and Virgins, under the government of one furstual Father, or one Spiritual Mother, armed with the food of the Spirit , did exercise the combatt of Chaffity , against the Powers of darknes, enemies thereto. The Institut and practife of these was imitated by S. Ebba , who for the love she bore to the Son of God, even in the flower of her youth concemned what feever was great or defireable in the world.

TUIN.

### uder the Saxon Heptarchy. XVIII. Book.455

A. D.683

she preferred the jerusce of our Lord before fecu-iar Nobelity, friendual Powerty before riches, and voluntary abjection before honours For though descended from Royall parents, jet by Fairh she overcame the world, by vertues, beauty, and by Birismall Graces, her own Sexe.

2. At the beginning of her Conversion fhe by the affiftance of her Brother King Ofwi, built a Monaftery near the banks of the River Derwent in the Buhoprick of Durham where new is fituated a fmall Village called Ebbchefter , fo named, faith Camden, from the Virgin Ebba, born of the family of the ancient Kings of the Northumbers , who about the year of our Lord fix hundred and thirty was fo illustrious for ber fanctity , that by the Roman Church she was Canons Zed among Saints, and very many Churches in this Island were dedicated to her name, which are vulgarly called S. Tabbs. This
Monafters flourifli's till the time of the Danes, whole fury, as many others did , it felt. 3. S. Ebba did not long continue in her

own Monaflery, before the was invited to the government of the Monastery of coldingbam feated in a place called by Saint Beda the City of Colud : There, faith the Authour of her lite, she had the charge of a Congregathough divided, yet configuous to one another , who all united in one bely Profestion , with great soy and comfort lived under her direction : for by an admirable prudence she shewdher felf to the Virgins a carefull Mother by the power and efficacy of her admonstrons , and to the men a it were a Father, by her conftancy of mind. That famous Virgin S. Ethelreda ( or, Ediltrudisj as bath been faid, was a Disciple of this hely Abbeffe Ebba , submitting her felf to the rudsments of fo great a Mistreffe , but afterwards became the glory of the Monastery of consecrated Pirgins at Ely. And the Bleffed Buhop Cuthbert, though from his infancy he avoyded the converfaquently came to discourse with S. Ebba, and would Some-times for infiruttion of the devous Virgini her Subjects, make some dayes abode in that Mo-

4. At last, as we read in her life, this boly Vergin Ebba, full of all vertues and good works departed this life to her heavenly foufe on the eighth day before the Calends of September , in the fix hundred eighty and third year of our Lords Incarnation , which was four years before the death of the fatd Holy Buhop S. Cuthbert. And her body was with great honour buried in ber ewn Menastery. Her memory is worthily celebrated among the Saints in our English August, where her death is configned to bout the year of Grace fix hundred eighty

A. D.48

XV.CHA

XV. CHAP.

1. 2. G.c. The burning of the Monaftery of Coldingham : and the cause of it foretold by an Angell.

. T will not be impertinent in this place to adjoyn to the Gests of the Hely Abbeffe Ebba the relation of a wonderfull calamiry which through Gods just judgment befell her Monailers a rew years after her death and a warning whereof the herfelf had in was the relaxation of Discipline in the faid Mmastery, proceeding from the vitious dif-position of human Nature, not restrained by the vigilance and feverity of Superiours The whole matter is at large fett down by S. Beds in the tenour following:

[ 2. In those dayes, faith he, the Monaffe- | B d la cas my of Virgins in the Citty of Colud. (or Coldingham) through a faulty negligence was !. confumed with flames. Which misfortune " norwithstanding was indeed to be ascribed " to the malice and wickednes of those which inhabited there, especially Superiours, as all " that knew it did observe. The dimme Piers " was not wanting to admonish before hand " those upon whom this judgment was to : " comesto the end that correcting their faults, " they might, like the Ninerives, by fasting, " teares & prayers avert from them the wrath of God. For there lived in the fame Monaflery 100 a man of the Scottish Nation whose name was " Adamannus, who lead a very devourlife in | " continence and prayers, informed as he are never used to take any sustenance but on Sundays and Thursdayes, and oftimes fpent whole nights in Prayer.

3. This fo rigorous a mortification was " first practifed by him out of necessity, for " the correction of his tormer wickednes and " licentiouines: but in procette of time neceffiry was turned into custom. For in his " youth he had committed fome very great " crime : for which , afterwards foberly confidering, he had a most horrible remorte, ... and fearfull expectation of divine judg- " ment. Therefore going to a Preift who, "he hoped, might shew him the way of salvation , he simply confessed his guilt, befce. " ching him to advite him how he might ef- " cape the Divine Vengeance. The Freist having " heard his Confesion faid thus to him: A great " wound requires a great cure. Therefore according to the utmost ability perfist constantly in fast ny, " reciting of Pfalms and Prayer, that thus preven ting the face of our Lord in confession, thou massi find mercy from him. The young man , over whelmed with forrow, and infinitly defirouto be freed from the bonds or his fins , thus replyed, I am young in years, and vigorous c

Tuin.

The Church-History of Brittany 456

A. D. 68:

mee fo 1 may in the end be faved, 1 will chear-fully fuffer and perform, though you should com-mand mee to frend every night wholly in prayers, flanding all the while, and paffe the whole week entirely in fasting. The Preist told him, It is too much to endure a whole week without suftenance: it will be sufficient therefore if you continue your Faff for two or three days together. Doe this therefore for some time, till I fee you next , and then I pere for some time, the time you next, and then I will tell you more particularly what you are to doe, and how long your pennance it to Laft. Having faid this, and prefer bed him the measure of his Pennance, the Press went away : And awhile after upon some pressing occasion passed over into Ireland his Native countrey. Neither did he ever after return according to his promise.

4. However the Pentrene mindfull of his injunction and promise, gave himself wholly to teates of Pennance, to devout watchings and continence, infomuch as he took his rejection only two dayes in the week, as hath been faid, and tafted all the reft. And afterwards when he heard that the Press was gone into Ireland, and that there he was dead, norwithstanding according to his injunction he persever'd in the observance of the fame measure of faiting. So that what at first he undertook out of compunction and tear of Gods judgment, afterward he continued the fame out of Love to God and hope of eternall rewards.

5. After he had with great diligence and care for a long time observed this rigorous course of Mortification, it hapned on a certain day that he in the company of one of his Brethren went out of the Monaftery, to a place at a good distance, and returned at night. Being come near to the Monaftery , and observing the lofty buildings of it , the good man fell prefer thy a weeping, flewing withall great forrow in his countenance. Which his companion observing, askd him the cause. He answered, All these goodly buildinge both publick and private, which then feeft shall within a very short time by fire be confumed to whes. Alfoon then as they entred into the Monafter, he to whom this was told, went prefently to the Mother of the Congregation, whose name was Ebba, and to her discovered the holy mans speeches.

6 She being extremely troubled with fo ominous a prefage, as there was reason, sent for the good man, and diligently enquired of him the matter, and how he came to the knowledge of it. He antwered thus, Awhile fince as I was employed one night in watching and reciting Pfalmi, I faw flanding by mee a perfon whose face I had never before feen, the fight of whom purt mee into a great feare. But be bad me I should not feare : and in a familiar manner faid to mee, Thou doeft well in passing the night in warching and prayers , and that thou doeff not indulge to fleep 1 replied, Alas Sir, I have great need to perfift in devous watching, and inceffantly to pray our Lord to parden my fins. He replied:

Then fayf well , both then and many others have need to redeem their fins by good works, and when shey ceafe from bodily labours, then to labour more diligently for eternall goods : but few there are who dee thm. For but even now I have taken a view of this whale Monaflery , I have beheld every chamber and bed one after another, and befides thy felf I have not found one perfon employed in the care of his foules health : But every one, men and woemen , are either benummed in a Ruggish drowfines , or if they are awake , they are to doing fome what that is naught. For the lodgings here which were intended for places of prayer is reading, are now surned into chambers of good fellow-ship, dranking and other wansonnesses. Yea moreover the Firgins confectated to God, contemning the Santhity of their profestion , whensoever they are at leafure they employ their time in weaving delicase garments , with which they adorn themselves like Brides , or endeavour to win the affection of men who come to vifit them. Therefore a terrible indement from heaven by fire is deservedly prepared against this place and shafe which inhabit it.

7. When he had faid this, the Abbeffe replied : Thy would you not former discover to mee this revelation? He answered , I was filent out of tom revetation: De anyweren, I was pient out of respect to yon, and for fear of troubling your mind too much. Notwithstanding this comfort you may have: shis indement that not happen in your

8. This vifies being afterward divulged; the people of that place for a while conceived iome fear, and began to intermitt their exorbitances. But afrer the death of the Ab. beffe they returned to their former corruptions, yea they committed far greater wick. ednes, and when they faid, Peace and fecurity, on a sudden the forefaid vengeance came upon

9. A true & perfect relation of these things faith S. Beda ) I received from my reverend fellow Preif Edgils who then lived in the faid a Monaftery , and after the desolation of it , he " came into ours, where he lived many years, " and afterward dyed.

10. When this hapned, s. Cuthbert being 25 yet a Monk, though, as hath been faid, he bore great Tefpett to S. Ebba for her Sanctity , yet perceiving how dangerous any commerce between Religious men & weemen was, whatfoever pretext of charity might be made for it, he utterly forbade it to his Monks. Concerning which prohibition and the oceasion of it, thus writes Turgethm Priser of Durham

quoted by Buhop Fiber, Not long after, faith he, pfin, is fit the man of God Carbbert, being exalted to the mand full Epicopall throne, entirely separated from but Monke all secret with weemen, for sear any then alive or sheir Successions might after the forementioned example, provoke the weath of God against them. By the generall confent therefore if all of both fexes he both for prefent and future times interdiffed to his Monks any commerce with weemen, wholly forbidding them entrance into his Church And therefore in the Isle of his Episcopall

A.D. 684

uder the Saxon Heptarchy. XVIII. Book. 457

compiled by Saint Beda:

A. D. 684 Belin vit C Fuebbert

See he built a Church , which in the Saxon tongue is called Grencevric ( or . Green Church ) because seated in a green plain, and ordained that woemen should come thither to hear Maffe or Sermons, but that they ther to hear cause or sermons, one mac ency thould never approach nearer to the Church in which himself and his Monks served our Lord. Which custom is diligently observed to this day, informach as, unleffe ar sneaffor of enemies, or burning of the place compell them, it is not permitted that women should fett their feet no not within the Churth-) ard, where for a time the body of saint (uthbert reposed. But quitting this not unusefull digreffion . we will return to the course of our generall Hiftory.

XVI. CHAP.

2. &c. King Egfrids cruelty to the Irub: their imprecations against him and his punishment foresold.

XVI. Ca

1. In the year of our Lords Incarnation its hundred eighty four, faith s. Beda, Es fid Ling of the Northumbers (upon what provocation it is uncertain) fent an army under the command of Bertiss into Ireland, who miferably wasted that innocent Nation , a Nation withall which had always been affe-Clionate to the English. Yet for all that , fo furious was the rage of this army against them . that neither Churches nor Monafterses were spared by them. As for the Irish . according to their ability they repelled force with force, and withall by earnest prayers folicited the divine help, using many imprecations against their enemies. And although those who use bitter language and curfing shall be excluded the Kingdom of God, yet the generall beleif was, that the Enelish who by their impieties deferved fuch curfes , by the just judgment of God flortly after received their due punishment. For forth his army to wast the Province of the Polls, was flain by them.

2. Among others who fearfully apprehended -Gods revenge upon this unjust cruelty of Eing Egfrid, was his devout Sifter Edelfleda, who lately succeeded the Holy Abbeffe Saint Hilds in the government of the Monaftery of serenesbale. Therefore in great folicitude fhe confulted with S. Cuthbert, then a Monk and famous for the gift of Prophecy, concerning her Brether, and whether the imprecations of the Iruh nation abainst him would not proove too fuccessfull. And from him she underflood that the King her Brother should not out - live the following year. The particular narration of these things is thus

3. On a certain rime fairh he the most venerable Virgin and Mother of our Lords Vir gins Elfieda ( or Edilfieda ) fent to the man of 149.24. God Cuthbert , adjuring him in the name of God that flie might have the happines to fee him and to fpeak with him about matters of necessary importance. He therefore accompanied with some of his Brethren took thip, and came to an Island which receives its name from a River called Coqued , before whose entrance into the Sea it was situated: For the forefaid Abbeffe had defired him to meet her there. When they were come together, the proposed many questions to him whereto he gave her fatisfactory answers: And upon a judden in the midft of their discourse, the cast her self prostrate at his feet, and adjured him by the terrible name of the Almighty and of his Angells to tell her plainly how long a time the life and raign ofher Brother was to laft: For, faid fhe , I am affured that if you will you can tell mee this by the Spirit of Prophecy which God has given you. But he, aftonished at this adjuration, yet unwilling to give her a plain discovery of the fecret, thus answered her, It is a france thing, that you being a prudent woman and skillfull in the Scriptures will call the time of mans life long, whereas the Pfalmift fayes. Our years are like a Biders webb, and Salomon admonuhes us. If a man live many years, and has fens in mirth all his life, he ought to be mindfull of the time of darknes and the many dayes following, which when they shall come, all that is paffed will appear to be vanity : How much more truly may this be applied to him who has but one year more to

4. When the devout Abbeffe heard this answer, the fell a weeping bitterly, & beway led this ominous prefage : But at last wiping her eyes, the again with a woman-like boldnes adjured him by the Majefty of God to tell her who should succeed him in the Kingdom , for faid flie , you know he has no children , and I have never a brother besides him. The Holy man continuing filent awhile, at laft faid, Doe not fay that you want Brethren, for you shall fee one to succeed him whom you will affect with as tender and fifterly a love, as you now doe Egfrid himfelf. She replied : I befeech you tell mee in what countrey he now lives. He answered. Doe you fee this Vaft Sea, abounding with Iflands? It is an easy thing for God out of Some one of them to provide a man whom he may fert over this Kingdom. By this the understood that he spoke of Alfrid, who was reputed to be her Fathers (naturall) Son, and at that time lived as a banished man in one of those scorish Iflands, where he addicted himself to the study of learning. After many discourses, he faid to her, I command you in the name of our Lord and Saviour that you reveale to none before my death what you have heard from mee. After this he returned to his folitary island

The Church-History of Brittany 458 inhabitants Luck , to freak with the Queen, who A. D. 686. 5 Before this year was ended Ling Egfrid, whose disastection to s. Filfid still conti-1. D 6 's there expelled the event of this warr in a Monaflery of her Sifter. The day after at the Citillens nued, was fo far from any intention to rewere honourably leading him to fee the walls of call him to his see of Tork, that when there the Citty and a fountain in the fame of a wonderwas a vacancy in any of his Bubopricks by full frusture according to the Roman manner the the death of any who pollefied his place , he Hely Bubep on a fuddain as be was leaning on his would take care that some other should be flaff , became troubled in mind , and with a fad Substituted in their room : as he did this connecnance caff his eyes on the ground : and preyear, in which s. Theadore Arch bishep of Canfencly raising himself up again, and looking to terbury at the faid Kings tequest assembled a Syned of Bubops at a place called Twiford in beaven, be faid not very lend, New is the combat decided. A Presfi-flanding by who underfind bu Northumberland , in which the famous Saine meaning , suddenly and indiscreetly faid to him, Cuthbert was , notwithkanding his earnest How doe you know this But he unwilling to purefiftance, elected, and the year following confecented Bunsp of Lindesfarn, But of this blish that which he had received by revelation. (aid, Doe you not fee how fuddenly and ftrangel we will treat more largely when we come the weather is changed , and groun tempefimm? to the Gefts of the faid glorious Bishop. We But who can find out the sudgments of God? will now declare the successe of his Pro-3. After this he immediatly went to the Queen phery touching the approaching death of and freaking with ber fecretly ( it was then Sa King Effrid. rurday )Be jure, faid be shat on Munday merning becomes you take coach ( for on Sunday you must not travell :) and make haft into the Reyall Citiz. for fear the King be killed And because to mor-XVII. CHAP. XVII.CH row I am entreased to confecrate a Church in a Monaftery near at han I afforn as the dedication u 1.2.2 King Feffid flain by the Picts. difpatched I will make all haft after you. Thus writes 5.Beda and a little after he addes : The 4.5. Different confures of him. day following one who had fled out of the battell arroved, who plainly enough declared the fetre: 6. Bishop Trumwin driven out of Pitts-Lands. predictions of the man of God and by compute cionit was found that the fame moment the King was helled, in which it had been revealed to the THE year after the forementioned inva-A. D. 685. Beddasas, Holy Bubep whilft be flood by the forementioned would himself conduct an army to forle and wast fountain. 4 Thus unhappily dyed this famous King the Province of the Pilts , though he freinds and effectally S. Cuthbert , lately ordaind a Buhop, car-Egfrid, and has left to posterity an argument neftly diff raded him. Being entred the Province of much dispute whether he be to be numbred among good or evill Kings. Filliam of with his army, the enemies conterfening fear Red from him : whom he pursuing, was lead into Malmibury after a curious debate and examifreits of inaccesible mountains , and there with nation of his particular acts , abstains not- kg. Lis.) the greatest part of his forces flain on the thirwithstanding from a resolute Sentence: whom we will imitate. Certain it is that he teenth day before the Calends of Inneren the fortieth year of his age, and fifteenth of his raign. had a great zeale in defending and propaga-Now , as I faid , bu freinds earneftly opposed hu undertaking thu warr : But as the year before he ting the Carbolack Fairb that he was wonderfully munificent towards Churches and Monafleries : that he bore great reverence to holy would not bearken to the mift Reverend Father Egbert who diffraded him from invading Ireland men,as to S. Cuebbers, &cc. But on the other fide what excuse can we find for his obstinat Scotiam ) from whence he had received no injury : So now by Gods just sudgment for punuh-ment of that crame , he was kindred from hearkand irreconcileable hatred to 5. Vilfrid, or his cruelty against the innocent truh , &cc. ning to those who desired to with-hold him from We will therefore leave him to the Indgebu deftruttion. mene of Him who cannot judge unjully. 5. Some Friters affirme that he was flain 1. Whill King Egfid was fighting against the Pills S. Cuthbers anxious about the fucby Bride or Birde his coufin germain, Ling of the Pills : However certain it is that by his ceffe went to Lugubalia ( or Carlile) to comdeath the Kingdom of the Northumbers fuffort his Queen Ermenburga: and there God refred an irreparable losse : for by the testimovealed to him the death of the King and deny of Saint Beda , from that time the hopes and feat of his army. The particulars are thus related by S. Beda: Whilf King Befrid (faith he) rubly adventured the invalion of the Pitts, and with horrible cruelty wasted their country: the firength of the Engluh began to decay : for both Bed in wit the Pills recovered all their lands of which the English had been poffessed and the Scotts like-

man of God Cuthbert, knowing that the time irew near which he had foretold his Sifter, that

the King should live but one year longer, he wens

to the Citty Lugubalia , corruptly named by the

wife living in Brittany , and fome part of the

Brittains regained their liberty, which they envy to this time, forty fix years after that battell. By which last clause and computation it appears

uder the Saxon Heptarchy. XVIII. Book 453 TUIN. as Egbert flew , or at least conneveu at the mu that S Beda wrote his Hiffory in the year of A.D. 685 der of his uncles children Ethelred and Ether Grace feaven hundred thirty and one. 6. The Pses puffed up with Victory, drove bert , who were Canons Zed Martyrs : and Lother derided the honour done to their memory. Tru all the English out of their countrey : and acriaca incommuname to torir memory. in it is Egbert afterward bewayld the fall, an-in refirmony of his forrow gave part of the ifle of Thanes to their Mother, for the endowment of a among others their worthy Buhop Trumwin who, as hath been faid, betook himfelf to streneshaie, t'e Monastery of Saint Elfleda, where he lived a great comfort and affaitant 1. Befides thefe, this year alfo dyed Kentto her in the government of her Monaftery. win King of the Felt-Saxons after a raign of nine years. His memory is celebrated for his great victories against the Britishis whom he invaded with great forces, and without much XVIII.C. XVIII. CHAP. difficulty drove them to the Sea , wasting their countrey and inhabitants with fire and food. . 2. To Losbere King of Kent succeeds 4. His piety and munificence to the fa-Edric. mous and ancient Monastery of Glassonbury 3. 4 5. Kentuin King of the west-Saxons is recorded in the Ansiqueres of the fame, dying Cedwalls Succeeds him. where we read that Kent vin granted to the faid Monastery aliberty from all jervice, fix hides f. 45 6 Cadva lader laft King of the Brittains. of land, and a priviledge that the Monks of the THIS year was fatall to severall of our saxon Kings in Britany, for besides Same place might have the power of electing and conflicuting to themselves an Abbot , according to the Rule of S. Benedill. He gave moreover Erfria King of the Northumbers flain by the near the wood called Cantodun, the Mannour of Pitts, Lethere King of Kene was also flain by Well-munkaton , three and twenty hides , and in his Nephew Edrie. This Lethere was brother Caric swenty bides of land for a supplement of to the former King Egbert , after whom he feifed upon the Kingdom , to the prejudice Regular Observance in the same Monastery And of his Nephews , as hath been declared : of when he had raigned nine years be departed to which he kept the possession twelve years, our Lord. His Body repoles in the Church-yard under a Pyramid of an ancient and noble firuthough with much trouble and danger. For Edru the elder of his Nephews, and lawfult Hure. Some Friters are of opinion that before his death he layd afide his Crown in the heir of the Crown, after he was come to years faid Morafter, , spending his last dayes, as fought to gain his right by force, infomuch his successours did, in folitude and devotion. as many battells were fought between them 5. To Kenewin fucceeded Cedwalls in the with various successe. At last Edric affisted Kingdom of the Veft-Saxons : to Lothere with an army of the South-Saxons , fought Edric in Kene : and to Esfrid , Alfrid among with his Viurping Pacle, in which battell the Northumbers, according to the Prophecy Leibere was fore wounded, of which wounds of s. Cuebbere to his Silter the Holy Abbeffe he shortly after dyed. He is faid to have left and Virgin Saint Elfteda. Of which leverall behind him a fon named Richard, eminent for fancity: of whom we shall treat here-Princes more hereafter. 6 To this same year likewise is consigned the beginning of the raign of Cadwallader, 2. Concerning these two Brothers Egbert and Lochere fucceflively Kings of Kent , our anciene Ecclesiafticall Friters doe observe , saith Son of Cadwallon , and last King of the Br 1tains in Vales. For after his death , hapning twelve years from this time, the Bristams William of Malmibury , that for their cruelty loft all fliew of Monarchy. they both came to an untimely end, in as much III. Part.

1. D. 685

THE



THE

### NINETEENTH BOOK

# **CHVRCHHISTORY**

# BRITTANY

CHAP

I. CHAPTER.

1. 2. Of Boyfil the Holy Priour of Mailros. 3. 4. Gc. The Gelts and vertues of S. Cuth-



bert before he was Bishop.

HE fame year that the fore-ial Long dyed, the famous and glorious S. Cubbers, ha-wing the year before with great repugnance been drawn out of his beleved soluted, was confected bubby of Eindagens. The admirable way by which thinghy old drew him from keeping theep to a spirituall life of contemplation, by representing to him in a Vision the assumption into heaven of s. Atdass soulc Bubby of Lindrifars, and how thereupon he betook himself to the Monaftery of Mailes feated beyond the River of Tweed in the Province of Tofidale, then part of the dominion of the Northumbers, of which Ears was then Abber, and Boyfel, Prione, by whom he re-ceived the Monafrical ransare and was ad-mitted into the Society of the Monate there: all this we have particularly related among the Alls of the year of Grace fix hundred

2. Nineteen years after that, when the holy man appli dyed, S, Cuthbert succeeded him in the government of the said Monastery,

in the year of our Lords Incarnation fix hundred and feaventy. Concerning the faid Holy Abbot Boyfil, S. Cuthberr, as S. Beda to-Rely Abbu Boyfil, S. Cuthberr, 38 S. Beda Cc.
Backs, was wont to give this Cherafter, house
known very many who have much excelled mee
habb in partity of mind, and the eminent gree
of Propringing. Among whom was the Fenerable fervount of Chrift, never without houses
to be mentioned by mee, the Abbut Boyfil, who many years fince being then an old man admitted and educated mee in the Monastery of Mailros, ann cuscaten mee in the otonagiery of Millitos, being then very young. He during the time that I was under the distipline forced mee all things that should befull mee, and the event confirmed that thend a befull mee, and the count conformed that truth of all his predictions. There remains of all the particular fiveted by him onely one thing meactomplanded, which I wash may never come to possible, his lath S. Beda, he face, became the faidtally seround of God had fringled to him, that he should be called to the charge and dignity of a buboy, from which he had great overfun, sat of the love he bove to a retrict (contemplative) life, and busilier.

tive) life, and humility.

3. During the fireen years of his government of the faid Monaflery, the odour of S. Embberts vertues and graces dispersed it self far beyond the bounds of his selecade, infomuch as many reforted to him to receive comfort in their afflictions, or light in their doubts and apprehensions: An example whereof we have already given in the Holy Abbeffe Elflede to whom he foretold the

K. KEN-

#### The Church-History of Brittany 462

Tuin. A. D. 686

II. Car

death of her Brother Egfrid King of the Nor-thumbers. If we would be informed of the manner of his life, we shall onely need to read the most perfect precepts of a Monaficall conversation and conceive them to be exemplified in his. His whole employment was to perfectionate his own foule and the foules of those committed to his charge, by Solitude both externall and internall; by continual filence, except when Deberies to God or Charity to his neighbour opened his lips ; by zeale and authority of a Governour loynd with the humility of a Monk , by an uninterrupted attendance to Ged in spirit, even in the midft of externall businesses ; by an Angelical purity of heart; by rigorous Mertifications of the flesh, fastings, Watchings , &cc. And as for the wonderfull Graces communicated by Almighty God unto him, by which he was enabled to penetrate into the thoughts of fuch as converfed with him, to foretell future events, miraculoufly to cure the diseased, yea and to raise the dead: with these things , though testified by great authority, I doe unwillingly enlarge this Hillery : the Reader may have recourse to the compilers of his Life (among whom the principall is S. Beda) to be informed. 4. Omitting therefore a particular ac-

count or his privat life , it will be fufficient to relate his Gests duting his last three years, two or which he spent in administring the Episcopall Office , and in the last returned to his folseude. That he might have been exalted to the dignity of a subsp long before, appears by a patlage in the forementioned convertation between him and the Holy reyall Abbeffe S. Elfleda : in which after he had fignified to her the death of King Egfrid to fucceed the year following, the fayd to him according to the relation of S. Beda, o how variously are the hearts of mortall men dsvided in their intentions and defires! Some doe much reisyce having obtained riches for which they fought: Others who love riches, are yet always in want. As for you, you reself the pomp and honour of the world, though it be offred you. Though you may arrive to the dignity of a Buhop , which is the highest degree in Gods Church, yet you pre-ferr the enclosure of this wildernes before it. Hereto the holy man answerd, I doe know my receto the noty man an average, see grow neight to be unworthy of that subdime degree. Tet I cannot avoyd the judgment of God our Supreme Governour. Whose pleasure if it be that I might undergoe is bourdensome a charge, yet I believe he will fee mee from it in a short time: and within the space of no more then two years will

5. Now how his refutance against that honout was combatted & at last vanquished : and how his prophery concerning the fhort time of his administring that charge, and how he was permitted to prepare himfelf for heaven by retiring to a convertation with God only, we will from the same Author consequently declare.

reflore mee to my accustomed foliende and rest.

II. CHAP.

1. 2. etc. In a Synod Saint Cuthbert is ele. Hed, and with great difficulty perswaded to be confectated Bubon.

6. 7. &c. The great manificence of King Egfrid to bim.

1. WE have already declared how Egfrid King of the Northumbers the year before his death being constant in his dilaf. fection to s. Vilfid , obtained of s. Theidire Arch-bishop of Canterbury to make a supply of vacant sees in his kingdom, by ordaining new Bishops , without any regard to s. Fil fid, to whom the administration of the whole Prevince belonged. For this purpose S. Theodore aftembled a Synod , faith S Beda, near the River Alne (Alaunum) at which the faid King was prefent, in a place called Triford, which fignifies a double ford Thich Syned was no [mall one, (for belides S. Theodore who was Prefident, Seaven other Bishops are faid to have men there, onely tour of whole names we can reckon, to witt, Trum vin Bithop lately of the Pitts , Bofa , East and Tambert, who was deposed, in whose place succeeded s. Cuehbert. For as tou hing same Ceadds and s. Ced, whose presence by some Friters is affirmed, the generall content of Hiftery contradicts it , fince s. Ced Billiop of London was dead twenty years before this,

man , Tumbere Billiop of Hagulstad ( or Hexham ) for what demerit is not expressed in any ancient Authour, was deprived of his see : and by an unanimous confent s. Cuthbert was elected in his place. Bur it was no easy matter to obtain his own consent to this Blettien : For faith S. Beda , though many Trummin and very many other Religious perfons, ther being come, they kneeled before him, they adsured him in the name of our Lord, they bequaled his refiftance, and drew him, full of tears likewife , out of his most sweet retirement to the Synod. Where being arrived , though he again renewd his refiffance , yet at last he was overcome by the united wills of all the Bishops, and compelled to submitt his neck to the burden

of the Episcopal Office.

4. But though he was then elected, and had consented to his Election, yet he was not

confectated

under the Saxon Heptarchy. XIX. Book. 4631 WALLA WALLA

confecrated till the year following, at the A. D. 683 great folemnity of Eafter. The See to which he was ordained, was not that of Haguiffade, now vacant by the deposition of Tumbert: but Lindesfarm, administred by Ears. For Ears who at first had been consecrated Bishop both of Lindesfarn and Hages flad , in the year of Grace fix hundred feaventy eight, when that Province was fliortly after divided . he furrendred the See of Hagulflad to Tumbere, referving Lindesfarn to himself:and now perceiving that S. Cuthbert rather defired Lindesfarn, in which Discese his beloved defart

> fumed Hagulflad Thus writes the Authour of s. Cuthberts life in Capgrave. 5. This Synod, in which s Cuthbert was Elected Buhop , continued a part of two years. for he was elected towards Finter , and not ordained till the Easter following, at whose ordination all the Bishops were present. And before the dissolution of the syned King Egfrid gave many munificent gifts to his new Prelat , which were confirmed by the fubscription of the King and all the Buhops.

was feated, the humbly devout Bishop Eata

willingly furrendred it to him, and again re-

6. In his Life preferved by Cipgrave we read, That King Egfrid gave to him in Terk all the land from the Wall of S. Peters to the great Vefigure, and from thence to the Citywall toward the South. He gave him likewife a village called Creike, three miles in circuit, that it might be a mansion for him in his journey to and from Tork. There Saint Cuebbert founded a Monafter, constituting an Abbet named Gave. The said place called Creike in feated in the foreft of Gantres (in Calaterio nemore ) in some parts abounding with wood, and elsewhere a morish plain te flands a little Northward from York in the way sowards Durham:thus Writes Camden.

7. Besids this the King added another and greater Gifeifor he bestowd on him the City Luel, or Caer-leil : and fifteen miles about it: where the holy Bishop founded a Monaftery for confectated Virgins, ordaining an Abbeffe over them. He appointed schooles for learning also in the same Cuty. Concerning this Dosacron the fame Camden thus writes in his Description of Cumberland , Exfrid gave to S. Cuthbers the City Lugubalia in this form , I have given the City which is called Lugubalia, and the land about it for the face of fifteen miles. This name of Ingubalia or Inguvallia was given to that citty by reason of its proximity to the famous rampire ( or Vallum ) raised by the Remans to exclude the barbarous Nations beyond it, commonly called, The Pills

3. Neither did King Egfrid munificence rest here, for thus it sollows in Capprava. After that S. Castbert had raifed a child from death is a village cased Exempted, King Esfrid gene to him the land casted Carthmel, and all the Brittains inhabiting there erc. Afterward Egfrid gave to the man of God, Mailros, that is to

Sy, Meuros and Carram, and all the Appurtman ces. It is faid that in that rich Treasury of Brittish Antiquities , the Library of Sir John Cotton there is extant a Charter of thefe Donations of King Egfreid, subscribed by Trumwin Bishop of the Pitts, and other English Bishops, out of which Bishop Piher quotes certain passages. And the Munificence of King Eastral was imitated by feverall Princes his Succeffours, who wonderfully enlarged their liberality to his Church and Secrafterward transferred to Durham , called the Patrimony of s. Cuthbert Of which more hereafter.

9. But as for 5. Cuthbert himiel , he was Bid 1. 4,2 28 nothing the richer for these possessions, he practifed the poverty of a Monk in the fublime state of a Bishop, and , as S. Beda reports in his life, he adorned with works of piety the Epifcopall degree undertaken by him, therin imitating the Apostles of our Lord , and with his wholesom admonitions invited to eternall happines the flock commisted to his charge. And the thing which gave the greatest efficacy to his exafforded an example for others to imitate. For he was in a fupreme degree fervent in divine Charity, modest in the vertue of patience, studiously in-tent to Prayer, and asfable to all who came to him for comfore. Tea he efteemed the contributing his charitable afiftance to his infirm brethren equivalent to Prayer, because he who said, Thou consider to trayer, occasion to moo juita, I mu
shalt love the Lord thy God, faid off, Thou shalt
love the neighbour as the felf. His abstracte
was admirable : he through the grace of compun-Sies had his mind always elevated to heavenly things. To conclude, Thenforver he offred to God the most holy sacrifice, he addressed his prayers to him , not with a loud voyce, but with teares flowing from the depth of his heart. This may fuffife souching S. Cuthbert for the prefent : wee shall add more when we come to treat of his

III. CHAP.

s. e. &c. The Gefts of Saint Eata Bishop of Havulftad : with bis death. 6. S. John of Beverley Succeeds him.

1. IN the year of Grace fix hundred eighty fix, the holy Bishop East after the administring the Sees of Lindesfarn , and afterward of Hagulfiad the space of seaven years, dyed with fuch opinion of sandity, that in our English Martyrologe his memory is celebrated among the Saints on the twenty

2. Concerning his education from hi infancy wee read thus in the Authour of his Life, who follows S. Beda: The Holy Bishop Aidan, faith he, undertook to infruit in the Religion of Christ twelve young children of the

III. CHA

A. D. 686

and S. Ceadda of Lichfeild twelve.) 2. In this 5) ned , which we may wonder how it came to be omitted by sir Henry Spel

letters were fent , and feverall Meffengers dire-Hed to him from the Synod, he could not be removed out of his felitude. At length the fore-faid King Befrid, attended by the hely Bishop failed to the Island where he was retired : Whi-

sought him with teares, and persevered so long in their humble request, till at last they van

K. CED-WALLA.

#### The Church-History of Brittany 464

WALLA. A. D.686 WALLA.

A. D. 686. English Nation. Of thefe Eats was one , being a

child of a very good diffestion and a meek hum-ble heart. By the administrans and good examples of his pions Teacher, to whom he gave diligent attendance, he became notable in all vertues fo that finding grace both with God and man, he became a Monk, and according to the Profession of that flate be sedulously gave himself to Vatchings, fa-fling and other good Exercises day and night. For he was a man eminent for the verime of patience, brightly adorned with chaftity, affable and plea-fing to all, and, as Venerable Beda teftifies of him, he was beyond all others adorned with the Grace of Mecknes and holy simplicity.

Aferward the was made Abbot of the Monaflery of Mailros , or Meuros , in the execution of which charge he exhibited to his Brethren yet greater examples of humility and charity then formerly, infomuch as they tenderly leved him, not as an awfull Master, but an indulgent Father. He was held in such veneration among the rich and powerful men of that age, that even Kings them clues reverenced him as a Father, and with devous minds conferred on him large poffesions for the building of Monasteries. These intentions he dilegently executed, eretting feverall Churches and Monasteries in commodious places and astembling many Disciples fludious of prety and learning among whom the most eminent were Boy fil, Priour of the Monaftery of Mailros, and S. Cushbert afterward Bubop of Lindesfarn, who were men of admirable fantity, and withall eminently enduced

with the Spirit of Prophecy.

4. After the diffutation and conflict touching the Observation of Easter , which was held in the Monaftery of the Holy Abbeffe S. Hilda, Bishop Colman by descent a Scott , obtaind of King Office that the Venerable Monk Eata should as Abbot govern the Church of Lindesfarn. For the Scots bore agreat affection to Eata, infomueh as he was one of the swelve English children which had received their education from Buhop Aidan. Eata therefore having undertaken the care of the Church of Lindesfara brought with him thisher S. Cuthbert . whom after the death of Boyfil be had made Prious of the Monaftery of Mailros, and conflicuted him Prious of the Convent in Lindesfarn. And when afterward the diffention grew host between King Egfrid and the holy Bishop Vilfrid, by means of which he was expelled his Bishoprick , Bofa was in his place fubfirenced Bishop of Tork in the Kingdom of the Deiri, and the Hely Abbot Eatawas ordained Bishop in the Province of the Bernicians, having his Epsteopal See parely at Hagulftad, that is, Exteldesham (now Hexham ) where at this time there are Canons Regulars, and parely in the Church of Lindesfarn, or Holy Island. They were conferrated Bubops by Theedore Arch-bishop of Canterbury.

5. Thus writes the Author of the Life of

S. Easa, whereto he adioyns the Narration how the Province of Lindesfare being divided , S. Esta was confined to that of Lindesfarn, and another placed at Hagulftad : and after the Election of s. Curbbert, he refigned to him the see of Lindesfarm, and removed to

Hagulfad , then vacant by the deposition of Tumbert. And in conclusion he relates the manner of his death, after he had with great zeale and piety administred his Episcopal office, faying: When our merciful Lord thought good to crown the labours of this holy Bishop with an Idem ild. eternall reward, he was fruck with a greivem difeafe of the bowells, called a Dyffentery, the sor ments whereof encreasing dayly, he was purged therby like gold in a fiery fornace, and at last all the droffe of finful imperfections being frent and con-fumed, he dyed most happily, so entring the gate of heaven there to abide for ever. He was bursed soward the South and of the Church of Haguistad, and a little Chappell of finne was built over his Tomb. From which place his body was afterward rranflaced, but by whom is uncertain, and with due bonour placed in a Shrine within the

6. His successour in the faid Bishoprick of Hagulfiad was the famous Bithop lofin ( de Beverlaco) of Beverley, fo called from a wellknown Town of that name in Torkshire, where he, or his family lived. This holy man, as we learn from the Authour of his Life in Cap. A. Copen grave, was born in England, and being very joing, was for his instruction commissed to Saint Theodore Arch-bishop of Canterbury , who educated bem in all innocence of manners and vertue, and tamph him the knowledge and prudence of Holy Scriptures. And after he had been well imbued with other learning likewife, his custome was to travell through feverall provinces, fowing among the ignorant people the word of God. But after that the Penerable Bishop Eata by Gods diffostun had ended the course of human life , he with the confine of King Alfred , received the Epifer-pall honour. Concerning this Holy Bishop more will be faid in the Sequele of this History.

VI. CHAP.

2. 2. The Tyranny and death of Edric King

of Kens. 2.3 &c. Of Cedwalla King of the vest Saxons: as first a Pagan. His Brother Mol

8. He conquers the Ifte of wight: which receives the Christian Faith.

9. Cedwalla's munificence to S. vilfrid.

· WE must awhile surcease this Narrafairs among the Northumbers , that we may attend to the great combustions and change. in the southern parts of this Island, This was the first year of the Raign of Edric King o Kent after the death of his usurping Vncle Lethere. His government was Tyrannow, and therefore unquiet : For as Filiam of Malms-bury observeth he did beaft but a short sime in

VI. CHA.

under the Saxon Heptarchy. XIX. Book. 465

rhe Successe of his Tyranny, for within two years he was deprived both of his kindom and life: leaving his country exposed to be torn in peices A. D.686 by its enemies.

1 But Cedwalls the Successour of Kentivin in the kingdom of the Well-Saxons, though ar the first no christian, raigned fair more gloriously, and concluded both his raign and life more happily. He was , faith the fame Authour, a Noble branch of a Royal Stock, being the great grandchild of Ceaulin by his brother Cuda. He was a young man of immoderate ambition , who would let palle no occasion of exercifing his courage. His reftles disposition had procured against him the anger of the greatest part of the Nobility of that kingdom, by a faction and confiracy of whom he was driven into banishmens. In refenement of this intury, he drew out of the kingdom in a manner the whole Arength of st : for the warlick youth there either out of pitty of his misfortune or affection to his courage, reforted to him in his exile. Edilwalch King of the South-Sakons was the first against whom he wented his fury : insomuch as coming to a battell . his whole army was defeated , and himfelf flasm. But after That Victory obtained. Cedwalla was driven out of that Province by Bertun and Ethelhun two South - Saxon Generalls, who after that possessed themselves of

the Kingdom. 3. About this time, Kentwin dying , Cedwalla by confent of the inhabitants was made King of the Fell-Saxons : Who immediatly with new forces invaded once more the Kingdom of the South-Saxons, which he Subdued and held in great flavery moreover killing Bearshum, the Prince or Generall of the forces of that Nation.

4 And not content with this acquest , he and his Brother Mul wafted also the Kingdom of Kene : but in the end was driven out with loffe. This hapned indeed the year following : but fince the whole Raign of Cedwalla containd onely two years, or little more, in which fhort time the hand of Ged wrought wonderfull changes upon him's converting him from a furious Pagan to an humble devout Christian, from a Lyon to a Lamb : We will here make no breaches in his story, but deliver it all at

5. Concerning his invasion of Kent, William of Malmibury thus describes it : Pre-Reg. l. L. c. i. Sently after Cedwalla accompanied by his Brother Mollo breathing forth a furious hatred against the inhabitanes of Kent , with all the forces he could make made an invafientnes that erovince, which he thought might eafily be subdued , by reason of a long peace is had enjoyed, and at this sime was also divided by an intestin warr. But he did nor, as be hoped , find them unprepared, nor deftitute of courage to refift him. For after man) loffes fuffained in feverall parts of the coantrey , they at last took conrage , and uniting their forces rogether came to a battell, wheren they had the upper hand, and constraind Cedwalla to fly. As

for his Brother Mollo ( or Mull ) be in his flight A. D. 686. being compelled to retire into a certain Co tage , the enemies fett it on fire , fo that he not daring to efface out, was confumed by the flames. Yet did not Cedivalla for all this defirst from repairing his loffer by frequent michesfre done to the inhabitants of Kent : and a more full revenge he bequeathed to his succeffour King mai, as in due place shall be de-

6. B. Parker in his Antiquities affigns strange cause way this Mollo was burnt by the Kentish foldiers , faying , Some affirm that the Kentish toldiers, laying, Some affirm that in Brit in the cause of the death of Mollo was, because the Britis valdo Kentishmen perceived that he was very oblisnat in defending Images, concerning which a Controverly in that age was olemnly debated. But it does no where appear that Mollo was a Christian. Certain it is his Brother Cedwalla was not baptifed till after this, when he had made a journey to Rome in devotion for that purpose. It was therefore in probability his obstinacy not to reliquish his Idels or Pagan worthip that might because of his death. And as for the pretended Quellion about Sacred Images, it was not raised in the Church till about a hundred years after this, and then it began in the East by certain factious Christians , half - Ieves. Neither doe we find any figns in our ancient Records that British was disturbed with that, debate. If this Molle therefore was a Chrifirm, it is well known what doctrine Saint Augustin and his Successions taught in Kent touching the Veneration of Images. and that Saint Birinus , Agilbert. Hedda and villed taught the fame among the weft-CAMADO

7. Cederalla after he had for some time vented his fury against Kene, turned his arms to the fubduing the Ifle of Fight , adiouning to the Province of the South-Saxone already conquered by him. And how great a blefling that Island obtained by his cruelty wee find thus related by Saint Beda: After that Cedwalla ( faith he ) had the poffe fion of the Kingdom of the Gevili ( or Wich-Saxons . ) he subdued the iffe of Fight , the inhabitants whereof were to that time wholly addiffed to Pagan Idolairy, whom he endervoured wholly to exterminate, and to place in their rooms his own Subjects : yea , as the report is, he obliged himself by vow, though as yet he was no professed Christian , nor baptifed , that if he gote the poffestion of the Island , he would confecrate to our Lard the fourth part best of the land and Borles. And this Vow he effectuallperformed, infomuch as be gave to Saint Wilfrid, who not long before was arrived there out of the Northern parts , the afe of the faid land and prey. Now the measure of that Island according to the English estimation is fo much u may maintain tirelve hundred families. So that the possession of three hundred families was given to the Buhop. But he recommended the portion given him to one of his

Dal in An

III. Part.

4. 14.

WALLA.

#### The Church-History of Brittany 466

WALLA.

Clarks , named Berwini , who was hu Sifters Son: Larks, named Bermins, who was he sifter som. And without gove him a Perif called Hildliss, the wad be might administer the Word of life and Baptifine sed that would be fourth. 3. It is also probable that about this time the fame Cebralle gave to S. Wilfrich the Town

called Paganham, concerning which selden makes mention of a certain clause in the faid Kings Charter, importing that a three feld freedom was granted to that place now given to the Church, to wite, a freedom from having a Cafile built there, and from contribution to mending the bridge, and lafty from payments to the army ( if this be the right interpretation of the rude Latin phrase, Absque trinada necesis. tate totim Christiani populi , id eft, aren munitione, pontis emendatione, exerciti congestione litions, posts emendations, exercist con-beram perferinxi. ) Another Charter to the fame holy Bubap is likewife extant, to which is annexed this clause, For a further confirmation hercof, I Cedwalla have puts a turf of the faid ground upon the bely Alter of our Saviour. Jain ground upon the trust chief y an action, and by reason of my ignorance in writing my name, thave expressed and subscribed the fign of the boly Crosse. Now from hence is manifest. that at the time of the invalion of the Ifle of Wight , Cedwalla was a Christian Cathecumen though he deferred his Baprife out of a defire to receive it at Rome.

V. CHA.

#### V. CHAP.

1. 2. Two young Princes Martyrs in the Ille of wight. 3. King Cedwalla his reverence to Saint

I. THE ifle of wight was the last Pro-Christian Faith and that New Church was confectated with the blood of two young Princely Martyrs , the Brethren of Arvald , or Arvand King of that Island. The manner hereof is thus described by S. Beda:

2. Vee muft not paffe over in filence , faith he, how two Royall children , brethren to Arvald King of the Island were by a special Grace of God crownd with Martyrdom, being made an Oblation of First fruits of such inhabitants of the said island aswere to be saved by Faith. For when the Enemies army approached, they fled privatly out of the Island into the adiopning Province of the Juta ( or Hampfhire. ) There being come to a place called ( Ad lapidem) Stoneham, they hoped to conceale themselves from the fight of the con-quering King Cedwalla: but they were betrayd, and by his command appointed to be flain. The re-port of this command being come to the hearing of

a Certain Abbot and Preist, named Cymbert, who

governed a Monastery not far distant from thence, called Read-ford, or the Ford of Reeds (it is now

called Redbridge, ) he came to the K. who then lay

privatly in those parts to be cured of his wound received in the late battell in the lift of Wight, and humbly requested of him, that of those chil-dren must needs be killed, he would at least permirt them to be inftructed in the Christian Faith. and bapti Ted before their death. The King yeilded to this request whereupon the good Abbot taught them the Myfteries of Christian Religion, which them the Mysteries of Cirrytian Religion, which they, embracing, he washed them from all their fins in the Laver of Javing Baptism, and therby gave them an assurance that they should enter into an eternall kingdom. Thus the Executioner being come, they toyfully underwent a corporal death, not doubting but that thereby their foules should be translated to a life of happines ever-

1. Thus writes s. Beds : the fumm whereof 12. 14. is repeated by Camden in his description of Canden Hampehere: thereto adding this observation, Hampehere from the fame Authour, That after all wher Provinces of Brittany had received the Faith of Chrift the ifle of Vight in the last place of all ombraced the same. Notwithstanding by reasin of the miserable Subsection thereof to a forrain Prince, not any one accepted the Episcopall mini-Stery and charge there, till the time that S. Beda wrote his Haffory , when a certain Prelat called Daniel was ordained Buhop of the Weft-Saxons and Gevisi. Not withstanding true it is that at this time, presently after the conquest of the Island, s. vilfid discharged that Office there, being one (faith William of Malmibury) whim Manib & King Cedwalla fest over the whole Province as Post, 1; Mafter and Governour, neither without hu affent would he himself doe any weighty matter in his

VI. CHAP.

s. 2. &c KingCedwalla having made Inas bis Successionry, in devotion goes to Rome to receive Baptifre.

5. 6. Gc. The occurrents of bis iourney : bis

9. Gc. Affoon us he was baptized, he dyed at Rome: His Epitaph, &c.

1. THE year following, which was the year of Grace fix hundred eighty eight, Cedwalls who had hitherto acted the Lions part , now devested himself of his naturall feircenes, entertaining thoughts and designs of peace, meeknes and humility; and though he was a victorious King, and withall young, full of spirits and vigour, yethe made choice rather to shew himself an humble servant of Chrift, then to continue his raign full of temporal glory. This was a wonderfull change of the right hand of the Almighty, of which we may confidently acknowledge s. wilfid to have been the principal Infrumene. And therein admire the A. D. 686.

good Previdence of God in the disposall of . that his faithfull fervant.

2. Wee can scarce find in Ecclesiaficall fory any example, except S. Athanasim, of an in-nocent holy Prelate which suffred persecutions and banishments so frequent and tedious: for we shall see s. Filfid once more reftored, and again banished, and after that reftored again : all which viciflitudes of fuffrings did not onely cooperate to the perfe-chionating his own foule in patience, but were occasions of procuring eternal hap-pines to thousands of soules. Whole nations were converted to Christ by this wandring Prelate, as the Frifins, South Saxons and inhabitants of the ifle of Fight , fo that he had the fate of the ancient Prophers , to be loved and honoured every where, but in his own native countrey.

2. But to return to Cedwalla This year in a voluntary and heroicall devotion he devefted himfelf of his Reyall Purple, and affumed the Habit of a Pilerm, to vilit the Monaments of the Holy Applies at Rome, and there to re-ceive the humble badge of Ebrifianity. There wanted not in Brittany many holy and Venerable Buhops and Prelats, who might have conferred that bleffing on him, as s. Theodore at Canserbury, S. Erconwald at London, S. Hedda in his own countrey, and s. Filfrid also then present with him : to whom wee may adde the holy and learned Abber S. Aldelm, the Abber Cymbert, and many others. But it feems Cedwalla calling to mind that his Noble Predeceffours King Lucius , the Emperour Confrancin, and King Ethelbert had received their Faith and Baptijm from Rome, he defired to repair to the tountain of Ecclesiaftical Hierarchy, and to pay his huble respects to the Princes oft he Apoliles, then in a fort living and governing

in their successor Sergem at that time Pope.
To this effect S. Beda has left us an account of this matter : In the third year of the raign of Alfred King of the Northumbers, faith he , Cedwalla King of the Veft-Saxons after he had for two years frace valuantly governed his Kingdom, voluntarily quitted the fame for our Lord, and for the gaining an eternall Kingdom, and wene to Rome. For his defire was to obtain this fingular proviledge and glory, to be waihed from bu Sins by Baptifin at the Sepulchers of the Bleffed Cheif Apostles : for he had been taught that by Bapeifin only the entrance into eternall life Has spented so mankind. Vithall be had a hope that aften as he was baperfed he should be freed from his assertal flesh, and paffe to everlasting topes. Neither ded be fayle of his hope in either of

these regards fo great was the Mercy of God to him.
4. Before he departed out of series, he took care to compose and settle his Kingdom under the government of a worthy Succession. For which purpose with the advice and confent of his Nobles choice was made of Inas, a Prince of the Bleed Regal, being great grandchild of Curbbald brother to King Kinegels, or as Florentian writes the fon of Ken, fon

of Ceolwald brother of Kinewald fons of A. D.686. Cuthwin who was for of Ceaulin. Others atfirm him to have been the fon of Ciffa founder of the Monaftery of Abindon. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as Filliam of Malmibury well observes, he was advanced to the Principality, rather for his courage and indufiry , tien proximity of blood, being a Prince of admirable valour , prudence and picey : by which qualities he obtaind great affection at home , and reverence abroad. Infomuch as he exercised fu-

under the Saxon Heptarchy. XIX Book. 467 WALLA.

5. King Cedwalla having provided fo worthy a Succession , delayed not his iournev to Rome : In which his companions were Saint Aldelm Abbet of the Minafters Of Malmsbury (who had also another motive to obtain from the See Apostolick certain Pri usledges and liberties to this Monaftery ) and as fome writers affirm , Saint Leitphard & Bishop and Martyr, who returning from Rome , and passing shrough a forest called Trecaultium near Arra . was by certain impious persons levellflain. But of this supposed companion of King Cedwalls no mention is made among ou Ecclesiafiscall Friters.

6. Having taken thip they landed in the Province of the Morini ( or Teroganne ) it France, the nearest to Brittany, where faith Surism and Miram , King Cedwalla then a Catechumen having heard of the Santtity of an Abbot called wulmar, and of his admirable Teale an. prudence in instructing foules, repaired to him to receive by forstuall counfell and a more perfect knowledge in Christian Mysteries. The holy Abbot at that sime had finished the building . Church to the honour of the Bleffed Virg n and of S. Peter the Apolile.

7. From thence travelling through France, and having paffed the Alpes , King Cedwalla (called by Paul Varnefridus , Theoawaid) a Prince who in his own countrey had fought many barrells after which having been converted to the Fasth of Chrest, he hastned to Romethere to receive Baptism, and by the way passing through Chaipin Gaule of Lombardy) he vifited the King of that Nation, called Cumbert, by whom he was entertained with wonderfull humanity and magnificence 8. From thence arriving at Rome very op

portunely near the Solemnity of Eafler , as which time by the ancient custom of the Church the Sacrament of Baptism was folemnly administred to such as had been converted from Infidelity, he addressed himfelf to Pope Sergins in the Second year of his Ponreficar, by whom he was gladly received, and admitted to Baptifm, in which also according to the usuall manner his Name was change from Cedwalla to Peter : the cause of which change is thus related by S. Reda: At the time of his Bapcefin the forefaid Pope impofed on him the name of Peter , to the end he might bear the Name of the Prince of Apostles, out of a pion

preme authorsty the face of forty years wanting two , without any apprehenfion of treathery.

le Geft. Lon

III. Part.

Nnn ij

VI.CHA?

WALLA.

#### The Church-History of Brittany 466

WALLE

A. D. 687. (Larks, named Berwini, who was his Sifters Son: And withall gave him a Preift called Hildila, 20

the end he might adminifer the Ford of life and Baptific to all that would be faved.

8. It is also probable that about this time the same Cedwalls gave to s. Wilfild the Town called Paganham , concerning which selden makes mention of a certain clause in the faid Kings Charter, importing that a three fold freedom was granted to that place now given to the Church, to with, a freedom from having a caffle built there and from contribution to men-ding the bridge, and laftly from payments to the army (if this be the right interpretation of the rude Latin phrase, Absque trinoda necesitace toties Christiani populi , id eft, aren munitione, pontis emendatione, exercitiq congestione liberam perfirinxi. ) Another Charter to the fame holy Buhop is likewife extant, to which is annexed this clause, For a further confirma. tion hereof, I Cedwalla have putt a turf of the faid ground upon the hely Alter of our Saviour, and by reason of my ignerance in writing my name, there expressed and subgribed the fign of the boly Crosse. Now from hence is manifest. that at the time of the invation of the Ille of Wight , Cedwalla was a Christian Cathecumen, though he deferred his Baprifm out of a defire to receive it at Rome.

V. CHA.

#### V. CHAP.

t. 2. Two young Princes Martyrs in the Isle of wight.

3. King Cedwalla bis reverence to Saint

I. THE Ifle of Wight was the last Pro-Christian Faith: and that New Church was confecrated with the blood of two young Princely Martyrs, the Brethren of Arvald, or Arvand King of that Island. The manner

hereof is thus described by S. Beda: 2. Wee must not passe over in silence, saith he, how two Royall children, brethren to Arvald King of the Island were by a special Grace of God crownd with Martyrdom, being made an Oblation of First fruits of such inhabitants of the Said Island aswere to be faved by Faith. For when the Enemies army approached, they fled privatly out of the Island into the adjoining Province of the Inte ( or Hampfhire. ) Where being come to a place called ( Ad lapidem) Stoneham, they hoped to conceale themselves from the fight of the conquering King Cedwalla : but they were betrayd, and by his command appointed to be flair. The report of this command being come to the hearing of a Certain Abbot and Preift, named Cymbert, who governed a Monastery not far distant from thence, called Read ford , or the Ford of Reeds (it is now called Redbridge, ) he came to the K. who then lay

privatly in those parts to be cured of his wound received in the late battell in the Isle of Wight, and humbly requested of him, that of these chil-dres must needs be killed, he would at least permut them to be inftrutted in the Christian Faith. and bapes Zed before their death. The King jeilded to the request whereupon the good Abbet taught them the Mysteries of Christian Religion, which they embracing , he washed them from all their fins in the Laver of saving Baptism, and therby gave them an affurance that they should enter into an eternal kingdom. Thus the Executioner being come, they toyfully underwent a corporal death, not doubting but that thereby their foules should be translated to a life of happines ever-

4. Thus writes S. Beds : the fumm whereof 12. 15. is repeated by Camden in his description of Cando in Hamphire: thereto adding this observation, Hamphire. from the fame Authour, That after all other Pro. vinces of Brittany had received the Faith of Chrift the ifle of Wight in the last place of all ombraced the same. Notwithstanding by reason of the miserable Subiection thereof to a forrein Prince, not any one accepted the Episcopall mini-stery and charge there, till the time that S. Beda wrote his Haffory , when a certain Prelat called Daniel was ordained Bushop of the Weft-Saxons and Geviss. Norwithstanding true it is that at this time, presently after the conquest of the Island, s. vilfrid discharged that Office there, being one (faith Filliam of Malmibury) whom King Cedwalla fett over the whole Province as Mafter and Governour, neither mithout hu affent would be himself dee any weighty matter in his kingdom.

VI. CHAP.

1. 2. &c KingCedwalla having made Inas his Successioners, in devotion goes to Rome to receive Baptifm.

5. 6. &c. The occurrents of bis iourney : bis

9. &c. Alloon us he was baptized, he dyed at Rome: His Epitaph, &c.

1. THE year following, which was the year of Grace fix hundred eighty eight, Cedwalls who had hitherto acted the Lions part , now devested himself of his naturall feircenes, entertaining thoughts and defigns of peace, meeknes and humility; and though he was a victorious King, and withall young, full of spirits and vigour, yet he made choice rather to thew himfelf an humble servant of Christ, then to continue his raign full of temporal glory. This was a wonderfull change of the right band of the Almighty, of which we may confidently acknowledge s. Filfid to have been the principal Instrument. And therein admire the K CED-1 under the Saxon Heptarchy. XIX Book. 467 WALLA.

good Providence of God in the disposall of . that his faithfull fervant

2. Wee can scarce find in Ecclesiaftical flory any example, except S. Athanafine, of an innocent holy Prelate which fuffred perfecutions and banishments so frequent and tediousifor we shall see s. Vilfrid once more reflored, and again banifled, and after that restored again : all which vicissitudes of suffrings did not onely cooperate to the perfectionating his own foule in patience, but were occasions of procuring eternall hap-pines to thousands of soules. Whole nations were converted to Christ by this wandring Prelate, as the Fri fons, South Saxons and inhabitants of the Isle of Fight , so that he had the fate of the ancient Prophers, to be loved and honoured every where, but in his own native countrey.

2. But to return to Cedwella This year in a voluntary and heroïcall devotion he devefed himself of his Revell Purple, and assumed the Habit of a Pilgrum, to visit the Monuments of the Hely Apofiles at Rome, and there to receive the humble badge of christianity. There wanted not in Brittany many holy and Venerable Buhops and Prelatt, who might have conferred that blelling on him, as s. Theodore at Canterbury, S. Erconwald at London, S. Hedda in his own countrey, and s Filfrid also then present with him : to whom wee may adde the holy and learned Abber S. Aldelm . the Abber Cymbers, and many others. But it feems Cedralla calling to mind that his Noble Predeceffeurs King Luciu, the Empereur Confiancin, and King Ethelbere had received their Faith and Baptifm from Rome, he defired to repair to the tountain of Ecclefiafticall Hierarchy, and to pay his huble respects to the Princes of the Apoliles, then in a fort living and governing

in their Successour Sergion at that time Pope.
2. To this effect S. Bede has left us an account of this matter : In the third year of the raign of Alfred King of the Northumbers, faith he , Cedwalla King of the Weft-Saxons after he had for two years space valiantly governed his Kingdom, volumerarily quitted the fame for our Lord, and for she gaining an eternall Kingdom, and wene to Reme. For his defire was to obtain this fingular priviledge and glory , to be wahed from bu Sins by Bapes for at the Sepulchers of the Blejfed Theif Spoffles : for he bad been taught that by Bapeifin only the entrance into eternall life was opened to mankind. Vithall he bad a hope was spence to mangina. Victan to can a vic-that affices as he was baperjed he should be freed frow his mortall flesh, and paffe to everlafting ivyes. Neither did he fayle of his bape in either of these regards of great was the Mercy of God to him.

4. Before he departed out of Britany , he took care to compose and settle his Kingdom under the government of a worthy succession. For which purpose with the advice and confent of his Nobles choice was made of Inas, a Prince of the Blood Royal, being great grandchild of Curbbald brother to King Kinegils, or as Florentin writes , the fon of Ken , fon !

of Coolwald brother of Kinewald fons of A. D.686. Cushwin who was fon of Ceaulin. Others atfirm him to have been the fon of Ciffs founder of the Monaftery of Abindon, He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as Filliam of Malmibury well observes, he was advanced to Mulmib de the Principality, rather for his courage and induftry , tien proximity of blood, being a Prince of admirable valour, prodence and presy: by which qualities he obtaind great affection at home , and reverence abroad. Infomuch as he exercised su preme authority the frace of forty years wanting two , without any apprehension of treathery.

5. King Cedivalla having provided to worthy a succession, delayed not his journev to Rome: In which his companions were Saint Aldelm Abbet of the Menaftery Of Malmsbury (who had also another motive, to obtain from the see Apoftolick certain Pri usledges and liberties to this Monafter) and as fome writers affirm . Saint Leithhard & Bishop and Mareyr, who returning from Rome , and passing through a forest called Trecaultium near Arras , was by certain impious persons level flam. But of this supposed companion of Ken Cedwalls no mention is made among ou Ecclesiaficall Friters.

6. Having taken thip they landed in the Province of the Morini ( Or Terenanne ) it. France, the nearest to Brittany, where faith Surim and Miram , King Cedwalla then a Catechumen having heard of the Santtity of an Abbos called wulmar, and of hu admirable Teale an. prudence in instructing foules, repaired to him to receive his Birismall counfell and a more perfect knowledge in Christian Mysteries. The hely Abbot at that time had finished the building a Church to the honour of the Bleffed Virg n and of 5. Peter the Apostle.

7 From thence travelling through France, and having passed the Alpes , King Cedwalla (called by Paul Warnefridge , Theoawaid) a Prince who in his own countrey had fought many battells, after which having been converted to the Fasth of Chreft he baffned to Romethere to receive Baptifm, and by the way paffing through Chaipin Saule or Lombardy) he vifited the King of that Nation, called Cumbers, by whom he was entertalned with wonderfull humanity and magnificence

8. From thence arriving at Rome very op portunely near the Solemnity of Eafter, at which time by the ancient custom of the church the Sacrament of Baptism was folemnly administred to such as had been converted from Infidelity, he addressed himfelf to Pope Sergins in the Second year of his Ponreficer, by whom he was gladly received, and admitted to Baptifm, in which also according to the usuall manner his Name was changed from Cedivalla to Peter : the cause of which change is thus related by S. Beda: At the time of his Baptifm the forefast Pope imposed on him the name of Peter , to the end be might bear the Name of the Prince of Apostles , out of a pions

VI.CHAP.

Gel Ion

III. Part.

Nnn ij

WALLA. A. D.656

#### The Church-History of Brittany 468

love to whom he had undertaken so long a sour-ney to visit the Monument of his most sacred

9. After the celebration of his Baptifm

he was, according to the most ancient Eccle-

ment or stele, fignifying the immaculate

purity of those who had duly received that

holy Sacrament. The Stole was to be worn

eight dayes : but before those dayes were

ended he was seised on by a mortall infir-

mity, of which he dyed most happily, to the

10. Pope sergins bewäyling the loffe of fo

glorious and pious a son , to teftify his af-

fection and esteem of him celebrated his fu-

neralls with great folemnity : and moreover

by his order his body was entombed in the

Church of S. Peter, and an Epitaph both in

verfe and profe inscribed on his monument, faith

S. Beda, to the end the memory of his devotion

might remain to future ages, and that those who

either did read or hear it, might by his example

be inflamed to the love and Teale of Religion

The Epiraph in verse is at large copied out

by the same Authour, containing a Sum-

mary of what hath been already related

touching this glorious King To which was

adiound this Inferiprion in profe , Here tyes

buried Cedwalla, otherwife named Peter, King

of the Saxons, the twelfil day before the Ca-

lends of May, in the fecond Indillson : who lived

about the pace of thirty years : and dyed in the

11. It deferves not our care to disprove

the affertion of the fabulous Writer, Geffrey

of Monmouth , who confounds this Cedwalls

a Saxon King with Cadwallader the last King

of the Britterns, to whom he ascribes the

heroicall Gefts of Cedwalls , to burying that

Kingdom with honour. Whereas it is evi-

dent from S. Beda , Villiam of Malmsbury ,

Henry of Huntingdon , Florentim Oi Forcefter ,

and the expresse tenour of the forementio-

ned Epitaph, that Cedwalla who dyed at Rome

was King of the Weft-Saxons , or Gevifi

Which Nation was so called from the name of the Grand father of the first Ling Cerdic, Genvis,

the father of Elefa, the Father of Cerdic, faith

Affer. Neither are there three Kings called

edwalla mentioned by S. Beda, as Baronim

by mistake affirms, but only two : one who

Was a British Prince, who in the year of

Grace fix hundred thirty three flew the pious

King of the Northumbers Edwin : and this

Saxin King Cedwalla , of whom we now

12. A place is affigned to him in our Mar-

tyrologe among the Saints, where on the

twentieth of April his deposition is com-

memorated, with this Elogy, that he was ba-

prised at Rome by Pope Sergins, and dyed in his white baptismall robe in the year of Christ six

hundred eighty nine. His whole raign not ha-

ving cotinued full three years, we have here to the relation of his Gells added that also of

fourth year of the Pontificat of Pope Sergins.

great greif of the whole Citty.

fiaficall custom, cloathed with a white Veft-

K. C10.

A. D.686.

VÁLLA.

D. 686

his happy death, because we would not interrupt our narration concerning him:

though in the progresse of our story we are not yet arrived to the year in which he dved. We will therefore return to relate occurrents hapning in the Saxon Churches in the mean time between King Cedwalla's raign and death. Among which the most

memorable are those which concern the last actions of our glorious s. Curbbert.

VII. CHA

s: 2 S. Cuthbert gives the Religious Veyle to

8 He cures miraculoufly a fick Lady with Holy Vater.

WITH what unwillingnes S. Cathto be exalted to the Epssiopall Threne, and with what perfection he atterward discharged his Episcopall function, hath been already declared. It remains that we relate how the conclusion of his Life was fuitable

to the beginning and progretle of it. 2. Yet one action of piety more , performed by him whilft he was sushep, we will not omitt, which was the confectating to almighty God the Queen Ermenburga, whole heart it feems Gods boly Spirit had touched

came to the Citty Luguballia (or Carlile) there Bul in ve. to ordain Pressts , and alfo to give his benedition & suite ast to the Queen Ermenburga, by conferring on her

3. At the same time he was admonished from heaven concerning his approaching death, which he discovered to a devout Hermit, to whom he bore a particular affection, and who had been accustomed once a year to repair to him for spirituall comfort and instruction. The circumstances of their last conversation the same devout Authour setts down in the manner following: 4. There was (faith he) a certain Vene-

VII. CHAP.

Queen Ermenburga.

A &c. He obtains for a Hely Hermite Herebert , that they should dre at the

with compunction for all the mischeifs done by her to the Holy Arch bishop Wilfrid. This particular is thus related by S. Beds: Not long after the death of King Egfrid the Servant of God S. Cuthberg, being thereto requested,

the Religious habite of Holy conversation.

rable Preift named Herebert , who for many Iden itel years before had been ioynd in spirituall &14 His treindship to the Holy Bishop. This man lead a folitary life in a little Island fituated in the vast lake out of which the River Derment flows: and his custome was every year to "
visit the man of God, & to receive from him " documents of piety and falvation. He being

under the Saxon Heptarchy. XIX. Book. 469

informed that s. Cushbert was to make fome ftay in the fore-faid Citty, came to him, as his manner had been, with a defire to be more inflamed in heavenly defires by his wholesome exhortations.

5. They being thus mett together, and interchangeably communicating to one another draughts of celestiall wisedome, among other discourses s. Cuthbert faid to him , Be mindfull , Brother Herebert , to propole now to mee whatfoever doubts you defire to be resolved in , for after we are parted, we shall never fee one the other in this life. For I am affured that the time of my diffolution approaches , and that I shall very shorely putt off this my mortall Tabernacle. The deyour Hermite, having heard these words, cast himself at his feet, and with many cares and grones said, I befeech you by our Lord , that you will not forfake nor forgett your old companion , but make your petition to the Divine mercy that as we have jointly

erved our Lord together on earth , we may ishewise together passe out of this world to see his Glory. For you know that I have always been diligent to conform my life to your admonitions, and likewife according to your will to correct what seever faults I have any time committed through ignorance or frasliy. 6. Hereupon the Holy Bishop betook himfelf to prayer, and being inwardly taught in

Spirit that his petitions were granted by our Lord , he faid to him, Arife , dear Brother, weep no longer, but rather retoyce , for the Divine Clemency has mercifully granted our defires. 7. The truth of this Propheticall promife

was really confirmed by the event: for

after they were parted they never faw one the other corporally : and in the fame moment of time their Spirits were delivered from their mortall bodies, and by the miniftery of Angells translated to the beatificall vision of Ged. But the devout Hermite before his death was purified by a tedious and painfull infirmity, which probably hapned to him by a mercifull divine dispensation, to the end that the torments of a long ficknes might instrumentally supply the defect in which he came thort of the holy Bishops merits, that so being made equall in Grace with his pious Interceffiur , he might not only in the ame moment of time, but

\$. Among the many miraculous proofes of his santity and favour with God we will here recount onely one, which he performed during his last Vification of his Diccefe. which is recorded by the fame Friter, as fol-Listis. 1. loweth : On a certain day when in Viliting his Province he preached the word of life ,, to the poore countrey-people, and likewife by impolition of hands conferred the Grace of Confirmation on fuch as had been baptized, he came to the Village of a certain

with an equall participation, enioy eternall

Glary together with him.

Count, whose wife at that time lay sick as A. D. 687. the point of death. The Count himfelt mett him in the way, and with bended knees gave thanks to our Lord for his coming, and to conducted him into his boufe. And when the Venerable Bishop after he had according to the use of strangers, washed his hands and feet, and was fett down, the Count began to acquaint him with the desperate state of his wife, befeeching him that he would

give his benediction to water for iprinckling her : For, ( faid he ) I firmly believe that either she will thereby by Gods blefting presently recover, or if she dye, she will paffe from her miferable and redious paines to eternall reft. The Holy Bishop allented to the mans request, and water being brought, he bleffed it, and gave it to a Preift, commanding him to fprinckle the fick Lady with it. Who thereupon entred into her chamber, where the lay like one deprived of sence & life, and both sprinckled her face and her bed, yea withall opening her mouth diftil- " led a few, dropps into it. The holy water had no fooner touched her but o Fonder- 100 full! though the was utterly ignorant of what had been done, flie preserly recovered a perfect health of body and mind, and devoutly bleffed our Lord who had fent fuch holy guests to visit, and restore her to health.

VIII. CHAP.

a Cup of refection. ]

And without delay riling up, fle herfelf,

like the Mather of S. Peters wife . came to

doe fervice to the Buhop , being the first of ice

the whole family which prefented to him | "

VIII. Cu

WALLA.

1. 2. GC. Saint Cuthberts preparation to 4. s. &c. The admirable occurrents at his

bert visited his Diocese : after which he again retired himfelf into his folitude of Linderfarn, there to prepare himself without distraction for his last account, which he was shortly to make, as Gods holy Spirit had fignified to him. Onely three months space was allowed him for this preparation, for as Saint Beda declares , he retired himfelf when the Feast of our Lords Nativity Was ended in the year fix hundred eighty fix, and dyed on the twenteeth of March following.

2. What his employment was during this his last retirement, s. Beds who either was, or might have been prefent, will inform us : Having paffed (faith he ) two years in performing his Episcopall charge, the Holy man of God knew in first that the day of his departure

tio Hifter.

Manyr. Ang

au of this world approached, whereupon he discharged himfelf of his posteroid, filterinde, and made half to return to the before descript of an Extensive Constraint of the continued convolution, or the end that by the flame of his accombinated companition he might support any and configure at the drift of world; affections, in which time he of times would go to the flatery manifest to exhert and companies to the first and companies to the control of the flatery manifest to exhert and companies to the control of the flatery manifest to the control of the flatery manifest to their and companies to the control of the flatery manifest to their and companies to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of the flatery manifest to the control of t

him. A constitution of the state of the clares the particular occurrents happing to the Halfy Budopa little before his dearth which he relates in the words of a devout Mank, whose abode was near to the place, and also was ferupulously inquisitive into all matters concerning the Half Budop. The account given by him is a followerh.

given by mmis as someous.

4. The holy man of Ged a Caribbert returned into his Mansion in the Island as foon as the Soleminty of our Least Nationary was ended. He was attended to the boat by a troop of his Religious Brethem, and being ready to enter into i, one of the ancient Municipal to the time in i, one of the ancient Municipal to the interest of the interest

5. Thus he paffed into the *Hand*, where for two months space he spent the time in great wip for the recovering his beloved raquillity and foliude, yet no admitting any fendall criefthment; but on the contrary mortifying himself both externally in body, and internally in mind according to his ancient accustomed rigour. After which he was suddenly affaulted with a sharp sickness, by the bitter pains whereof he was upussed and prepared for exernal reft and

ioy.]

6. As for the manner of his death, I will relate it (faith sains Bodd) in the very words of him from whose mouth I received it, which was a Preif venerable for his Piery, named Herefrid, who at that time was Abbert of the Manflery of Lindeljan-viz. [Three whole weekes was he continually tormended and purified with his discles of which he dyeditor upon a Wednefday he began to be fick, and upon a wednefday death ended his sickness and sent him to our Lord.

7. Now the first day in which his last infirmity had feifed on him, I went early in the morning to him for three days before I arrived in the Island attended by severall of my Brithms; J for I shad a defire to partake the comfort of his benediction and pious exhortation. Asson as I had given the accultomed sign of my being there he came to the window of his Manssion, and when I had failured him, all the answer he gave moe was

Perhaps your would tanguishing infirmity has this laft night grown upen you. It is true, a (faid he ) I have been very weak this night, a Now I thought he had meant it of his old infirmity which feldom left him, and a not of anew unufuall ficknes : Therefore I " questioned him no further but fayd, Give " quenioned nim no intener out tayd, Give so your benediction, for it is time for m to return. Die fo, answered he, take beat, and goe hime in safety. But when God thall have received my foule , bury mee in this manfion near my Oratory soward the South , which lyes Eaftward u fram the holy Croffe which I have erested. Now u toward the Northern part of the faid Oratory a there is a Coffin covered with green turf, which a the Venerable Abbot Cudda gave mee line fince : In that Coffin lay my body , having fir enerapped st in a shees which you will find in the fame place , which I would never make use of in my life time, having had a care, out of my affection to the devout Abbesse Verca who font it mee to referve it for my Vinding

8. When I had heard him speak thus, I scaled to him: source you fleak of your fickers and a street you have you find the source of horse you had be shorted, I be speciely you be source out you be not seated you. But his answer was, For he here to attend you. But his answer was, For he profess get may and in concentration to their again. Noverwith and sing I carnelly entire again, Noverwith and sing I carnelly entreaced him to accept of one to serve him, which he utterly rething, a thir I skeet him when he would have us return to him: I he answered, when it shall be citel plessive to directly you.

9. Wee therefore according to his com-mand went back to our Menaftery where alfembling all the Monks together , I ordained 4 Prayers to be faid withour intermission for him : for , faid I , I perceive by some freeches 'c of bis, bis departure in at hand Now I was very 'c folicitous to haften my return to him by reason of his ficknes : But for five days together there was fuch a tempest that we could not possibly take boat. And the event shewed that this impediment was caused by a speciall dispensation of Divine Previdence For Almighty God having a purpole by his Fatherly challifements to purify his fervant from all staines of humane fraylty, and to fliew how weak were all attempts of his Spiritual Adversaries against the immes of "his Faith, he was therefore pleased that he " should remain so long a time separated from all fociety of men, that he might be examined and tryed to the uttermost both by bodily paines, and a most sharp com-

10. At laft when the weather grew calm as wee returned to the Island: where being artified wee found that he was gone out of this own mansion, and was futing in the house, where wee ordinarily made our aboad when wee visited him. Now because as

K. CED-

### under the Saxon Heptarchy. XIX. Book 471

particular necessity required it, I took order that the Breshren who came with mee, should sayle back to the next shore, and yes seemanted alone in the sland to assist the mainter help and comfort to him Therefore the state of the same that

& minifier help and comfort to him Therefore warming fome water, I withed one of his feet, which having been long feeding was broke then into an ulcer, out of which corrupt matter illudigh that it flood in need of drefting. I likewife brough him a little wine which I had warmed allo, and defired him to drink of it: For I perceived by his look that his fighties were even ipent with falting and feeblenes caufed by its infirativy. II. After I had adminithed their erteffil-

ments to him, he fate up upon his couch, faying nothing : and I also face by him. And when he remained still filent, I fayd to him, I perceive my Lord Buhop , that fince we left you you have been much termented with your ficknes: and indeed I wonder why you would not permitt us to leave with you any to afift you. He answerd , This was done by the Divine Will and Providence, to the end that being defliente of all human fociety and help, I might be exposed to fuffrings. For affoon as you were departed from mee, immediatly my ficknes encreased : and therefore I went out of mine own manfion to thu place, that if any of you came to attend mee, they might find mee here , and not be obliged to gee into my manfion. And from the time that I entred into this room and feated my felf here , I have never firrd from hence, but remained thefe fre dayes and five nights quiet in the fame plate. I replyed, But how was it possible you should continue fo? Have you remained fo long a time deflieute of all suffenance? Then he lifting up a skirt of the Coverlet on which he fate, " fhewd mee five onyons hid there, and fayd, This has been all my food thefe five dayer. For whensever my palate was dried and burnt with

nifhed. 12. Moreover he added faying, My firstwall Enemies have these five last days affaulted mee memores nave energe five says as a symmetra memory with more frequents and bister persecutions then they have done all the time that I have abode in the fifth of the time that I have abode in the fifth of the time that I have abode in the fifth and. I durit not presume to ask him concerning the nature and quality of those tentations : Therefore I only befought him that he would admitt of some to assist him. To this request he yeilded, and retained with him certain of our Brethren: among whom one was the Elder Beda a Preift , who anciently had been his familiar affiltant, and particularly had taken an account of whatfoever he had given or received : Him he made choice of to the end he might acquaint him whether any thing had been received, for which no recompence had been made, and which before his death he would needs have restored. He designed likewise among his attendants another Monk especial ly, who a long time had been fick of a fluxe,

thirst, by tasting of these I received some refreshmene. Now I perceived that one of those

onyons had had a leffe half of it dimi

and could receive no help trom Phificars' but for his piery, prudence and gravity became worthy to be a wittnes of the last words of the holy subsy and of the manner of his happy death and departure to our Lard.

1. In the mean time I returned home,

and acquainted my Brethren that it was our se

Venerable Fathers will to be buried in his 40

A D.687

own Island: But in my opinion it would be see more just and fitting that we should folicite him to permitt his Bedy to be translated as hither, and buried with honour in our . Church. The motion made by mee was pleafing to them all : therefore going to the Bi- | 40 they we petitioned him faying, We dare not presume contemptuously to disobey your Order that your Body should be bursed in this place. Notwithstanding we humbly request you to honour m fo far as to permitt us to tranflate it to our Monastery, that we may enion the blessing of sts prefence among us. He answerd , Truly my defire was to repose in my body here where I have combatted so long time against my Spiritaill Enemies, and at last according to the Grace given mee consummated my course : and my hope was that from hence I should be called by my mercifullindge to receive a crown of glory. Moreover my opinion is that it would be more commodions for you also that I should repose here, considering that notwithstanding my many imperfections, a fame is gone out and entertained by the people that I am a faithfull fervant of Chrift, by which many facinorous or perfecuted men will probably have recourse to my Tombe for protection and safety, upon which account you will be oft obliged to intercede in their behas with Princes and Great men, to your great diffraction and inconvenience. Fur tou reafon it is that I am un-

willing that my Body should report among you.

14. But norwithstanding all these allegations we persisted in our Petition, proof. fing that the incommodity and trouble al ledged by him would feem light and even gratefull to us. Whereupon the Holy Bulop ( icing our constancy, at last with great gravity fayd, Since you are refolved to conquer my will , and will needs have my Body among you , it feems to mee your best courfe to bury it within your enclosure, for fo you may whensever you have a mind vifit my Sepulcher , and it will be co in your power to admitt or exclude ftrangers. When he had given us this permission and | ... advice, we upon our knees gave him most | humble thanks, and returned home. Yet after this we frequently went to visit him. 15 But when by the encrease of his dif-

15 Bu when by the encrease of his slife case and weaknes he perceived his death to be at hand, he commanded us to earry him into his own little mansion and Oratery: It was then about nine a clock in the morning. We caried him therefore, forthrough extremity of weakness and pain he was not able himself to walk. When we were come to the entrance of it, we defired him to permit some one of us to enter with him for

#### K. CED-WALLA.

# The Church-History of Brittany

K. Can-

WALLA.

IX. CE.

A.D. 687. his affiftance: For during the space of many years not any one but himself had entred thither. He therefore taking a view of us all fixed his eyes on the Monk who, as I faid, was troubled with a fluxe, & faid, Let Valchfed (that was his name ) enter in with mee. He therefore went in , and remaining with him till three a clock in the afternoon, came then out and called mee, telling mee that it was the Holy Buhops pleasure I should enter also to him: He added withall, I can sell you a frange shing Affon as ever I touched the Buhop to conduct him into his Oratory, immediatly 1 perseived my felf perfettly freed from all

my pa n and infirmity. 6. I went in therefore to him about the hower forenamed, and I found him fitting in a corner of his Oratory over against the Altar. I fate also by him He spoke very little , because the extremity of his pain and weaknes made speaking difficult to him. Bur when I carneitly asked him what good advice he would leave to his poore Brethren for a last Legacy, he then began to make a fliort, but efficacious discourse concerning peace and humility , and the avoyding of fuch as were enemies to thefe vertues Be ca. refull, ( faid he ,) to conferve Peace and Divine Charity among you ; and when sever any necessity shall oblige you to confult in common about your affaires , be unanimous in your counfells. Maintain likewise a good correspondance and concord with other Servants of Christ who professe also a Religious life , and when foever they come to you for hofficality, doe not neglect them but entertain them with familiarity and kindnes, and fo difinem with jaministing non accounts and with miffe them, not preferring your felves before others of the like Prefession. But as for such as have broken Ecclesiassical Posity either by their perverfe living or celebrating Eafter out of its due time have no Communion at all with them. Know this therefore, and be fure not to forgett , that in case you be compelled to make choice of one among two opposite incommodities, I had much rather that you should dig my body out of the tombe, and carry it with you to what other place fo ever God shall provide for you, then that you should in the leaft measure confent or submitt your necks to the yoke of Schifmaticks. Be diligent to learn and observe the Carbolick Inflituts of our Fathers , as likewife those which by Gods morey I have ordained for regulating your Religious conversation. For I am affored, that though to ome I appeare contemprible , yet after my death ie will appear what an one I was both for my life

and Doctrine. 17. When the Holy Bishop had concluded these and the like discourses, with many intermissions, because, as I said, the extremity of his weaknes would not permitt him to continue his speaking, he spent the rest of the day till evening in filence and repofe. The following hight likewise he passed in watching and still prayers. But when the usuall time of Midnight Prajer was come, perceiving his end to be at hand, he re-

ceived at my hands the last sacraments, and A. D. 68armed himfelf against his Spiritual Enemies with the Communion of our Lords Body and blood. After which lifting up his eyes to heaven, and stretching likewise his " hands on high he breathed forth his foule, " then fixedly intent on the Divine Praifer, to " continue the same Praises for ever in cele-

Affoon as he was dead I prefently went out and fignified it to my Brethren, who likewise had passed the whole night " in watching and Prayer, and, as it hapned, " in the fame moment , according to the " order of the Notturnal Office were linging the fifty ninth Pfalm, which begins, Dem " repulifti nos & deftruxifts nor : traim es & mifertus es nobis. At the fame time one of " them likewise in hast ran out of the Quire, " and taking in each hand a candle lighted, went with them to a place more elevated, and there waved them that the Brethren te maining in the Monaftery of Linderfarn might fee them , for that was a fign agreed on between them to fignify the Holy Biships "death. This being observed by a Brother " who for that purpole flood on a Fatchtower in Lindesfarn, he pretently ran to the Church. where the Money likewife were then employed in the Notturnal Pfalmody : and at his entrance thither they also were repeating the fame Pfalm. And the following Events thewed, that this was ordered prophetically by Drvine diffensation. For assoon as the Hot Bubop was buried, so great a Tentation and ftorm of perfecution shook that t burch and Congregation , that feverall of the Monks chose rather to depart from thence, " then to expose themselves to the dangers threatning them.

19. But after a year was passed , and Eadberi, a man of great piety and knowledge in the scriptures, and withall much given to Almes, was ordained Bishop, these tempests or persecution were dissipated, and to use the phrase of scripture, our Lord again built "
up Hierufalem, that is the Visian of peace, and u gathered together the differsions of Ijrael : He "
healed the broken in heart , and bound up their ruprures : By which it was plainly discovered " what was fignified by the foresaid Pfalm usung at the Hely Bubops death, to witt, that immediatly after his departure his children should be persecuted and oppressed, but after men had for a while made fliew of their fury , Divine pitty would again comfort and refresh them.

20. We layd the venerable Body of our Holy Father in a boat , and fo brought it back to the Ifle of Lindesfarn , where it was received by a great Troop of devour people who mett it, together with severall fuire of Monks finging Pfalms : and it was with great reverence layd in a Stone-Coffin and buried in the Church of the Bleffed Apofile S. Peter, on the right fide of the Altar. This is the

### under the Saxon Heptarchy. XIX Book. 473

A. D.687 refride, who was an eye-witnes of all things, gave to Same Beda touching the circumstances of the happy death of the glorious saint

#### IX. CHAP.

2. &c. The incorruption of Saint Cuthberts Body : testified in all ages. The great liberality of our Kings to bus Church : Its Priviledges , Gra.

CO precious in the Sight of God was Ine death of this most admirably holy Bishop , that to thew the incorruption of his Faith God was pleased to conferre an incorsupreson on his Body likewife. A miraculous Priviledge not only conspicuous to the age immediatly following, but even to thele our times. Saint Beda who wrote his life, and might have been an eye-witnes or what he wrote, testifies as much [ .. The Divine disposition , faith he,

being pleased to demonstrate in how great glory the man of God Saint Cuthbert lived arter his death, the Sanctity of whose life had before been attefted by many miraculous figns, gave this illustrious restimonys Eleaven years after his buriall God infpired into the minds of his Breshren the Monks to take up his his bones, which they conceived according to the course of Nature to be dry, and the flesh dissolved into dust. Those bones they intended to lay in a new Coffin, and place them more honourably in a Tombe raifed above the pavement. This intention of theirs they fignified to their Venerable Buhop Eadbert who approving it, commanded them to put it in execution on the next Anniver/ar day of his Deposition. They did so , and opening the sepulcher found his body perfeetly entire, with a lively freffines, and all his limbs as flexible as if he had been alive, fo that he appeared like a person rather afleep then dead. Moreover all his Festments were not only undecayed, but appeared in their primitive freshnes and alto with the addition of a wonderfull lufter.

.. The Monks feing this were much aftonished, and with great hast signified these wonders to their Bishop , who then had retired himself to a place a good way distant from the Church , which every tide was encompaffed by the sea: ( For his custome was every year both during the time or Lent and forty dayes likewife before our Lords Nativity to confine himfelf to that folitude. there passing the time in great abitinence, compunction and prayer. And to the fame place his Venerable Predecessour S. Cuthbert

Narrative which the Venerable Abbet He- 11 had been accustomed severall times to retire nimfelf for devotion and mortification . before he went to the Ifle Farme.

4. Hither came the Monks , bringing 4 with them tome flireds of the vestments wherwith the Sacred Body had been cloathed, which they prefented to the Bishop He accepted their gift very thankfully , and with ... much content heard their relation of this ! miracle, with an affectionate devotion kiffing those garments, as if the body which is they had covered, had been there prefent. Withall he commanded them to provide new veilments to enwrapp the body, and to lay it reverently in the New Coffin which they had provided : For I am affured , faid he,

that the place consecrated by God with so celestrall a miracle will shorely be frequen ted with great devotion. And how hap-py shall that man be on whom God, the Authour of all Bleffednes , shall conferre the Grace and priviledge to repose there Many other like speeches did the Venerable Bishop oc adde with a trembling tongue and great compunction. After which the Monks according to his command inwrapped the sacred Body in new voltments, and layd it in a New Coffin which they putt into a Tombe rai- | .. fed above the pavement of the sanffuary.

5. Presently after this the devout BishopEid- ce bert was affaulted by a very fliarp difeafe, the . .. violence of which encreasing more & more, a an within in a few dayes, that is, the day before the Nones of May, he also departed to our | " Lord. Whose body likewise the Monks layd se in the Tombe of their Bleffed Father S. Cuthbert ce over the Coffin in which his incorrupted Body : ce r poled. Arter which many miraculous cures " there done have given an affured testimo- in ny of the sanflary of them both:a partieu. . . . lar relation of feverall of which I have fett | ce down in the Book of the life of the fame glorious S. Cuthbert ( to which I referr the ce Reader. ) 1

6 Occasion will frequently be given in the pursuit of this Hiftery to renew the memory or this glorious Saint, for feverall times have his Sacred Relicke been translated, and never without a renewing of miraculous testimonics of his sanflery and glory.

7. So wonderfull was the Veneration in which his memory was held by all fucceeding ages, that Kings & Princes fett no bounds to their magnificence toward him, that is, toward the Church for his honour, heaping Gitts, lands, Priviledges and immunities on it. Alfred, who at this time was King of the Northumbers, out-palling the liberality of his Father Egfrid , gave the whole countrey between the Rivers Were and Time for a perpennal possession to S. Cuthbert, and those who administred divine Myfteries in his Church. Which likewife fucceeding Kings made a Santhuary and Refuge to all that on any occasion what sever repaired to it , granting them an entire security for the face of thirty feaven dayes , upon n

III. Part.

		CD.		K. CED-	under the Saxon Hepta	rch
CED-	474 The Church-H		ALLA.	A.D. 687.	departed likewise this life in an Island seased in a very great lake (in Camberland) out of	you , my f
. D.687	ecasion to be instringed. Thus writes Camden in his Description of the Euboprick of Dur-		. D 687.		which fuft iffuer the River Derment: Which	charg any o
	last of all translated.	irom Robert Hare a Noble Cacholick Genile- man, and he, from Thomas Fatfin Bishop of Lincoln, who in Queen EliZabeths time sut-			s.Cushbers.	fideri in th felf,
	Authour, that whole Region with elvers called . The	fred much for the Catholick Faith.  12. So unquestionably illustrious was		х.Снар.	х. СНАР.	dilig perfo
	land or patrimony of same Connects. For the estle was given to all the land belonging to the	him not their testimony. B. Godwin asinms that he discharged the Episcopall Office com-	eduro, in Pife. Dur elm,		s. 2. &c. Saint Theodore repents his per- fecuting Saint wilfrid: and is recon- ciled to him, recommending him to	rity i
	of the Saxon Church was Bishop of Lindesfarn,	mitted to him with great praise of Sanctity and industry. And if any one be desirous to read the miracles sersormed by him, he may find them			the Kings of the Mercians and North- umbers: By whom he is restored to his	10 ac
1	our Kings and Nobles, belesving hom to be a	dilagent preacher of Gods word. And Foxe in	Fex is 4#1		rights.  1. THE same year in which by the death	by n ding
	of wifit his Body with great accortion (whith work	his Afts writes thus, Cuthbert, laruman, Cedda and Filfrid lived in the same age: all whom I esteem to have been Bishops of holy			of s. Cuthbert the Northern Provinces were deprived of so eminent a Light, a com- pensation was made by the return of same	he fe
Idem ib:d.	bestored upon it very large possessions and many	Conversation. Actionching their miracles, fince they are not written in the Gospell or Creed, but			Filfrid from his long, but not unproffitable five years exile. For Saint Theodore Arch-buhop of Canterbury, who had so earnestly	sifte requ with
	9 Among which immunities this was one not the least fignall, that all the inhabitants of that country, as being the	in cerease ancient Chronicles of that age, they are no part of my Faith. But as for their lives, this I read and believe, that the British and			opposed him, was at last, a little before his death, moltified by the good Buhops patience,	fav:
	were exempted from all fervitudes and	English Clergy of shat time had no worldly de- figus, but gave themselves wholly to preacoing and seaching the word of our Saviour, and in			and firuck with admiration of his sanding and successfull labours in the Conversion of so many nations from Idelatry to the	the cian Mai
Idem ibid.	Celt in his wart: for as we read in the an- cient Book of Durbam, They fayd that they were Halywerke folks, and that they held their	their lives and afterns they performed what they taught, so giving good examples to others, &c. 13. Both the Seatts and Irish would are.			obedience of Chrift. Infomuch as he was defirous, instead of restoring him to his Nor- thern Province, to make him his Succession in	###)
	land for the defence of the Body of Same Cuth-	gate him to their own countreys. The scetts, because he was in his childhood bred at Mailres, a place now belonging to scenland.			the see of Canterbury. Almighty God like- wife touched the heart of Alfrid King of the Northumbers to desire and endeavour to	in i
	Bishop to goe out of the limits of the Bi- shopsick, that is, beyond she Rivers Tine and Tesfe.	But they forget that in this age the Province of Landon in which Mailros is seated, was		Red Ly c. 20	procure the Holy Bishops return. This, to- gether with the circumstance of time is thus breifly related by Saint Beda: Wifred, saith he,	tel de,
	perswasion of our Friters, as by evidence of wonderfull Mirades wrought by the in-	under the dominion of the English: and was afterward in the year of Greee nine hundred seaventy five given to Lened King	Wiftends. A.D.975.		in the second year of the raign of Alfria who suc-	fro Th
	tercession of this illustrious Same that our Lings honoured his Monument with such extraordinary Priviledges: Such esteem our	of the Scotts by Edgar King of England, as Mathew of Vestmanster witnesses. 24.As for the Irish, some of their writers	Ap Fiftriis		received again his see and Bishoprick. In the quiet possession whereof he remained the space of five years, after which by a New	ag B ch
ldem ibid.	greatest among the Sazen and Danish Princes before the times of the Normans had of Sains	I offirm that same Cuthbert was born in heland	Reig-Anieg. Historia		tempeft he was driven out of the haven, as in due place shall be declared. 2. As touching Saint Theodores repentance	∫e. €:
	Cuthber: And particularly of the last of these, King Camutus, it is related that going in devotion to wifit his body, he approached his	his Mother performed a pilgrimage to Rome. But saint Beda a wirnes beyond all exception, in the beginning of his Poem of	Bed in Corn.	Malosbide	and reconciliation with Sains Vilfid, the particular circumstances thereof are thus lett down by Villiam of Malmibury: At this	02 e7
Malmsbur. Pont :4.	11. Four hundred and eighteen years	Saine Cuthberts life expressly tayes that he was born in Brittany : and likewife affirms	Id in test	rand.3.	time Egfrid King of the Northumbers had been flain in his warr against the Pists , and Theodore Arch bishop of Canterbury declined toward his	bi
f. 478.	after his death his sacred Body was again rasfed out of his Monument, and sheved openly to all who had a mind to fee it: at which time it was	who had nourished him in the very beginning of his childhood, whom therefore he oft called	4 6		end : when being wounded in conference for hu injuffice committed against Saint Vilfrid, he sum-	4
Harpsf.	found fill uncorrupted. This Translation was made by Radulph afterward Arch-bishop of Canterbury, faith William Of Malmebury. And	Mother. And moreover, that being a child he had the care of guarding Cattell committee to him. And being come to mans age, he entree			maned him and Bishop Erconvald to meet him at London. There being meet together, he confef- fed to shem all his fins, acknowledging withall	11."
Serce 7 : 1.34	tour hundred twenty three years after that, when by command of King Beary the eight	the Monaftery of Mailros. Yea his Name alone compounded of English Saxon words, Cush that is, knowledge, and Bere, or bright, ma	;\		that the thing which caused in his mind the sharpest remove was his injustice against the said Holy Bishop, in that he had parely by open	1 3
	the airines of all our saines through England were broken and robbed, his body was again found entire. onely a small part of	nifestly declares his original to have been	`   .		endeavours procured, or by secret connivance permitted him to be despoyled of his Bishoprick against the Ecclesiastical Canons. And because	
	the extremity of his note was wanting; and on his finger was found a gold ring in which a Saphire was enchased, which Harpifeild	Memory is in our English Martyreloge allight to the twentieth day of March: And with his	n Angl.		"Aid be, I amby a warning from heaven and my frequent infirmities adminished that my death will not be delayd beyond the next year, I befeech	, ;
Flor Hift.	boalts that he had feen and touched; and		it .		III. Part.	
1		departe			er er	

er the Saxon Heptarchy. XIX Book 475 cewife this life in an Ifland feased , you , O hely Bishop Wilfred, mildly to forgive mee A. D. 687. at lake (in Cumberland ) our of my fault, and moreover to take upon you the Ges the River Derment : Which charge of my Arch-bishoprick for I doe not know any one of the English Nation to capable of it, cond by the merits and prayers of fidering the eminence of your learning and skill a in the Ecclesiastical Lawes of Rome. As for my felf, I will by Gods grace for the future be very diligent to wipe out all old offences by my care to X. CHAP. perform all good offices, and among the rest I will endeavour by my intercession and all the autho Saint Theodore repents his perrity I have to reconcile to you all the Princes 18ho Saint wilfrid : and is reconhave hitherto been your perfecutours. him , recommending him to 3. Saint Wilfrid answered the Arch-bishot gs of the Mercians and Northnith all meeknes, as became so holy a person : bu to accept of the Arch-bishoprick without the By whom he is restored to his order and decree of a Nationall Councill he would by no means confent Saint Theodore notwith fansame year in which by the death ding wied his utmost endeavours to obtain his Cuthbert the Northern Provinces complyance in this point, but in vain. Therefore ed of fo eminent a Light, a comhe fent Meffengers with letters to Affrid King of the Northumbers who succeeded Esfrid, and to his was made by the return of Saint his long but not unproffitable Sifter Effeda Abbeffe of Streneshalch , earneft) exile. For Saint Theodore Archrequiring them to lay afide all diffleature, and interbury, who had so earnestly without delay to receive into their affection and favour the Holy Bishop. These Letters are no: im, was at last, a little before his ified by the good Buhops patience, now extant : but others which he wrote to the fame effect to Ethelred King of the Mer with admiration of his sandury cians have been preserved by Filliam of Hull labours in the Conversion v nations from Idelatry to the Malmsbury, in this forme : 4. Your admirable Sandity, My beloved for of Chrift. Infomuch as he was stead of restoring him to his Normay hereby take notice shat a perfect reconcilia re, to make him his Successour in eion is made between my jelf and the Venerable Canterbury. Almighty God like-hed the heart of Alfrid King of Bubop Wilfred. Therefore I doe admonub you. 4:14 in the Live of Christ require that y w woul. mbers to defice and endeavour to fill continue, as you have hitherto done, your pro e Hely Bubops return. This , totestion of him , who these many years has bee h the circumstance of time is thus despoyled of his reveneurs, and forced to live ted by Saint Beda : Wiffid, laith ne, among Pajans, in the Conversion of whom he has d year of the raign of Alfria who fucfrived our Lord with great effect. Therefore 1 id by the invitation of the faid King Theodore humble Buhop dee now in my decrepite ain hu See and Buhoprick. In the age make this request untoyou, defiring the fame leffion whereof he remained the which the Apolles auti erity recommends, touching a Holy Burnop who has fo long a time poffetive years, after which by a New ne was driven out of the haven, as fed his foule in patience , and in imitation of ce shall be declared. €h+ift our Head with all humility and meeknes outhing Saint Theodores repentance expects an end of fo many injuries done him, Morenciliation with Sains Wilfrid , the over if I have found favour in four eyes , let mee enso, the comfort of feeing your face most definable circumstances thereof are thus to mee and let not a tourney for that purpofe feem by Filliam of Malmibury : At this Lurdensome to you, that my foule may bleffe you d King of the Northumbers had been warr against the Pists , and Theodore before I dye. Beloved Son, perform the request I have made you in behalf of the faid holy Bishop, rop of Canterbury declined toward his being wounded in confesence for bu and be affured that if you obey your Father who am shortly to depart out of this world, you will immitted against Saint Wilfrid, he sumreap great proffit to your faule by it. Farem and Bishop Erconwald to meet him . There being meet together, he confef-5 s. Fiffed armed with thefe Letters and re m all bis fins, acknowledging wishall thing which canfed in his mind the commendations, took his journey to the emorle was bis injuffice against the Kingdom of the Northumbers and before he entred it, he received a kind invitation rem Buhop , in that he had parely by open rs procured, or by secret connivance blim to be despoyled of his Bishoprick King Alefred, who at his coming, with the confent of a Synod atlembled, restored to him all the revenews of which he had been dene Ecclefiafticall Canons. And because, prived. The Church of Lindesfarn was now I am by a warning from heaven and my

vacant by the voluntary coffion and enfuire death of Saint Cuthbert. And as for Bold

Ooo ii

The Church-History of Brittany K. CED-476 WALLA. of Saint Lewina there is extant a Book written by A. D. 687. Bahop of York, and John lately ordained Bi-Droge Buhep of the Morini(Or Terenane.) supp of tore, and tom facty official by
they of Haguified (or Hexham.) they shewed
a greater inclination to preferve peace and
declare their obedience to the ordinance of Confonantly hereto wee read in the 3, Conionantly neteto wee read in the Gallican Martyrologe, on the fifth of August, Gallican Marywige, on the fith of Augel, the Berg in the Province of the Mornin in the revince of the Mornin with the celebrated the Memory of the reception of saint Lewina Figirie and Mathyr, whish my fisced Bidy was by Balger a Monk of Bergi brought is his Manuflery from the Manuflery of 3. Andrew A Zevered (or Scalord) & 2st per in England. the Pope, then to retain their dignities or revenewes. To this effect the forelaid Authour thus writes , When Saine Wilfrid came with the Arch-buhops Letters to the forementioned Lings, he was entertained with very kind feeches and all expressions of favour. And particularly King Alfrid, who had familiarly known him before, of his own accord invited him to come to him: And The fast Sacred Body being carried through feve rall villages and Towns in Flanders before is his was accord motted him to come to him . And being arrived, he firly of all reflered to him the Mendlery of Hengfeldeim: and afterward by decree of 4 Spand, the Bishorick of I well, seather with the Mandfery of Rippen. We will now leave him in quiet possellion of his Bishoprick; which lasted the space of five years: after came to Bergs , became illustrious by many Mi came to aergy, occame suspress of many sir-ricles, affording comfort and health to any one who implored her intercession, as Drogo Bushop of the Morini manifoldly declares in his Book of the (aid holy Virgin and Martyr: Miracles. which shall be related fresh troubles and persecutions renewed against him. XII. CHAP. XII.CHA 1. Ina King of the West-Saxons. XI. CHAP. XI. CRA. 2. 3. de. Saint Aldelm at Rome obtains Priviledges for his Monastery of Malmss. The Martyrdom of Soint Lenina a bury. A fabulous report concerning Pope Sergian. 2. 3. Her Relicks removed into Flanders: and venerated there. 1. TN the year of Grace fix hundred eighty eight began the raign of the glorious King Ina, King of the Veft-Saxons, as we have already declared when we treated of the I. TO this year of Grace fix hundred eighty feaven is affigned in our ancient Recession of King Cedwalla after his conversion. cords the death and Marryrdem of a certain cords the dearn and Edityratm of Certain BrittishFirgin called Lemina, whose memory is celebrated in our Martyrologe on the two & twentieth day of July, and she is said to have who left his throne to undertake a pilgtimage to Rome, there to receive Baptifm, where he happily dyed in his Baptifmall intwentiern may or may, and nie is had to have been flain in this out fland by a certain sexum out of his hatred to the Christian Faith. She fuffred in the Prevince of the South-Saxons, 2. The fame year Saint Wilfrid, contenting himself with the Churches of Tork and He gulffed , which he administred with great whom s. Filfred had lately converted to the perfection , voluntarily furrendred the Church of Lindesfern , which he committed Faith. And the was buried in Suffex at a place called seaford, not far from the Town to the governance of Eadbert ( mentioned of Lewes, which probably took its name before upon occasion of the death of s. from this Firgin. Cushbert ) who was ordained Buhep of that Discese. At this time the English-Saxon 2. When the Danes in after ages cruelly 2. When the Danes in alter ages enterly vexed this illand, and with a furious zeale, imitated fince by Calvinifes, raged against the Monuments of Saints, the Holy Pergins Body Churches flourished wonderfully , when the Princes and others following their example, fought not their own interests, but those of was taken up , and translated beyond Sea, lefin Chrift. This wee shall shorry make where it was reposed at a place called Berga, good, by relating the actions of feverall of our Kings and Appfalicall men, who filled France, Germany and even Italy it self with the seeds of Gads Word, and the same of orMonts in Brabant, or rather Flanders, where now is feated the Town of s. Finec. Thus writes Miram in his Belgick Calender, on the two and twentieth of July : Then is celebrated the memory of Levinna, or Lewina an English Virgin, whe flourwhed under Eubert ( or rather 3. The year following in which King Ced- A.B. (8). walls dyed at Rome, S. Aldelm, who, as hath Egbert the Father of Alfrid) King of the English Nation, and suffred Martyrdom in the time of Theodore the seaventh Arch-bishop of Canterbeen faid, was his companion in that iourney, became a Petitioner to Pope Sergine, and obtaind of him in the behalf of his Monabury. Her Sacred Body was taken out of her Mofery of Malmibury a Priviledge of excup-tion from Epifopal Invidition, and a power to the Monks of eleding their own Abbot, accornument by Edelin a Bishop, and translated at last

ding to the Rule of S. Beneditt: Of this Priviledge

to Bergs of S. Winec , together with the Relicks of

S.Ofwald King and Martyr, and of S. Itinberga (Or

Idalberga) a Virgin. Concerning the Miracles

A. D. 690 yiğ. Nevel . XIIL CH.

under the Saxon Heptarchy. XIX. Book. 477

faith Villiam, a Monk of the same Monastery, the same S. Aldelm obtained a confirmation from I na King of the West-Saxons , and Ethelred of the Mercians.

4. Among other Acts of s. Aldelm at Rome there is reckoned by a certain Authour of no great credit, faith Baroning, his freeing Pope Sorgins from a scandalous imputation and calumny imposed on him of being the Which calumny s. Aldelm is faid to have dissipated, by commanding the infant then but nine dayes old expressely to acquitt the Pope of that crime. This fable the Centuriatours of Magdeburg having mett with , they

according to their accustomd impudence doe thus pervert , There was great familiarity between Aldelm and Pope Sergim: to whom a Son having been born by adultery at Rome , he had not the boldnes to declare the truth ingenuously. What ever the truth was, certain it is that these Friters have most disingentiously adulterated ir.

XIII. CHAP.

. 2. The death of Saint Theodore Arch. bishop of Canterbury : His Difciz. The death of S. Eanfleda,

4. s. Likewise of S. Hersewida. I. HB next year after the death of King Cedwalla at Rome, that is , the fix hun-

dred and ninetieth after our Lords Incarnation faith S. Beda, Arch-bishop Theodore of bleffed memory , being an old man and full of dayes , for memory, seeing as an interest and party specific be was then in the eighty eighth year of his age, happily dyed. That his life should be continued to this summber of years, he had been advertifed by Revelation in a dream, as he oft told his freinds. He administred the See of Canterbury the space of two and twenty years : and was buried in the Church of S. Peter, where the Budies of all the Arch-bubops were enterred. Concerning him, and all his Predecessours in that See lakewise is is may be truly and properly faid . Their Bodies doe roft in peace , and sheir names live from generation to generation. For to fumm up all in a word, the English Churches received more first-mail advancement during his government, then shey haddone in any age before.

2. A great ornament to S. Theodore were his Disciples, whom he left behind him for the perpetuating his name. Among which the most eminent were those who are named by Bishop Parker in his Antiquities , where fpeaking of S. Theodore, he faith , Befides bu other versues he was in great perfection lear-ned, and after his death he did, as it were, live in hu Disciples, which were many and illustrious. Among which the more notable were these, Saint

Beda , John of Beverley , Albin the Venerable Abbot of the Monaftery of S. Augustin in Canterbury , and Thobias Bishop of Rochefter, who was as skillfull and ready in the Latin and Greek as his own native language. S. Beda inge-nuously acknowledges that Albin assisted him much in the collecting his History, and for the tonques makes him equal to Thobias. Of all these Disciples of S. Theodore, wee shall speak particularly hereafter.

3. The same year dyed also s. Eanfleda the daughter of Edwin King of the Northumbers. She was the first person baptized in that Province. After her Fathers death she returned with her mother into Kent, and in processe of time was married to ofire King of the Northumbers : who by her admonition built the Monastery of Gethlin , now called Gilling, not far from Richmond in expiation for the death of ofwin flain by ofwi. After the death of her husband, she retired into the Monaftery of Screneshalch ( or Whitby ) in which her daughter S. Elflede had spent many years in great devotion, and after the death of s. Hilda, was made Abbeffe of it. There S. Eanfleda received the Religions habit and veyle, and submitted herself to the instructions and command of her own daughter. She was buried in the Church of Saint Peter belonging to the faid Monaflery, where formerly her husband King Ofin , and afterward her daughter S. Elsteda were also enterred. Her name is commemorated in our

Martyrologe among the Saints on the fifth of

4. To the same year is likewise assigned the happy death of s. Herefrida the daughter of Hereric Nephew to the glorious King S. Edwin. She was married to Ethelhere King of the East-Angles, to whom she bore three Sons, all which were consequently Kings , Aldulph , Eflwold and Beorna. After her husbands death , the retired from Court , and being desirous to passe to a more strict and private life, she left her countrey, and in the famous Monastery of Cala ( or Chelles) in France, fle undertook the Profession of a Religious life. So great was her devotion and picty, that both in France and Brittany many were inflamed to imitate her example. And among the rest her sifter s. Hilda had an in. tention to follow her into France, but was perswaded not to deprive her own countrey. the Kingdom of the Northumbers, of the lufter of her vertues. In the mean time s. Hereswide having spent many years in the delicious exercises of Consemplation, this year received the Crown so long expected by

5. In the Gallican Martyrologe we read this testimony of her, In the Monastery of Cale Seated in the territory of Paris, this day, being the twen-tieth of September, is celebrated the memory of S. Herefwida: She being a Queen in England out of love to Christ for sook her scepter and kingdom, and betook her self to the said samous Monaster)

		Listory of Brittany			K. INA.	under the Saxon Hepta	rchy.XIX. Book. 479	K, In
	here after she had afforded admirable examples Piety , humility and Regular Observance pro-	5. Defore 3. Flyria chiled into the King.	D.691		1000	the Midland-English ( or Mercians ) ordained	and Law. And if any one who has committed a	A. D
1 2	of I be her the was confummated with a bleffed	dom of the Mercians, Puera, who ten years	- 1		A.D. 692.	him Bishop , because the Arch bishop Theodore	fault punishable mely with firipes, and shall im-	1
3.	and abtended the restand of a neaventy	before had been ordained Bishop of Hereford,	- 1			was then dead , and not any as yet ordaind to	plore the priviledge and favour of the Church,	
	Han alaman gelte Saint Bedd, Who Was 4	dying, there succeeded him in the same see,	- 1			Succeed him.	let shofe ftripes be remitted.	i
16	reat admirer of ber , hath celebrated with con-	Tirrellus this year, according to the Calender					3. Then after severall Ordinances tou-	
8	real aumirer y ner , main continue	published by Ser Henry Savil. So that not	1				ching Civill matters follows the eleaventh	1
14	ligne prasses.	arly Church being vacant in that Kingdom,					Law, If any one shall buy one of bis own coun-	1
- 1	· · · · · · · · · · · · · · · · · · ·	S. Filfrid lived a private retired lite, but in	- 1		XV. CH.	C114B	trey , fervant or free, or guilty of any crime , and	١.
1.		high efteem and favour with King Ethelred	1		Av. CH.	XV. CHAP.	shall fend him away to be fold beyond fea , let his	
	. 11		1				penalty be the full proce of such a person, and	
CH.	XIV. CHAP.	who had a great defire to fixe him in the go	1			1. 2. Ge. Of King Ina's Lawes : especially	moreover let him make full (atisfaction both to	
CR.	,	vernment and Epsscopall administration of	i				God and his Master. (That this was the an-	
- 1		fome Province there.				Such as regard the Church.	cient custom among the Saxons to fell their	
10	· 2. 3 Saint wilfrid again expelled bis Dio-	6. Which good defign of his was effected	1. D. 691.			4 Gc. The Welsh , whence so called ,	ability but her framedy dealers in	
- 1	cele.	the year following, by the death of sexulf,	1		1	de	children, hath been formerly declared in	
- 1	5. &c. Heretires among the Mercians:	Bishop of Lighterld, who in the year of Grace	i		1		the relation how 5. Gregory having feen in	
- 14	4 5. OF Heretires among the Orientans.	fix hundred feaventy eight, as hath been de-			1	6 7 Preifts, whether then maried.	the Roman market-place certain children-	
- 1	where he succeeds to Sexulf in admini-	clared, was conflicted Bifhop of that Dis-	-		1	8. The Saxons , &c. sender of shedding	brought to fale out of the Province of the	
- 1	String the See of Leicester : and ordains	cefe upon the deposition of Finfrid. This Sex	- 1		1	blood.	Northumbers, was by that spectacle moved to	
- 1		ulf was a very holy man, and highly ho-	- 1		1		procure the conversion of our countrey.)	
. 1	Buhops.	my was a very noty man, and highly no-	1		1	l ·	The twelfth Law is, If any one shall bring a faile	
f:	7 8. Bofil Buhop of worsester dying: Offfer	noured and beloved through his whole Pro-	1		1	1. HE fame year Inu King of the Weft-	testimony or pledge before a Bishop, let his jenal-	
- 1	ucceeds.	vince, in fo much as after his death newas	1		1 .	Saxons being defirous to compose	ty be one hundred and eventy shillings ( 10	
- 1	,	numbred among the Saints.	-		.	a Jaxons being denious to compose	lidos.)	
- 1		7. To him by Kings Ethelreds appoint-	1			and tertle his kingdom in good order, by	4 We will hereto add the two and twen-	
691.	I C Amerilfied had now five years enloyd	ment succeeded s. Fiffred. Notwithilanding	- 1			rooting out luch ill customes as had crepp'd	tieth Law, though not regarding the Church,	
·"	with quietnes, and with great piety ad-	fome Friters affirm that after the death of			1	in among the people, called an Ailembiy of		
- 1	minuted his Province of the Northumbers,	Sexulf, his Ducefe was divided into two Sees,			1	his Bishops and Nobilety , ( at which great	because therin is the first mention that can	
- 1	when this calm was diffurbed with new	the one at Liebfeild and the other at Lesceiter:			1.	numbers of other inferiour Ecclefiafricall and	any where be tound of the Felsh (Walli.)	
- 1	when this calm was diffused with new	and that s. Filfrid was configured Bishop of			1	secular perions were prefentalio, ) and by	Let a Wallus (or stranger) who payes an annuall	
- 1	torms. S. Beda dispatches this Fragedy in a	Lesceffer, and that Headda Bifhop of Vinenefter			1	common advice enacted those famous	taxe, be rated at one hundred and twenty shai-	
	ew words, faying, After five years be was	adioyned the other to his Dieceje. However			1	Lawes, called King Ina's Lawes, which conti-	lings and his Son, at one hunared. From whence	
	accused once more, and by the faid King Alfrid					nued in force many ages, even till the co-	we may observe that the German - Saxons	
- 1	and very many Bishaps expelled from hu See, not	thefe matters were ordered, certain it is that			ı	ming and Conquest of the Normans , and of	among us called the Britians, Walls or Welch-	
- 1	mentioning the heads of his acculation.	5 Filfrid exercised the Office not only o: a Bi-			1	which Villiam Of Malmsbury faith , a mirrour	men . ( a Name which they never gave to	
1	2. But William of Malmibury infinuats that	shop , but a Metropolitan allo , ordaining bi-	-		Hamistical	of their purity remained to his time. Theie	themielves ) and the utmost Weftern Province,	
- 1	the ground of their charge against him was	shops there. Thus this very year in the Die-			1 cm 44	of their parity remaints to an institution	Cornwall, not from a certain Queen called	١
1	the tame with the former, to witt, that he	cele of Worcefter (Wicciorum) Bolit who twelve			gard. f. 182.	were feaventy five in number, and are ex-	Fallsa, nor as descended from the Gaules, but	١
	had united the Iurisdiction and revenews	years before was there confectated Buhop,			1,000,000	tant in Sir Henry Spelmans collection of	because they were strangers, and spake a	١
	of two Buhopricks , which S. Theodore had	being now broken with age and labouts, at			. 1	Councils , to which the curious Reader may		١
	formerly separated , namely Tork and Hagul-	the request of King Ethelred , S Vilfred or-			. 1	have recourse. I will onely select a tew of	language not und ritood by them, for fuch	
	fed. Adding, that confidering the vaft ex-	dained Bibop there a man or eminent piety			1	them, fuch as regard Ecclefiafticall affaires,	the Germans call Fealth : and hence it is that	
	ent of the Prevince, it was fitt to erect a	and worth named offer.	1		1	and theretore are pertinent to this Hiftery.	the lower Germans called their neighbours	C.
		8 Concerning this offer, S. Bedagives	Bed. 1. 4.c. 1		1 '	1. In the first place ( faith King Inas ) wee	towards France, Vallens, as Camden has lear-	D41
	third at Rippon.	Concerning this opport, 3. Branging	1		1144	command that Gods Minifters be carefull to ob-	ne ily observed	1
	3. The freundship, faith he, between King Al-	this account: Offer, faith he, afterthat in both	1			ferve the Canonicall order of living : And our	5. There remain onely three Laws which	1
lmsbor. de	frid and S. Vilfrid flood a good while unshaken,	the Monasteries of the Holy Abbesse Hilda he	١.			Will v, that thefe Lawes and Ordinances be obfer.	regard Bishops, and the Font of Baptifm. One	1
t. l. 3.	ill about five years after his return the popfon-	had employed bu time diligently in the fludy of			1	wed by the people 2. Let each injunt be baptized	is the forty fixth Law, in which by the piety	
	nous counfells harboured in the breafts of certain	the Divine Scriptures , at length affiring to grea-	1		1	nithin chirty dayes after he is born. If this be	and fence of that age a King and a Bishop are	1
	malignane persons at last broke forth. By these	ter perfection, he went into Kent to the Arch-bi-	1		. ]	HILDIE ENLY AAJES AJEST HE HO DOIN. If the DE	in a fort efteemed equall. Let one hunaged and	1
	mens fuggestions King Alfrids mind being pre-	shop Theodore of bleffed memory : where having	1		1	not done let the person in fault be fined in thirty	twenty shillings be the penalty of one breaking	1
	vented withdrew some of the poffessions belonging	frent fime time in facted Lettions , he refelved to			1	shillings (folidis. ) But if it happen that the in-	peace in a town of the King or Bishop : and four-	1
	to the Monaflery of Rippon, having a defign to con-	goe further st far as to Rome: for in that age it was	1		1	fant de before be u baper Ted, let the faulty per-		1
	fitute a new Buheprice there: For he alledged that	an argument of great wertue and picty to under-	l		1	fons forfeye their whole effate If a fervant ( 2 .	feore shallings, in the town of a Senatour (who	İ
	th fe Decrees of the late Arch-bisbop Treedore	take that sourney. In processe of time returning		1	1	flave ) shall doe any fervile work on our Lords day	is called in the Saxon tongue Ealdorman, and	1
	in je Decrees of the tate Arch-busop I headire			1	1	by his Maffers command let him be free , and bis	Eorie ) &c. Another Law is this, Let every one	1
	hich he made not in the beginning or end of the	from thence into Brittany , he diverted into the	.1		1	Mafter fined in chirty shillings. But if the fer-	pay the first fruits of his Seeds out of that house in	1
	Controverfy , but in the time intervening , were	Province of the Viccians (or Worcester thire			1 .	vant without command of his Mafter doe any Such	which he abode at the Solemnity of our Lords Na-	-{
	· consinue in force.	the Governour whereof was a person called Ofre		1 1		work, let him be whipped, or redeem that penalty	tivity.	1
	4. S. Wilfrid refenting this iniuffice and vio-	There he remained a long sime, preaching the	1			with money. If a free man work on that day, not	6. The laft, being the seaventy fifth in or-	-
	lence, left the Province of the Northumbers, and	Ford of God, and in his conversation affording a:	1			wien money. If a free man work on that day, not	der is this, If any one shall kill the God-father of	J.
	resired to his freind Ethelred King of the Mer-	example of all vertues and piety to thefe that fall	r			commanded by his Mafter, let him either be made	God for of any one, let him pay to the kinred of	r.
	crant, with whom he continued along time. After		- 1			a fleve, or pay fixty shillings. And if a Preift	Grangen of any one, set thin pay to the kinete of	1.
	whose departure King Alfrid restored the	Province, named Bofelm, was fo oppreffed with in	1			offend in this kind, let his penalty be doubled.	the person stain as much as is due to a Lord for	
		firmity of body that he could not himfelf discharg	d l		11	4. Let the First fruits of feeds be payed on the fo-	compensation of the slaughter of his servant And	•
	see of Tork to Bofa, who formerly had the	premis of Doay Inat ne coutanos nim felf anton	, l			lemnity of S. Martin. And who feever shall not	let this payment be encreajed or diminished ac-	-
	possession of it and tohn, sirnamed of Bever-	hes Episcopall Office. Therefore by the sudgmen	1		1 1	then pay them , Let him be fined in forty shil-	cording to the rate of the pain per ons epitmation	٠,
	ley , he constituted Bishop of Hagulftad ( or	and confens of all, the forefaid hely man offfe	Ί			lings, and moreover pay the faid First-fruits	in like manner as the payment to a Lord for hi	5
	Hexham, ) wno this fame year at the request	was eletted Bishop in his place, and by comman	1		1	ewelve-fold. & If any one guilty of a Capitall Of-	fervant flain is to be rated. But if the perfon flair	rs
	of the Abber Ceelfred promoted to the Order	of King Edilred, Vilfrid of happy memory , wh	4		i I	ereive-jala. S If any one goiler of a Capital Of		4
								. 1
	of Deacon S. Beda now entred into the twen-	then admenistred Episcopall surifdition amon	1		1 1	fence shall flye to the Church , Let him enion his life , and make compensation according to suffice	him according to that made to the kimed of the	e

The Church-Hittory of Brittany 480

xvII.Сн.

K. INA.

slain. But if such a mans life was taken away by one of his kinned, let some abatement be made of the money to be payed to the God Father, accordingly at it ufes to be done when money is to be payed to the Lord for the flaughter of his servant. And if he who is flain be the son of a Bishop, ler the amercement be diminished by the halfe. 7. As touching this last clause Sir Henry

Spelman well observes . That whereas some Fraters would thence contend that Bishops in this age were married, because here is mention made of a Bichops Son, they are miftaken : For this is not to be underflood of the Naturall or coningall son of a Bishop, but of his firituall Son, for whom he was undertaker at the Sacred font. This is manifeft from the Rubrick of this Law, which is inferi-bed, Of the flaughter of a God father or God fon, or to ufe the anciens Terms, of him that shall kill Patrinum er filielum of any une. For in eld time 4 God-father or undertaker for one in Baptifine res called Patrinus, and a God-fon, filialm : ( 25 now in France, Parram and Filicul. )

8. In generall, from thefe Laws of King Inst wee may observe , That among the \$4xons, man flaughter was never punished with death, but onely with a fineormoney:nor any other crime except Rebbers , and that committed not by a fingle porton, but by at least feaven in a troop: So tender they were of blood. Wheras in later times the life of a man is become of so low an estimation that the loffe of it is made the fatisfaction for a trifle, as the private pilfering of any thing beyond the valew of afhilling. And the like rendernes of mens lives wee may observe in the Lawes of all the Northern Naeions of old, as the Pifigeths, Vandals, Lombards, ere.

XVI. CHAP.

XVI.CH

a. a. &c. 3. Adelm appointed to write to the Brittish King of Cornwall , to invite bis Bishops to Catholick Vnity. . His Book of Virginity written to certain devout Virgins.

A Stouching the foresaid Assembly in which these Laws were enacted, whether it may properly be called a syned, is doubtfull. But fince in the Title of thefe Laws the only persons, as Authours of the fame named, are King Ina bimfelf, by the per-fivation and appointment of his Father Kenred, and Hedde and Erkenwald his Bishops , together with in Aldermen, it is not probable that this was that syned concerning which s. Beda writes thus, Aldelm being only a Preist and Abbot, by command of a Synod of his Nation wrote an excellent Book against the errours of the Brittains,

season, and did many things contrary to Ecclesia.

A. D. 688.

Breath chaftity and peace (So the printed copies
read, wheras in ancient Manuscripts we read, Ecclefiafticall Charity and peace,) and concerning which syned 5. Aldelm himself thus writes , Then I was lately in a Syned of Bishops afferbled out of all Brittany almost, an innumerable company of Gods Preifts mett there, or. 2. However, certain it is that fuch a Nation

nell syned of the English-Saxens Was convoked and held about this time, in which after wholefome Confissurions made for the requlating and composing their own Churches, the charity of those Britisps extended it self to their uncharitable neighbours the Britishin, especially such as inhabited in Commal under the government of their King then called Getuntim . Who was Tributary to Inas King of the Vell-Sazons. Which Brittains nitherto rerained their old aversion and hatted of the savens and perhaps for that reason were ob-Rinate in perfitting in their old Erreurs, parricularly about Ecclefiafticall Tonfure, and, which was most considerable, an undue .elebration of Easter : infomach as this their perverienes rendred them Schafmaricks from the Carbalick Church. To restore them therefore to Esclefiafficall Passy and charity the Saxon Bishops enjoyned S. Aldelm , prefent in the fame syned , to write effectually in their names to Geruntim King of the layd Brietains in Danmenta, Or Cornwall, and to demonstrate to them their dangerons errours and schism, earnestly inviting them to depofe their paffions and averlenes from their brethren, and unanimously to promote the true Fath. This charge was imposed on s. Aldelm , as being a person the most eminent for learning and piety in that age, and thishe discharged with the sufficiency expected from him , as may appear by the faid Treatife or Epifile yet extant, the tenour whereof in English wee will hereto ad-

4. And whereas from those words of same Beda , faying that Sains Aldelm wrote againft the Brittains because they offended much against Ecclefiasticall Chaffity , certain of our late more learned Porteffant Friters doe pretend to derive and confirm the lawfullnes of mariage in Bishops and other Ecclesissicall perfors. But belides that this collectio is difproved by ancient Manuscripts, in which wee read , not Caffitarem , but Charstatem , the following Epifle it felf will be an evident confutation, in which not one word can be found which gives any fuspicion that the Brittains were guilty of incontinence or impurity, but extreme uncharitablenes is imputed to them. Which clearly evinces that the printed copies ought to be corre-

4. But before we fett down the faid Epifile of saine Aldelm , it will be fitt to premile how in the way as he was going to this sybecause they celebrated Easter not in its due | ned , he was presented with a Letter from

under the Saxon Heptarchy. XIX. Book. 48.1 K. INA.

A. D. 69: certain Religions Virgins, to witt, Hilaelids, receive from good works done out of the whom he ftiles the Mifreffe of Regular and Carbolick Church, although a man should be Monafiscall conversation , together with sustina, Cushburga , and Osburgs , who had some relation of kinred to him : alfo Alfgran, scholaftica, Hidburga , Berngida , Eulatra and Tecla. Which Letter he highly commended, as arguing not only a great zeale and love of chastity vowed by them, but an exquisite skill in

Hely Scriptures, with the flowers whereof they gracefully adorned their Letter. In answer whereto he compiled a whole Book, which he inscribed of Priginity, and which the Reader may find in the Bibliotheca Pa-

XVII. CHAP.

2. &c. The tenour of Saint Aldelms Letter in the name of the English Saxon Syned, to Geruntius King of the Brittains

THE Letter of same same now fol-HE Letter of Same Aldelm reproving loweth : which though it be some what long , will deserve a place in our Heffory, though it were onely to thew, that exce. pring two or three points of Discipline, there was a perfect agreement between the Saxons and Britiains in all things touching the Ca. tholick Faith : otherwise the Saxon Buhops would not have railed, in case they had erred, to rectify their judgment. The Inferior of the faid Letter is as followeth. [2 To my glotious Lnd Geruntim King of the Vestern Kingdom, whom I, as God the

searcher of hearts is my witnes, doe em-

" brace with brotherly charity : And likewife

" to all Gods treeffs inhabiting Danmonia ( or Cornwall. ) 1 Althelm , unworthy Abbot. doe with health and faivation in our Lord. 3. Being lately in a synod of Buhops allem-" bled out of the whole nation in a manner, " a wonderfuli multitude of Gods Prestis came " thither, being moved thereto out or a folicitude for the good of the Churches , and care of the peoples falvation, to the end that adviling in common about the Exclesioficall Canons and Ordinances of the Fathers, they should through Christs assistance be putt in practife. 4 After these things were duly perform'd,

the whole Affembly unanimously imposed upon mee, though unworthy, a command so to frame Letters directed to your Piery , in which I might acquaint you with their fa-» therly fuggeftion & request that you would be carefull not to break the Prity of the Caso theleck Church, nor admitt opinions not fui-, ting with the (briffian Faith, fince to doing you would deprive your felves of future rewards in heave. For what proffit can any one maney contrived by whom against s. reter,

never fo frick in Regular Objervances, or retice himieltinto a delart to practite an Anacho. resical life of Consemplation ?

5. Now that you may better understand for what especials causes this Letter is directed to you, I will here breifly discover them to you. Wee have heard, and by feverall telations been affured that your Press doe very much twerve from the Rule of Catholick Fauth enjoyed in the scriptures , and that by their quarrells and verball cotentions there is ariten in the Church of brift a greivous Schifm & leandal, whereas the Pfalmill faith. Great peace is to those who love thy name, and Pfal 1 8.1 . among them there is no frandall For the Peace Of Religion is preferred by a charitable concord of mens minds, as on the other fide contention violates Charity. Hence the fame Pfal-

miff exhorts all those who embrace the true Fath to a fraternall unity faying, It is God who makes brethren to lave in one mind in a house Now by this House is understood the whole Church of God ipread through the world. For Herericks and Schrifmaticks being eftranged " from the Communion of the Church , and by contending about feverall new opinions 4 encreating in their nubers, doe, like unprof fit ble tares fown in a tich foyle, corrupt and defile our Lords harvest. But the Apostles trupet doth represse this shamefull humour of contention, laying, If any one will be conten tions we have no fuch cuftom, nor the Church of God, which w without fore or wrinckle. For that peace is the Mother of Catholicks, is declared by the Evangelicall Oracles, Bleffed are the peaceable , for they shal be called the children of God And hence it is that when our Lord and Seviour descended from heaven that he might

wipe away the hand-writing of our first parents which was against us, and that by Peace intervening he might reconcile the world, an Angelscall Quire melodioufly fung , Glory to God on high , and on earth peace to men of good will and the Pfalmiff faith, Let Peace be made by thy power, and abundance in all thy Towers. 6. Moreover a rumour is spread abroad, that in your Province there are certain Preste and other Ecclefiaflicks, who contrary to the teaching of the Church doe obstinatly refuse to admitt the Tonfure of S. Peter Prince of the Apofles : and doe pertinaciously defend themselves with this excuse, that they doe

imitate the Tonfure of their Predeceffours whom with pompous phrases they exalt, as men eminently illustrated with Divine Grace. Whereas if we prelle them to tell us who was the first Author of this their rature an Tenfure, either out of ignorance of the Truth or diffembling a lye, they have not a word to fay. But wee, and many others with us can at fure them that Simon the Inventour of Magicall arts, was the Authour of this Tonfure. The fraudulent and diabolicall skill of Necro-

III. Part.

is testified by the ancient Book called The Combas of the Apofiles, and by the ten books

K. INA.

7. But as for us, we are able according to the authority of Hely Scriptures to give a true and fufficient testimony of our Fenfure , and doe affirm that S. Peter ordained this Rice of Tenfure for feverall causes: First that thereby he might on his head bear a representation of our Lerd, who ascending the Croffs for our Redempion was Crownd by the execuable Levin in a cruell manner with fliarp peircing thoms. Next that the Press of the Old and New Testament might be distinguished by their habit and Tonfure. And laftly, that the fame Apofile and his followers might carry the ridiculous expression of scorn used by the Remans, who when they fold their flaves taken in war, they were wont to crown them.

But in the old Testament this signe of Tensure took its original, if I be not miftaken, from the Na (artter , who were persons consecrated to God : for it is a mark of a Reyall and Sacerdotall descents For a Tiara was anciently feet on the heads of the Press; which being enwrapped in fine linnen was round, like the Middle Sphere : and this is represented by that part of the head which is fhorn. Now a Crown or Diademe was a golden circle of fome breadth, which encompassed the heads of Kings. And both these figur are expressed on the heads of clergy-men , concerning whom s. Peter faith, You are an eleft nation , a Royal Preift-beed. And moreover by this Rire of thaving and polling is fignified our duty to cutt off all our vices, and that we should devest our selves of our fins as we

doe of our haires. 8. But there is among you another pradife, far more pernicious to foules, which is , that in the observation of the Selemnity of Eafter you neglect to follow the Rule of the three hundred and eighteen Fathers who in the Nicene Councill, with great fagacity established the Circle of Nineteen years to last to the end of the world, by the numbers of Eight and Eleaven : and also ordained the Paschall supputation from the fourteenth day of the Moon to the one and twentieth. making these the terms of the Paschall Circle, which it is unlawfull for any one to transgreffe. Whereas the Preifts among you acording to the Account and Circle of Anaelim, or rather according to the Rule of sul vitim Severinm who delcribed a Course of eighty four years, doe some-times observe the Paschall selemnity on the fourteenth Moon with the lews, whereas the Bubops of the Roman Church doe observe neither of these ways of calculation : Neither have they decreed that posterity flould follow the Paschall Table of Pifferine, which contains a course of five hundred thirty two years. For there was a fort of Heretike in the Eaft called Teffera-decasisa, because they celebrated the Paschall Solemnity on the fourteenth Moon with

the Jews who blaspemed our Lord, and trode under foot the pearles of the Goffell. And for this they were excluded from the Com-munson of the Church, and ranked among the unhappy conventicles of schifmatiks. Or theie, as I remember, S. Augustin makes

mention in his Treatile of Ninety Herefies. 9. But belides thele enormities, there is another thing wherein they doenotorioully fwerve from the Catholick Faith and Evange lical Tradition , which is that the Preifts of the Demete ( or South west Wales ) inhahi. ting beyond the bay of severn puffed up with a conceit of their own purity, doe ex. ceedingly abhort communion with us, in formuch as they will neither joyn in prayers with us in the Church, nor enterinto lociety with us at the Table : yea moreover the irag ments which we leave after telection they will not touch but cast them to be devouted by doggs and unclean swine. The Cupps also in which we have drunk, they will not make use of till they have rubbed and cleanied them with fand or afhes. They retute ail civil falutations or to give us the kifle of pious fraternity, contrary to the Apofles precept Salute one another with a hely kiffe. They will not afford us water and a towel for our hands nor a veffell to wash our reet. Where as our Savieur having girt himfelf wir a " towell . washed his Disciples feet, and left us " a pattern to imitate, faying, As I have done at so you, fe doe you to others. Moreover if any a of us, who are Carholieks, doe goe amongst a them to make an abode, they will not vouch a fafe to admitt us to their fellowship till we a be compelled to spend forty dayes in Pen- a nance. And herein they unhappilly imitate those Hereticks, who will needs be called !.. Cathers (or Purstans.)

10. Such enormous errours and maligni. ties as these are to be mournfully bewayld with fighes and teares: fince fuch their behaviour is contrary to the precepts of the Go- Mabis. Bell , and fuiting with the Traditions of lewish Pharifees , concerning whom our " Saviour faith, Foe unto you Scribes and Pharifees who cleanse she outsides of Cupps and duhes. On " the contrary our Lord diffaind not to be " present at feasts with Publicans and finners, " thereby thewing himfelf a good Phylician, " who was carefull to provide wholesom cataplasms and medecines to heale the corrupt " wounds of those that conversed with him. " Therefore he did not, like the Pharifees, defpile the convertation of finners, but on the contrary, according to his accustomed cle-men: y, he mercifully comforted the poor finfull woman who bewayld the former pollutions of her life, and casting herself at our 14 Lords feet , washed them with showres of . teares, and wiped them with the curled of locks of her haire, concerning whom he faid, Her many fins are forgiven her , because ... she bash loved much.

11. Since therefore the truth of these

under the Saxon Heptarchy. XIX Book. 483 K-INA.

things cannot be dayed, we doe with earnest humble prayers and bended knees befeech and adjure you, as you hope to attain to the followship of Angels in Gode heavenly kingdom, that you will no longer with pride and stubbornes abhorr the doctrines and Decrees o. the Bleffed Apofle's. peter , nor pertinaciously and arrogantly despile the Tradition of the Roman Church . preterring before it the Decrees and ancient Rites of your Predecessours. For it was S. Peter, who having devoutly confessed the son of Ged, was honoured by him with these Words, Thou are Peter, and upon this Rock will build my Church, and the gater of hell thall not nevayle against it : And to thee will I give the eves of the kingdom of heaven, and what sever thou shalt bind on earth shall be bound in heaven, and whatfoever thou shalt loofe on earth hal be loofed in heaven. If therefore the Keyes or the kingdom of heaven were given to s.

eter, who is he, who , having despised the

principall statuts and ordinances of his

church, can prefumingly expect to enter

with ioy through the gare of the heavenly

Paradije : And if he by a peculiar Priviledge

and happines received the power of binding

and the Monarchy of looling in heaven and earth, who is he, who having rejected the Rule of the Paschall Solemusty, and the Rite of the Roman Tonfure, will not rather apprehend to be individually bound, then mercifully absolved from his fins? 12. But it may be some nice Diffuter prefaming on his skill in scripture and other learning, will foncy that he can excuse and defend nimfelf under the fheild of fuch an Apology as this , faying , I doe forcerely venerute the Precepts of born the Old and New Teffament, and with my heart and tongue I doe conleffe in God an Vnity of Effence and Trinity of Perfons : I doe freely preach to the people the Mylery of our Lords Incarnation , the Croffe of his Paffin , and the Vitorious Trophey of his Refurrettion: I doe diligently denounce to my hearers the last studyment of the living and dead , in which with a most equal ballance every one ac-cording to their different merits, shall receive

a different retribution of happines or mifery This

this Faith I doe not doubt but I shall be reckoned

and rewarded with the lott of true Orthodox Ca-

beleive and professe, and by the priviledge of

tholicks. 14. But alas, this feeming Fortreffe under which they hope to lutk (courely, I will en deavour to batter to the ground with the Engin of the Apofles reproof ; For S. lames who is called the Brother of our Lord , faith , Thou beleavest that there is one God : and immedually he adioyns, directing his speech by an Irony to the swelve Tribes in the dispersion, Thou doed well But take notice of this, The Devills lakewife beloive this , and tremble : For Faith without Forks is dead. His meaning is, that Catholick and Brotherly Charity must inseparably walk together in the same path,

as that glorious Preacher and Veffell of Ele-A. D 691 Elion S. Paul teltifies, laying , If I knew all Prophecy and all Myferies, if I had Faith fo that I could remove mountains, and if I should give my body to be burnt , and had nor Charity , all this would proffir mee nothing at all. I will fumm up all in one fort fentence : That man dees in vain bouft of the Catholick Faith , who does not follow the Dogme and Rule of S. Peter. For the roundation of the Church and Stability of Fath which can be shaken by no winds or tempelts, relts principally on Christ, and after him confequently on S. Perer. Hence 1.co. 1.16. the Apoit faith, Other foundation can no man lay, befides that which is layd, which is lefus Chrift. | ce And Divine Truth it felf hath thus establi- et flied the Priviledge of the Chitrch to S. Peter: | 60 Thou are Peter , and on this Rock I will build my | Math. 16.

14. This is the tenout of same Aldelm's

Epifile to Geruntim King of Cornwall, and to

the Brieful Presits his Subjects, in which may be observed what extreme bitternes and malice still possessed their minds against the saxons, infomuch as they chose rather to be separated from the Communion of the Catholick Church, then to conform to them by relinquishing any of their old irregular Rires. And here likewife may be observed. how vainly our Protestant Writers endeavour to fly to the Brittains for defence of their deferting Carbolick Doffrines. Hence the Centuriators of Magdeburg, (and others imitating Matdib. them) taking advantage from an errour in | con.7.f. 1.9 the printed Copy of s Beda's history, where Caftitatem is read for Caritatem, doe affirm, That there was a sharp debate between Alaelm and the Brittains , againft whom he earnefly inveighs, because they would not approve Celebacy of Preifts , and other new invented Rises , as Beda teflifies in the fijth Book of his History and nineteenth Chapter. The same Iskewise is manifest out of Aideims Epiftle to Germnesus King of the Englub. Whereas it is manifest that not a word is spoken in this Epifle touching Celibary. 15. This Epiftle was not written in vain,

for as s. Beda testifies, By the reading of it many

Brittains Subject to the West-Saxons were brought

to the Catholick Rite of celebrating our Lords

Paschall slemnity. Whence we may likewise observe that these Bristains, though they

were immediatly governed by a King of

their own nation, yet both he and they were

fubordinatly dependent on Inst King of the

West-saxons : Norwithstanding which depen-

dence and fubjection , the Saxons did not

feek by violence and terrour to force their

confeiences , but with all meeknes and ten-

dernes to invite them to Catholick Vnity.

Ppp ij

XVIII. CHAP

A.D. 692.

III. Part.

Bed. 1,5.c.27

484 The Church H		
	4. Buhop Parker from S. Beda gives to Wi- thred an affociate in the throne, hu Brother	A. D. 693
XVIII. CHAP.		
		Antiq. Brit.
1. 2. withred, after fix years interregnum, is	latte ne , the Church of S. Martin in the T.	
J. Time of Kout.	of Dover, and enriched the Monks living there	
Trandeems with money an invalion of	with large possessions.	
bis Countrey: by King Inas: And builds		ŀ
S. Martins Church in Dover.	XIX. CHAP.	
S. ORMAN COMMO ST. L. L. L. L. L. L. L. L. L. L. L. L. L.		XIX, CR.
I. The year of Grace fix hundred ninety	s. Brithwald consecrated Arch bishop of	
	Canterbury.	
take breath after fix years agitation both by	2. 3 Pope Sergius his Letters to the Saxon	
civill and extern commotions. For after Edrick had deposed his usurping Vicle Lo-	Kings: and Bishops.	
there, and obtained the throne by right of		
	4. Brithwald ordains Bishops.	
	I. P Eace and tranquillity being thus re-	
	Confectation Of a New - Arch-bulen in al.	1
	place of 3.1 negative, dead two years lines was	
blac of that Promince for Wilcinet it was that	very lealonable and necellary. His turce the	Maint de Personal Se de Constant de Consta
	name was britingata, who, latth S. Reda was	
	an Abbet in a certain Monaftery feated near the	Malmin de Protectus de ce ce ce ce ce ce ce ce ce ce ce ce ce
what oever was the caule ( IOL Asportant	place called Raculf, where the River Genlade	
ford ne little I ight to discover those alians	discharges it self into the Sea. He was a man well versed both in holy Scriptures, and likewise in	Milm. de  Post. Lt. f.  cc  cc  cc  cc  cc  cc  cc  cc  cc
diftinctly) during the space of fix years there	Ecclefiasticall and Monasterial Disciplines : Yes	
was not any King there.	much inferiour to his Predecessour. He was cho-	
2. To these civill broyles was added an invasion of that Kingdom by Cedwalla King	fen Buhop in the year of our Lords Incarnation fix	
of the Vell-Saxons, as hath been declared.	bundred ninety two, on the first of tuly: Wichtred	
Which invasion not withstanding for the	and suebhard being then Kings of Kent. But his	
ime united their diffentions, fo that after	Ordination was deferred to the year following for	
much hurt received, the innabitants of	the attaining of which he was forced to	l
Tene repulled Ceawana, and driving ms	paffe over the Sea to Rome, & thence returned	l
Brother Mul ( or Mollo) into a Corrage, lett	into France, where he was confectated by	l
it on fire and confumed him in it. Ceawalla	Godwin a Merropolican there on the third day	
after this being converted to Christianity,	before the calends of lanuary : and took	(
and relinquishing his kingdom to perform	polletion of his own see on the day before	
a pilgrimage to Reme, where he defired to re-	the Calends of September, being a Sunday.	Milaki
ceive Baptism, recommended the revenge of the death of his Brother Mul to his Successiour	2. The same year there came Letters from Pope Sergim, directed to Ethelred, Aifrid and	
Inc. Who having prudently employed the	Adulf English Kings , to whole protection	
five first years of his raign in settling his	and favour he earnestly recommended the	
own kingdom& the Churches in it by whole-	New Arch-buhop. The Motive of writing this	1."
fom Leves and constitutions, at last this	Letter feems to have been the divitions and	
year he made a terrible impression into Kent.	turmoyles of Kent , of the composing of	
a. At this time the principall Pretender to	which it feems the Pope was ignorant and	
that Kingdom was Fithred the Son of	therefore did not addresse it to Fithres	1.0
Egbert, who by his courage and indultry had	King of Kent.	ıı
represed the envy of his opponents, and	3. Other Letters also came then from the	
gained the generall affection of the people,	fame Pope to all the Buhops of Bristany , it	
to that he was unanimously chosen and	which he acquaints them with how much	1
acknowledged King. When King In there-	gladnes he entertained the faid Eleft Arch	
fore in revenge of the death of Mul, brought	bubben newly arrived at Rome, as likewise the	"
a formidable army into Kens for a while a vigourous resistance was made. But King	tidings of the Orthodox Vnity which was amo	٠. اخ
Inst having great advantage by his martiall	them. Consequetly he signified to them that according to the ancient Priviledge of that	· 1
skill and courage affifted with a far greater	Church of Caterbury from the dayes of his Hol	
power, King Fithred was at last forced to	Predeceffour S. Gregory to the prefent time, he	
redeem the lafety and peace of his countrey	had invested him with the Primacy of all the	. 1
with money. So that a Treaty was begun, and	Churches of Brittany, & conferred on him th	-1"
King Ina being mollified with the fumm of	Sacred use of the Pall and Dalmasick Vestment	1 "
thirty thousand marks of gold, pardoned	Whereupon he required and commander	11 "
them the death of Mul, and drew back his	them to yelld to him all due honour and	
army into his own countrey.	obedience as their Supreme Prelat an	

# under the Saxon Heptarchy, XIX. Book. 485

Primat. These two Letters are cited by Fil-A.D.693,, liam of Malmsbury, in his Discourse touching

h. INA.

ARD.XX

the dignity of the See of Canterbury. 4. The first care of this New Arch-buhop was to supply the vacant Sees with worthy Prelats: and faith S. Beda, among many Buhops ordained by him , he confectated in the place of Gebmund Buhop of Rochester then dead, Tobias a man skilfull in the Greek , Latin and Saxon tongues, and adorned with great variety of litterature. To Tobias we may adjoyn Faldher about this time ordained Bishop of London, and fuccessour to the holy Buhop Erconwald, concerning whose Princely extraction, vertues and Santhiry attested by many miracles before and after his death, we have already spoken. S. Erconwalds body was buried in his Church at London : but in the year of Grace eleaven hundred forty eight his Sacred Relicks were taken up, and translated to a more honourable place, where for many miracles they were held in great veneration, as Ma.V. Mathew of Veftminfter testifies, in the same

XX. CHAP.

1.2.Cc. King Sebbe becomes a Monk: His

s. Impious felly of the Centuriators of Mag-

. Gc. A miracle at the enterrement of

. The Holy Bishop Egrin fucceeds to

HE same year afforded to the world

of perishing honours and measures in the

perion of a Prince, who had many years enjoyd them and by experience knew the iust

valew, or rather the reall basenes of them, and unfatisfaction to be found in them. This

was an example as ordinary in that age, as

2. The person who afforded this example

was sebbe King of the East-Saxons , concerning whose piety, and desire to relinquish.

his purple for a poor Religions habit we have

spoken already. This desire at last he this

year executed. The order and manner where-

[3. When Sebbe had spent thirty years in the

government of the East-Saxons, all which

time by his piety and devotion he shewed

himfelf a foldier contending for a heavenly

kingdom, he was at last assaulted by a grei-

vous ficknes, which left him not till it

brought him to his grave. Being in this con-

dition he admonished his wife that she

should no longer oppose his retirement

from the world, but rather love with him in

dedicating the remainder of their lives in

to be esteemed miraculous in this.

of is thus related by S. Beda.

an illustrious example of the contept

Offer in the See of worcefter.

sicknes: and Blested death.

the Holy King Sebbe.

deburg.

could any longer enioy any content in the pleasures , or rather flavery of the present world. It was with much adoe that he obtained her liking hereto : But having at last with much importunity wrested her " confent, he went to Valdhere then Bishop of London , and fuccessour to S. Erconwald , and with his approbation and benediction he received the Habie of Religion to long and to earnestly defired by him. He brought to the faid Buhop a great fumm of money to be distributed among the poore, referving nothing at all to himfelf, fo great was his defire to become truly poor in spirit for the kingdom of heaven. 4. When his ficknes encreased on him so

far that he perceived his death to approach, being a person of a truly royall mind, and therefore apprehending least the pains of his end night enforce him either by words, ge flures or actions to behave himself other wife then became a person of his quality and condition , he being then at London, fent for the foresaid Buhop, and desired him that besides himself and two of his own fervants, no other flould be present at his death.

5. This request the venerable Prelat willing. ly granted: And not long after the devout King in his fleep by a comtortable Vision was freed from all the anxiety of his former folicitude, and moreover had notice given him of the precise day in which he was to end his life. For, as himfelf afterward related, he faw three men in flining vestments coming to him : of which one fate down before his bed, whilst the other two his companions stood by, and askd him how he did. Then he that was fett down , faid to him , Be of good cheur, for your foule shall without any pain as all, and with great plendour forfake your body : and on the third day following you shall dye. And the event really made good both these promises which he received in the vision. For on the third day immediatly after Noon, without any sence of pain he breathed forth his soule as if he had quietly rested in sleep. ]

6. Thus happily dyed this Religious King, whose death no doubt was precious in the eyes of God, and is with devotion celebrated by his Church, being commemorated both in our Englishand also the Roman Martyrologe on the twentieth day of August. But the Centuriators of Magdeburg reading all these things, are moved to choler both against s. Beda, sebbe and all Monks in generall, which choler fuggested this profane censure to their pens, A Monasticall course of life, not having any ground in Gods word flood in need to be recommended by vain dreams and Visions. And again : In this Seaventh age, fay they, Kings began to relinquish their authority, and to addict them felves to a Monaficall life Which impiety must be adorned with lying miracles. Hence Beda writes concerning King Seble, that in a Vision three men appear at to him as

Anglie. 62

"A.D 693 the fervice of God , fince neither of them

Cent 7 .f. \$79

### 486

The Church-History of Brittany

1. D. 693

he lay fick in his bed, and foresold to him both the day of his death and that it should be without pain. So that to forfake all worldly pleafures and contentments purely for the Love of God is not only not warranted by Gods God is not only not warranted by Gods word, but is as imparty, excluding me from the enioying of God, in the judgment of these new finjud Boongelift. 9. But how after this holy Lings death God was pleased to declare how far different

a judgment he gave of his fervant, the fame learned and devout Historian thus further relates: A Coffin of Scone, faith he, was prepa-red for encombing the Body of this boly King. But when they endeavoured to putt the Body into it, they found that it was a hands - breadth too long for the Coffin. Thereupon paring away as much of the flone at each end as they could, they therew by lengthned it about the measure of two fingers breadth. Tet after all se would not receive the body. Thereupon finding fo great a difficulty to enterve him, they incended either to feek out a new Coffin, or so endeavour by hewing the body to shorten it fo much at to make it enter into the Coffin. But by a wanderfull accident, which could proceed from no leffe then a heavenly power, both thefe defigns of theirs were prevented for prethefe defigue of theirs we present in the fently in the fight of the Buhop, and Sighard fants the faid King and Monk, who cogether with his Brother Scottle raignd after him, a great malsitude likewife of others being prefens, the Coffin was found of a convenient length, infomuch as

there was room enough to place a cushion under his head, and yet at the feet there remaind four fingers breadth beyond the body. He was buried in the Church of Saint Paul, the Dollour of the A. D.69: on the Church of Saint Faus, the Detenty in Gentiles, by whose teaching he had learnt is affire to beavenly things onely.

3. To this day his sepulcher is seen in the same Church adioyning to the Fall on the

North fide, and encompassed with railes. But the present Menument being of marble, and not ordinary stone, as at first, shews that in ages following through some mens devotion it was changed, and more honou. rably entombed. So that a late malignant Historians skoffe does little prejudice S. Beda's narration , faying , that the Coffin which in the beginning was miraculously lengthned, hath been fince by a new Miracle again contra-

9. The Hely Bishop of Forcefter Offer , confecrated the year before by Saine Vilfrid, this year dyed, in whose place succeeded a Religious person named Egwin, born of Princeblood, but one who aspiring to a higher kingdom, for Christs sake became poor. Kingdom, for Christ lake became pool.

Concerning whom we shall creat more largely hereafter, for great examples of patience and equanimity in suffrings he will afford us, infomuch as being tryed in the furnace of many tribulations his fanctity became illustrious not in Brutany onely, but forrain regions alfo.



TWENTIETH BOOK OF THE CHVRCH-HISTOR Y BRITTANY

L CEAP.

I. CHAPTER.

s. 2. Of Englub Missioners Sent to convert the Germans.

3. 4. &c. S. Egbert the First Mover in that work : He is defirous to goe bim el; : but is hindred by God : and employed to bring the Scotts to the Vairy of the Church.

1.9 vibert preaches without Successe to the on S. villebrord with eleaven others under

take the Milliom.

HE same year of Grace six aundred ninety three was nade illustrious by the death and Martyrdom of two Apofte-

lical Brethen of the English Nation , both of them called by the fame name, Ewald, whose zeale for the enlarging of Christs kingdom compelled them to become strangers to their own countrey, and in the company of feverall other devout Presses, to passe over into Germany, exposing themselves to all incommodities and dangers, yea death it selfe for the rescuing of a would of soules from ignorance and Idolatry, in which hitherto the Devil had held them captive.

2. But before we apply our felves to the

relating of the particular Gelts of these two Apiftolick Martyrs, it will be requifite the we return three years back to the year fix hundred and ninety in which the Mission for the conversion of several German nations began. We deferd it to this year, be-cause now are seen the first truits of the labours of those Apostolical Missioners. It will now therefore be seasonable to relate the occasion and first execution of this Mission, the names of the devout persons who undertook it, their first attempt and succeeding progresse hitherto: Which having done, we will in due place declare the wonderfull and happy successe of it.

3. The First Mover in this hely Verk and cheif Architect of 10 glorious a design was S. Eg-bert, of the rudiments of whole Santhy this our History has from S. Beda treated in the year fix hundred fixty four: where we declared how he together with his companion Edelhum, in the time when Finan and Coleman were Bulops. Went out of this their native countrey into Ireland together with many other affociats both of Noble and meane condition. Notlong after, the great plague, which had almost wasted Brittany ; passed over into treland; and among many others scised on this s. Egbers then living in an trub Monaftery called Rathmelfige: Who expecting death, with great compunction examined his former life, and with many

ceares belought almightyGod not to take him out of the world till he had performed due pennance for his fins: He adjoynd to his A. D. 691. Prayers a Pow never to return to his native. countrey: to recite the whole Pfalter dayly: to fast every seaventh day , &cc. After which God reflored him to his health , and he lived many years in great perfection of humility, mecknes, continence and fimplicity: and both by his example and teaching was very beneficiall to the Irak.

[4. After he had spent twenty fix years thus devoutly in Ireland , in the year of Grace fix hundred & ninety (faith 5. Beds, and out of him Bareniss) he took a resolution to extend his charity to forcain Nations, and for that purpole to undertake the Apphilical office of preaching the Gaffell to luch as had yet never heard of it. Particularly he knew that in Germany there were many Nations as yet in darknes . from whom the English and Sazent now inhabiting Britrany drew their Originall, iuch were the Frifins, Rugini, Danes, Hunns, Old Saxons, Boruchtuarians & feverall other. To these the foresaid soldier of Christ intended to direct his voyage round about British by Sea, to the end he might endeavour to inatch fome foules out of the mares of sates , and bring them to the obedience of Christ : Or in case his endeavours proved fruitles, to continue his voyage to 3.me, and there devoutly visit the Menuments of the sleffed Apofiles and Martyrs. But this his good defign could not take effect; and by what impediments it was obstructed, the iame Friter from Saint Bede thus furtier

5. Saint Egbert pursuing this good telolution , was notwithstanding torbidden by Divine Oracles and wonders to putt it in execution. For having made choice of companions in the faid work, men of learning & courage, when he had prepared all things necellary for the voyage, on a certain day early in the morning there came to him a Ment who had formerly in Bruzany been a Dife ple and attendant on the Venerable Preif Beifil, then Priour of the Monaftery of Mailrofe under Bara : Which Monk related to him a Vision which had appeard to him the night

6. Then I had finished the Midnight Pfal-mody (faid he) I laid my felf down to fleep, in which there appeared to mee my ancient Mafter and benefactour Boili , who addressing his freech to mee faid , tam come hither to bring an anfect and commission of our Lord and Saviour to Egbert, with which thou muft acquains him. Tell him therefore that so is Gods will that he purfue not this veyage, but betake himself to the Monasteries instituted by Columba, and there teach the Monks their daty. Now this Columba was the first who preached the Faith to the Northern Pills inhabiting beyond the Mountains : he was also the first founder of the famous Monastery seated in the Isle called Hy:

which Columba is nowby fome called Columcelliby a name compounded of Golumba and a (Monasticall) Cell. When Egbert had heard the words of this Pifen , he charged the Mente to tell no man or reasying a intriction a that it might be an illusion. Yet confidering a better of it, he had an apprehension that it was a truth: Notwithstanding he ceased not for all that to make preparation for his a

7. But a few dayes after , the fame Meni came again to him and told him that the night before presently after Matins Berfil appeard once more to him faying: Fly didil " thou fo negligently and coldly relate the commit from 1 gave thee, to Egbert: But now goe and tell to bism, that whether he wall or no he shall be forced to oce to the Monafterses of Columba . because ... their ploughs doe not goe right and it must be hu "
charge to restify those disorders. Egbert hearing " this again commanded the Monk not to difcover thefe things to any. And for himfelf, " though he had no doubt of the Vifier, yet " he adventured to begin the defigned journey with his Brethren.

& Afloon therefore as all things necessary for their voyage were putt into the ship " after they had for some dayes expected a ta- " vourable wind, there hapned one night fo "
furious a tempest, that the ship was cast on " one fide in the water, which entring in spoyled most of the provisions layd therein ever whatfoever belonged to Egbert and his companions was laved. Egbert feeing this and faying in the words or the Prophet, Ar " my fake u rempeft at hapned , retired himtelt, not daring to purfue the journey, and so was compelled to stay at home. But one of his companions named Fibert , being eminent for his contempt of the world and his " knowledge in ipirituall matters ( for he had " fpentmany years in Ireland leading an Anachereticall life in great perfection) took flip, and coming into Frifeland , preached the word of life to the inhabitants there, and to their King Redbode , yet with small fruit " among them. After two years therefore unprofitably spent there, he returned to his "beloved solitude, where he attended to Ged " only, and fince his endeavours had been un- " fuccessfull in converting strangers to the "Farth , he was carefull to profit his own " countrevmen by the good example of his

9. Berevies having recited thefe things out of saint Beds, adioyn this observation, That fince all things which proceed from God are orderly and free from contusion, it is no wonder that these zealous devout men had no successe; since they had not received their asifien from the Pope to whom belongs the power to conferr the Apostolical of

10. Saint Beds proceeds in his Narration thus, Affoon as the man of Ged Egbert perceived that himfelf was not permitted to

A.D.695

under the Saxon Heptarchy. XX, Book. 480

goe and preach to the Infidell Nations , being detained for another benefitt of the Church revealed to him by a DivineOracle: and moreover that Fibere , who had made a voyage thither, had fmall succeile in his preaching;

His zeale refted not here . but he attempted the same design once more, and sent other holy men, and withall very industrious. among whom the most eminent was Filebrard a Press of great defert. Those new Missieners, twelve in number, assoon as they had paffed the sea, turned afide out of their way to visit Pipin Duke of the French nation, by whom they were favourably received. And wheras he had a little before tubdued

the Southern Friseland, out of which he had driven the foresaid King Radbode, he sent them with the royall authority, forbidding any one to molest them in their preaching, receive the Faith. Hence it came to palle through the divine Grace that in a fhort time

of Christ.

11. The place where these holy men aborded was Filtemburg, or Trasectum (now called Verecht) leated on the ancient Rhin, in lower Germany , miltaken by fome Friters for another City called likewife Traiellum or Maeffricht in Brabant, feated upon the River Meaufe Of the former Trateftum S. Villebrord was afterward Arch - bishop, as shall be

fhewed in due place.

many were converted by them to the Fasth

II. CHAP.

II. CHAP.

. 2. erc. The Names of the swelve Apostolick Missioners &c.

TT will not be curiofity, but duty to propagate to posterity the names of these declare by what authority they willingly undertook the charge of preaching the Gospell to Pagans. A perfect information hereof we have received from one of that number, S. Marcellanas, who has committed to writing an account of their progrelle, as likewife the particular Gefts of s. Fillebrord and Subert who were most eminent among [ 2. The illustrious Prelat S. Egbert , ( faith

he) thirsting after the salvation of all, and particularly of the Pagan Frisons and Saxons, in as much as the English were descended from them, & persevering in this charitable design, endeavoured to send to the discharge of that holy employment of converting foules certain holy and industrious persons, fitted thereto both in point of learning, courage and diligence. He selected therefore and affembled out of diverse Monasteries twelve Apoftolical men, firmly established in

the Faith to preach Carbolick Doffrine to the A. D. 692

1. Now the names of those zealous Mis-Gioners were these , Willebrord, Siribert, Acca, Fubert , Willibald , Winnibald Lebwin, two Brethren called Ewaid , Ferenfrid , and my felf the " meanest of all called Marcellin , who am the Friter of this Hiftery as likewise of the Geffs ! " of s. Fillebrord. All these torenamed were Preifis:and to them was adioyned the holy " Deacon Adelbert Son of the King of the Deirs ( or Yorkflire, ) who for the love of chrift " quitted his Royall Patrimony , and refused !" not a voluntary banishment in the company of the foresaid holy Presss, having been elected thereto by S. Egbert.

4. And because thele Holy Doffours born in England were descended from Progenstours " who were Fresons and Sazons, by that means they were enabled to preach the Golbell of " Christ in the German tongue. Some of these were afterward crownd with Martyrdom, others perfifted to their death in laborious preaching among Barbarous Nations , and fome were fubitituted Bishops in Epifcopall " sees when they were vacant,

5. When all necessaries therefore were prepared, the forefaid Twelve Apollolical Miffiners, after they had taken leave of their freinds and kinred, and received the holy Prelars benediction , took flip, and by God bleffing having a prosperous wind they made a quick vovage and landed fafely at Willemberg or Verell (Traiectum) in the year fix hundred and ninety after our Lords Incarnation which was the third year of the Pontificat Ot Pape Sergius , Iuftinian then being Empersur , and the most glorious King Alfred co then raigning over the Northumbers, a Prince " zealously affectionat in observing the Laws ot Holy Church.

5. Corneliss Kempiss in his Treatife conceraing the Friers of Frifeland affirms that thefe coupt. Fri. necad. 4. I welve Apostles were elected out of the whole Eugluh-Saxon Nation, being the most eminent for learning and piety that could be found But most of them, were furnished out of the Kingdom of the Northumbers, which certainly was the Native foyle of s. Egbert, as likewife of Saint Filebrord, S. Swibert and S. Adelbert.

III. CHAP.

III. CHA.

1. 2. &c. The rudiments of S. Swibert.

Hele were the names of the Tirelve English Missioners and glorious Asse fler of the German Nation , whole memorie remain in benediction in many Previnces of that vaft Continent, and are moreover celebrated in most of the Marryrologes of the Wellern Church. It would be a blameable ingratitude to neglect the recording whatfoever particular actions or occurrents

Qgq

pertainin &

III. Part.

The plating and mist have thinkens of expected in higher the plating and prices of the filling. As of the plating and prices of the filling and the plating and the plating an								
A. D. 649.  A. D.	191 K. INA.	rchy. XX. Book. 49	under the Saxon Hepta	ıx lu				
h. D. 659 personning on any admitisher the infection of the control of the contro					Lon.	Liftory of Brittany 11	Thu Church !	V Ive
An D. 695 complete the windows and the state of the control of the plant of active days of Landson the control of the plant of the state of the control of the control of the plant of the control of the			highly efteemed by the King and Nobler, who	1.0		incory of Errors	490 The Charen I	K. INA.
sep shifted another words where distreted to act of the state of the s			beltowed on him certain ponemons action-	A 2.	D. 604.	the plainly declared to him. The next mor.	I have higherto ef- S	
down or relate.  It is a factor of the property of the propert	e where "	fied by Religion disciplines in a place whe	" church wherein our lord might perpetually			ning they lent for Aiden Bubey of Lindes- 1	pertaining to any of time: Since therefore our	A. D. 693.
were interested to the producted with a recount of the concent our felver with an account of the concent our felver with an account of the both feer and account of the were and the concent our felver with an account of the were and the concent our felver with an account of the were and the concent our felver with an account of the were and the concent our felver with an account of the ferral distinct was a concent our felver with an account of the ferral felver of the ferral felver of the ferral felver of the ferral felver out the felver of the felver of the felver of the felver out of the felver of the felver out of the felver of the felver out of the	and hear	he should see nothing uncomely, and he	" he ferved. There this devout Father aftem-			farn, to whom they discovered the manner	Enteliafical Monuments have delivered to us	
management an acombarth speech as a combarth topogo of achild, in the combart of the speech of the combarth of the combart of			" bled a fmall but well ordered Congregation of		. 1	which he by a celetial Lightilluftrating his	very little concerning any of them before	
which's me talker of his learning adplic, the country of the country of the learning of the country of the country of the country of the learning of the country of the learning of the learni			" perions which confecrated themselves to		، ا	mind gave them a confident hope of a child.	they laboured in this Million, except of saint	
the beam of Downs Prob.  Constitution was the clede, whole  Life and a dikon have been recorded by his incompanion in the Miller. A Meeting, as the most of Downs Prob.  Constitution was the clede whole and accomplished the problem of the Miller of the Mi			God: Of whom I my icir, though in merits		٠	which by the lufter of his learning and pie	Fillebrord and Saint Switch an account of	
and all domains we have recorded by in the street in- graphic of the street in the str			and order the ineaner, have by regitting the		٠	ty (hould enlighten the foules of many with !	force content our leves of their two glo-	
Lot their activates was the cloter, whole to find addionable where recorded a stronger on the stronger of the counting into the world was attended with a company to make the stronger of the		feemed a young samuel, being pleating as	" Gme Cell built by him. Thus Writes Alcum		'	the beams of Divine Truth.		
supposed to the supposed post of the supposed post suppose	1.4	acceptable both to God and men-	touching S. Willebroras Father Wilgs : Adding ;		. 1	6. The event proved him to be a true in-		
compation in the adjust and any office of the part of	d conti- "	6. In the faid Monaftery S. Willebrord com	withall , how on the Anniversary of his So-		.	coming into the world was attended with		
strom both which deficient and wonderfull recommends in handed droy, and one of a care fairly found the recommendation of the country of the	scall Ton- ce	nued till he had received Ecclepistical To	" lemnin in S. Willebrords Monafter Wine tayling				companion in the Million of Munifer.	
the state of the s	devout 4	Brefelier among feverall other deve	for celebrating Malle, God was pleated to	ye.	"	gave proofs of most sublime vertues. And		
both. In the year of the third with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the belief with the theory when the was come of the first when the belief with the theory when the was come of the first when the belief with the theory when the was come of the first when the belief with the was contained and morth, a ten of the belief with the was contained and morth, a ten of the belief with the was contained with a post-off with the was contained when the was contained when the was contained with a post-off with the was contained with a was contained with a was contained with the	ras inte-	young men to none of which he was in	imply it by a initiation for the incite of the	p. is	٠	being arrived at the fifteenth year of his age,		ĺ
severe the beliefed while anders this patents were agreed on the severe possingers and the were agreed of the severe bridge of the severe bridge in the faceure part of Registers and after the bounger in the most way to work of the and the executed his severe this seg pretering a keigens before the calculation of the severe of his age pretering a keigens before the calculation in the severe of his age pretering a keigens before the calculation in the severe of his age pretering a keigens before the calculation in the severe of his age pretering a keigens before the tradition of the severe of his age pretering a keigens before the tradition of the severe of his age pretering a keigens before the severe and the severe a	ofeipline, a	ridur in a chearfull objectance of Diferpla	" the laft day of lanuary.		.			Hart Man.
see signers can of company and the specific services of the specific services with before the pour Company strikes the bearing specific program of the services of the specific services of the spec	ning:but "	Humility and tedulous study of learning:h	Thence he proceeds to treat of his Son		.			,
were secured. When the secured with a Different life country is and severally light.  A follow as a threat country of the secure of his age pretering a signing better is country in a mine several sign and between the secured in the secured of the	lefty, di-	dayly proffited to much that in modelly, a	s Willebrord in thele words, As Bleffed S. John ;		.	ture in the fecure port of Religion. And after	the Kingdom of the Northumbers 1115 paterts	,,
brouge in him touth wat by age of the part of Freigh. Isold. Which he administed the special count one to the fitteenth of the special count of the special			Baprif the Forerunner of our Lord, being fan-			he had spent nine years in the dayly contem-	were signeres Count of North who before the	,,
shown he every strong strong we have the strong strong we have the strong stron	"inougii "		thicd to Ged from his Mother Womb, was as		٠ ا	plation of divine things, he attained the De-	brought him forth was favoured with a Di-	, ,,
s, Alloon as he was come tignow because very of his age personned to his age personned from the process of the	vledge of A. D. 478.	7. Thus encreasing in the knowledge	some and like the Marning-Star Went before		.	gree of Prest - beed. Which he administred		l ".
rectalitie, new signation, received into a continuence and into a great admiration of him Jisich were the distingly of the story of the	vertuous	Sacred learning , in fobriety and vertuc	" Chriff the Sun of righteoutnes, being delignd		.	the space of leaven years with 10 greatian-		
the rudiments of 3. Interior wind was a formed to the rudiments of 3. Interior wind was a following the rudiments of 3. Interior wind was a followed protected and marked with a few of the rudiments of 3. Interior wind was a followed for the certain good of marked with a first was and stanged with the few of the rudiments of 4. Interior wind was a few of the few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind wind in a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4. Interior wind wind was a few of the rudiments of 4. Interior wind was a few of the rudiments of 4.	wentieth a	manners, when he arrived at the twentie	" by Almighty God to procure bicilings to			into a great admiration of him I Such were		,,
the we shall frequently be obliged to treat hereafter.  The point more years in give and contained to confidence the purpose of the point of the poi	ith a ter-	year of his age he was inflamed with a b	many:In like manner S. Villebrord who was		ŀ	the rudiments of 3. 3wiberes fanctity : con-		
because the continuence of the c			alfo deligned for the eternall good of many		- 1	cerning whose admirable actions and mira-		"
mere more in the man street with the in a served selection and Managitud Displayman, and three contents of the selection of t			nations, is known to have detended from		- 1			, ,
in this sum and Minister Martin and another the strong from th		did much flourish, he intended to goe th			- 1	hereafter.		,,
More than an absolution of the convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like a convertaint of their piers, to the great happines and peace of the minerable define of enioping the like and the formal benefits of the property of the free was still minor a quiet device the subject of the s	ed by the	ther, being hereto principally moved by t	by Gods predestination undertook a Marri-				inner amploying himicil Withan ill saters	,,
move the stand of		fame spread abroad concerning the pio	mental life for this end onely, that from him		VI.CHAP		Leitions and Monagittan District and unwea-	,
# Just as touching the wonderfull prodigy attending his bitth, by which was pottended in the followed on the particularly related by Justice for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I wild for many vertures, I was a finded in the end with a further or their prices where of his kernellian and also were produced by the first of their prices where of his kernellian and also were produced by the first of their vertures. I have been writtened by the first of their prices where of his kernellian and his prices where the produce of the further of their vertures with the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in the lufter of many vertures, I had made in price where the proposed of the first of their vertures of the source of the first of their vertures of the source of the first of the produced of the first of their vertures of the source of the first of their vertures of the source of the first of the price of the source of the first of their vertures of the source of the first of their vertures of the source of the first of the verture of the verture of the verture of their vertures of the source of the first of the vertures of the first of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of the verture of	among «	convertation of teverall Holy men, amo	might proceed a Son of to eminent Santtiey,			1.2. Of S. wilgie the Father of S. willebrord		
**Allows to couching the wonderfull prodigy attending his birth, by which was pottended with the first of their present of the production	a like	whom the principali were the stegea Fare					enity of Presider Order Thus breitly writes the	"
After its conclusing the southerform of the street of the properties of the street of	outh who	wite the Venerable Preil Fiebert , both w			- 1	₩illebrord.		1
Mentilia.  Mentilia.	had ior - 6	for the love of a celeftiall countrey had in				1. Leaven years after the birth of s. swi-	4. But as touching the wonderfull prodigy	
More particularly related by 3. Marethum & property of the foreign and his comparing features of the related by 1. Marethum & property of the following the first point of the related by the like celebral produces and the comparing the first point of the related by the like celebral produces and the comparing the like of the property of the great happines and peace of the whole kingdom filter by 1. Marethum & property of the great happines and peace of the whole kingdom filter by 1. Marethum & produces and the report of the produces and the property of the great happines and peace of the whole kingdom filter by 1. Marethum & produces and the property of the great happines and peace of the whole kingdom filter by 1. Marethum & produces which is a few that the filter on the control of the produces of the p	id retired	faken their houtes and kinred, and reti-	her fleep, about midnight : at which time it		4.D 658.	Lbert, S. Villebrord, by divine Providence	attending his birth, by which was portended	1
s Lundger. The pitous and Mobile Countergravities of the counter or state of the counter of the life of the counter of the life of the many extrest, had made the helidren of feweral Printer adorned with the lufter of many extrest, had made the people parakers of the fruits of their piets, we the great happines and peace of the piets, we have the people parakers of the fruits of their piets, we the great happines and peace of the whole kingdom, file because in minerabile deficie of enjoying the like in increabile deficie of enjoying the like in like of the lufter of the same and with a point of the same and with a filling brightnes. We here possible the foliated out and to below upon her a Son, whom file promided to confecuence in its fervice.  5. Not long after it happed on a certain night when file was tallni most a quiet fleep, the termed to behold in the farmament attaining the most was confirmed and write life of the same placement of the same placem	cnioyed	into Ireland, where in folitude they enjoy				defigued his companion in the Apollolick	more particularly related by 3. Mareelinas &C	l., "
ilic has been written by S. Marcula and allow by the further of many vertues, had made the children of the first and the children of the first and the children of the first and the children of the first and the children of the first and the children of the first and the first of the first piers, no the great happines and peace of the whole kingdomnfine became inhanded with an incredable defice of emioping the like invoired by the first and the collicited out Lard to beflow upon her a Son, whom the promited to confectate to inside trice.  5. Nor long after it happed on a certain relation of the first and thole of the first and whole family lived a religious like and whole family	iplation,	the fweet truits of heavenly contemplated				Office, was born, whole Nationy like wile was	t Indeer The pious and Noble Counteffe Berring	
by date the children of leveral Fisher and made with the lufter of many vertices; had made to the people partakers of the fruits of the fisher and peace of the piece, to the great happines and peace of the piece, to the great happines and peace of the piece, to the great happines and peace of the piece, to the great happines and peace of the piece, to the great happines and peace of the piece, to the great happines and peace of the piece of th	replenti-	haked and poor as to the world, but pien				attended by the like celetian produces.ris	requently meditating With inwald by how	· Marij.
of he thus deficibes the quality and piery press, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, no the great happines and peace of the piers, not have a find the point of the conviewer and peace point the conviewer and peace point the awaked in great fear at and the conviewer and peace point the awaked in great fear at and the next happines and peace the fire of the fire of the same and peace point the awaked in great fear at and the next happines are first or piers at first or piers and peace of the field holy men, to the end this conviewer as peaced by evident in the fire of the same places of the field holy men, to the end this conviewer as peaced by evident in the fire of the same proofs. For having reliable at accurate proofs, for having reliable at a feet and not long after the ferrous of a same place, and an arrival of the fire of the same proofs. For having reliable at a feet and not long after the ferrous of his passes, and partly by the keyes and admitted to a rigorous folious and there, there is the same places the fire of the proofs. For having reliable to a rigorous folious places are proofs. For having reliable to a rigorous folious the firm and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the ferrous of life; and not long after the f	d pioufly "	S The Bleffed young man Fillebrord pion	fudden it feemd with a fwift courte to tall			by our learned Aloun in the preface where	. I that the children of leverall Printer addition	
of his Farant.  In the file of Bristany and Prevines of the Arian.  In the file of Bristany and Prevines of the Arian his being examined to the firm of the majer that he file of the surface of the firm of the majer than the majer t	two Holy c	emulating the sanduy of their two t				of he thus describes the quality and picty	with the lufter of many vertues, name induc-	,
whole kingdom. The became intendable define of enjoying the like interedible define of enjoying the like interedible define of enjoying the like interedible define of enjoying the like interedible define of enjoying the like interedible define of enjoying the like interedible defined when the enjoying the like is a word of the like a will prove fine and whole family lived artificing the profile and whole family lived artificing the profile and the like a still general defined on a son, whom the promited to confectate to instruct.  5. Not long after it happend on a certain ingline when file was fallon into a quiet fleep, the keemed to behold in the farmament attain of awonder will magnitude and lutter, from he cast file to which proceeded two beams of admit able brightnes, one of which regard before the end of the file and not long after the terrour in his increased with the more and the certain Pressurery and wherefever he shall gen, the file of the file and not long after the terrour in his increased with the more state of the pressure of the file and the state of the pressure of the state of the pressure of the pressure of the state of the pressure of the state of the pressure of the pressure of the state of the pressure of the state of the pressure of the state of the pressure of the pr	million of   44	men with the connivence and permission	dinginto her ftomack, all her inward parts			of his Parents.	lovers on the great happines and peace of the	1 :
**Same named False, who together with his some the state of the falling on the state of the falling of the fall doly men, to the ending a start was tall nino a quiet step, the termed to behold in the strange and the correction of life and not long after the fervour of the control of the falling of the falling of the state of the	preferriy	his Abbet and Breebren took thip prefer			a Alenia. in	2. [In theifle of Britishy and Province of the	I whole kingdom the became innamed with	1 :
with and whole family lived arcligious lite in folicited out and to bellow upon her a Sun, whom the promited to confectate to inits fervice.  In fervice.  Not long after it happed on a certain ingly when file was fall nine a quiet fleep, the Lemenda behold in the furmament attaining the same fleepent of life; and not long after the fervour of life; and not long after the life long after life; and life long after life; and life long after life	cir to the "	for Ireland, where he adioy no finitell to			lebreri	Northumbers, latth he,there lived a certain	. In incredible delite of enloying the like	,
in fervice.  Not long after it hapned on a certain might when like was fall into a quiet fleep. The fire and cohoice of a stendfield out of his fervice.  Not long after it hapned on a certain might when like was fall into a quiet fleep. The fire and cohoice of a stendfield own in might when like was fall into a quiet fleep. The fire and or long after the fervous of a private stend to behind the forward and inters, to many stends the fire and or long after the fervous of a private stends and the fire and the forward of a private stends and the fire and the forward of a private stends and the fire	r vicinity "	like a diligent Beeche might by their vicir			**	I with and whole family lived a religious life	. Havour : and thereupon with dayly players	,
proofs. For having retailed courie in fight when file was tall into a quiet fleep, inglis when file was tall into a quiet fleep, the termetable high and have the sense of the termetable for the termetabl	icty, and	fuck the mellifluous flowers of piery , a	which you faw as first very small and afterward			in cheef as afterward appeared by evident	the tolicited our Lord to bellow upon her	,
habit he made choice of a Mendflead courted to might when file was tallninto a quiet fleep, the termed to behold in the furnament attained and a certain proposed file and not long after the ferrous of the same of box tall file of the furnament attained to approximate the following the termed to behold in the furnament attained to a tipote the same for admit he being three contemplations of which proceeded two beams of admit held being fear worder contemplated to the file of the same that the file of the same and the same that the file of the same that the file of the same and the same that the file of the same that the same	breast the	build up in the Hive of his own breaft	m encreasing to a larger magn stude, denotes the Son		"	proofs. For having relinquilled a lecular	his fervice.	1 :
in fight when fife was fall into a quet fleep, the themedot behold in the firmment attar of awonderfull magnitude and fuller, from the cast file of which proceeded for wo beams in cast file of which proceeded for wo beams is designed from the finding of prime Light shall accom- in a firm of the firm of th	e for the "	freet Honey-combs of vertue. There for	much you conceived the night , who with the			I habit he made choice of a Menaliscal course	. Nor long after it hapned on a certain	l i
in a wonder ull magnitude and lutter, from  he call fiel of which proceeded two beams  of admit able brightness, one of which regar-  old is grown, and the other France. At latt  the fifth had wifth great wonder contempla-  ted thus flar; it fermed to her that it fell from  he even into the bead. At which being ex-  temply affighted, the flarecked out aboud, be  with the movie wark dar her luband register.  Now it came to paffe that the fayd wo-  man in due to gift the movie wark dar her luband register.  Show it came to paffe that the fayd wo-  man in due time break the register of brightness of the movie was confirmed and verified by  so that you had been the register and admira-  tire flow had been to me. Thus did the fait Reli-  tire flow and the new to me. Thus did the fait Reli-  tire flow and the new to me. Thus did the fait Reli-  tire for any Nation. I Now art  of the prime Life to the high the enabled to bee  to which the register and admira-  tire flow and the covering the might be caused to the wind the might be enabled to bee  or the form and a meeting the subble of the register of the part of the prime and the part of the prime Life to a tigorous to the part of	attion of "	ipace of twelve years under the tuition	" beams of heavenly Truth shall dissipate the dark-			of life; and not long after the tervour or	I night when the was falln into a quiet tleep,	,
the cast fale of which proceeded two beams  to do shin she brightnes, one of which tregar  of shin she brightnes, one of which tregar  of the she brightnes, one of which tregar  of the she brightnes, one of which tregar  of the she brightnes, one of which tregar  of the she brightnes, one of which tregar  the she brightnes, one of which tregar  the she brightnes, one of which tregar  the she brightnes, one of which tregar  the she brightnes, one of which tregar  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the might be enabled to bee  the she brightnes, one of which the side of the she will be and the she she brightnes of the she will be and the she she she she she she she she she s	dvertue	those two illustrious majors of Piety & le	where of errours, and where foever he shall goe,		,,,	him he retired himself to a rigorous soli	. the teemed to behold in the hemament a ftar	١,
of John's labe brightnes, one of which regat party by the Sea, and	become a	by which he might be enabled to becom	n pany him G that he the heartenes of his		l"	tude in a certain Prementers encompalled	of a wonderfull magnitude and fuller, from	,
is the formany, and the other France. At latter the head with great wonder contemplated this flart, there the formed to be that it tell from the sheet of the sheet it teller to an entitle by more than the sheet of	at the end	Teacher of many Nations.   Now at the o			I	I narriy by the Sea, and Dattly Dy the giver	of admi able brightnes one of which regar-	1,
iter file had with great wonder contemplation to the site of the s	he year of	of their twelve years, that is, in the year			l::	Humber There he ferved God a long time in a	le l Germany and the other France. At lait	1 .
s, ted this far,it terms do her that it fell from herewen into the being ex- termely affighted, the threekd out aloud, & with the novice wasked her hulbandstyseen, non great multitudes of people repaired or  man in due time brought forth a Son, to the German, as hath already been man in due time brought forth a Son, to ted.	- together	Grace fix hundred and ninety , he toger	» giom Press interpret the Vision, which inter-		۱	lively Oratory dedicated to S. Andrew the	I tree flie had with great wonder contempla-	1 :
", termely affrighted, the flareckd out aloud, & came notable by many mitacles. Whereu- ", with the movie awaked her hulbands geters, ", pon great multitudes of people repaired to " ", man in due time brought forth a Son, to ted.	dons was	with his eleaven devout companions	» pretation was confirmed and verified by			popule a mortifying himteir with fattings,	Led this flar it feemed to her that it fell from	1
with the mysic awaked her husbands geters, pon great multitudes of people repaired to make the brought forth a Son, to ted.	en decla-	tent an Apopolicau Preacher of Christian F.			1-	I come norable by many miracles. Whereu-	heaven into her bed. At which being ex-	1 .
			man in due rime brought forth a Son to		"	non great multitudes of people repaired to	, ttemety affrighted, the interest out aloud, or	1 '
who trembling allover at this unufuall cla- him, whom he by many tweet admonitions whom at his Baptifus the gave the name of	1		whom at his Battilm the gave the name of		1	I him whom he hy many tweet admonttons	I who trembling all over at this unufuall cla-	1 1
mout to his wife, with great folicitude de out of Gods word exhorted and encouraged " " " " " " " " " " " " " " " " " " "	1	II.	willebrord. And not long after he was weaned		1"	out of God; word exhorted and encouraged	mour of his wife, with great folicitude de	1
minded of her the cause of her fear, which I in the wayes or Puty. Electry he became	. CHAP.				1	I in the wayes of Puty. Hereby he became	, manded of her the cause of her feat, which	i .
highly 111. Part. Q.99 ij V.	·	<u> </u>	III. Part.	l 🚛 ' '	l	highly	-	I

of the Church.

# under the Saxon Heptarchy, XX. Book. 491

VII. CHAP.

D.695

VII. CRA

. 2 dec. Gefts of the Missioners among the Frifans: Cruelty of King Radbode.

THE Narration of these happy succelles in the countrey of the Friens we will here fett down in the words of the Eminent Cardinal Barensus taken from the faithfull Relation of Marcellinus one of the faid Miffimers, who wrote what he faw with his eyes, and in which himfelf had a part. [ s. In the fix hundred ninety hith year

of our Lerd, and in the eight Indiction ( faith Both bices he) the Church of the Frefers was happily # 1. 10 propagated, being bedow'd with the blood of Martyrs. For belides the Martyrdom of the two Bretbres called Brald , before related, the Hely Preift Vigbert, one of the twelve Appflelick Missioners was this year made partaker of the fame Crown. Thefe things are particularly declared by Marcelyam in the Afts of S. Swibers , where to the . gefts formerly related he adioyns the fol-, lowing Narraties : 4. At that time Radbode the infidel King of

the Frifins, having been expelled out of Prince Popen Sene Schall of the Court of France . made his abode in the Ifle of Poffeland, called to from the name of a certain Idel-Destr called Foffe, where that Self of Idelatry was most folemnly celebrated. In that Island the Holy Breifts and Apoffolick Mifioners by the fug. geftion of s. Figbert being affembled together, destroyd the profane Temples of Impiter and Fella and yet with all their diligence in

fons to renounce the Pemps of Saran, and lown themselves to the Orchedox Faith. 4 But King Radbode,an obitinate Idelater. having heard that his Idels had been deftroyd by Christians, conceived a most furious rage sgainst them , and refolving to revenge the injury done to his Gods, commanded Sains Figure, whom he knew before to be a Chrifirm and companion of the Hely Missioners to be putt to death with horrible torments. Which manner of death was most acceptable to him, for in his dayly prayers his cu-

from had been to begg of almighty God the

favour of fuffring Martyrdem for him. And

as for the rest of the Holy Preachers, he drove

preaching could perfwade onely three per-

them violently out of the faid Ifland. 1. These devout Preists perceiving that King Radbode could by no means be withdrawn from the profane worship of idols and that by reason of his Tyranny they could s, by preaching make small progresse in gai+ ning of foules, they retired out of that , countrey to the forefaid illustrious Prince

Pun, by whom they were gratefully en-A. D 690 tertained. And whereas a little before he had by conquest obtained the possession of the southoun Fosfeland, from whence he had ! expelled the faid King Redbode, he fent them back to preach the Goffell there, with a com-

mand from the King directed to his Pagan Subjetts that not any of them flould dare " to diffurb or in the least fort moleft them in " their preaching. Hence it came to paffe by " Gods Grace affilting them , that by their fe- 4 dulous teaching they dayly converted many "

foules from Idelates to the Fairb of Chrift. 6 The place where their Hely Presses upon " any occation mett together, was the Caffle 4 of Verecht, anciently called Willeanburg, which | " at this time was under the power of the " Eaftern Francks : and where a little before in . " the raign of the Emperour Herachine the illu- " fittious and Holy King of France Dagobers "had caused a Church to be built to the ho-" nour of the Apofile S. Thomas : which Church | " prefently after, the perverte and obitinat " Fresons had utterly ruind to the ground. In ; " the fame place thele Holy Presits this year " built another Church to the honour of the " Holy Croffe , adiogning to the ruines of the " former, where they confectated likewife a 100 Sacred Fent to which the new-converted " Christians might have a secure accesse to re- " crive the holy Sacrament of Baptum, by rea-1 " fon of the strength and defence of the faid, " Caffle and garrison. Thus writes S. Macellinu, cited by Barenim.

VIII. CHAP.

VIII. CH

Marallin. 19

1. metc. The Gelts of S Swibert. o. He and S. willebrord ordained Bubons.

TO the foregoing Nerration the fame ticularly of the Geffs of S. Swibert, according to the tenour following [After this the tore-faid Profit perceiving that the harvelt was beet. indeed great , but the laborours few , they | " therefore divided themfelves, and after the manner of the Apoliles and Disciples of our " Land went two and two, or three and three . through diverse Provinces of Germany , ta- 48 king with them certain new converts , and " to preached the Goffell to the Mattens.

4. Among thele, that glorious Preif of our Lord s. Swibere inflamed with the fire of ... Divine Love, at the fame time attended by ! " Werenfrid and my felt went to a great Village .. filled with a world of Pages Rifes , and .. adorned with diverfe Idell-Temples : And it : was diffant from Pereche about two miles ! Eastward. There whill he preached that Christ . was the true God, who would give eternall ! life to all who beleived in him, and admo-

VII. CHAP

A. D. 695

496

nished them to reliquish the vain worship of Idels, which were full of Devills, which could not afford any help to fuch as terved them, prefently he was feiled upon by the Pacans and Idell Presits, and greivously fcourged by them, crying out and faying, This blaffinemer prophanes our Law , affirms that our Omnipotent Gods are Devills , and would feduce the people, boldly relling them, that the man who was crucified is the true God : So that unleffe he be killed or driven out of our countrey, the Worship of our Gods will cease, and the Rites raught in by our Fathers shall be extermi-

3 Having faid thus they took him and cast him into prison, intending the day following to putt him fecretly to death : for being under the dominion of the French who were Christians, they durst not kill him

4. As for Ferenfrid and my felf (Marcellin) we followed him to the priton weeping: Which the Holy Presft Swibert observing with a chearfull countenance he comforted us, and exhorted us to ftand constantly for the Faith of Chrift, and not to fear death for

5. Now the following night towards morning as Saint Swibert was praying and we weeping, an Angell of our Lord appeard to him in the priton with great iplendour, and faid to him , Servant of the true God , fear not, for our Lord wwith thee. Having fald this in the prefence of the Keepers , who flood amazed, he fett him at liberty, commanding him to preach christ constantly every where to the Pagans Alter this the Angell alcended to heaven, and the Holy man came, and kneeling down devoutly related to us what had hapned, whereupon we with great fervour gave thanks to God for this Angelical Vifita tion and confolation .

6. The Pagans , and specially the Idell-Press the next day hearing that he had been thus delivered, began to perceive the impotency of their Idels, and extolled the power of Christ. As for the Hely man he with great courage preached the Gofell to them to their great aftonishment, and converted many of them to Christ and no man had the boldnes to lay hands on

him. 7. Alloon as he had performed his Mini flery there, he returned with us to Verecht where he declared to our Brethren all things which had hapned to him at Duerflat, at the heating whereof they wept for ioy, and unanimoully blelled Ged for his goodnes. After which he departed into feverall villages and towns in Frifeland . Holland and Tesfferband . publickly and constantly preaching the Gobell o: ( briff to all: and though thereby he luffred in many places great perfecutions from the Parant, which he endured with panence and ioy, yet being always fulfained by Divine affiltance he brought great mul-

titudes to the knowledge and obedience of A. D. 695.

8. Toward the end of the fame year being attended by Ferenfrid and my felfe he went into the Eaftern coast of the Principality of Holland, where there was a town a mile distant from Perecht toward the South called Haganstein. At which time there happed a famous folemnity of the Pagans, whereto were affembled great multituds of them to perform deteftable facrifices, incense and Rites to their false Gods. The Holy man then went boldly into the midst among them. crying aloud, O yee men, if you have any reafon left in you , draw near and hearken to mee: 1 am a Meffenger fent to you from the most high God, &c. (And with a long Oration, recorded by Marcellinus an car-wittnes . he declared to them the Truth of Christs Deliring and vanity of their Idell-worship. ) Moreover his preaching was confirmed by a following miracle, for he restored fight to a man well known to them all, whole name was Gilelbert , and who had been born blind. After which fucceeded a notable convertion of many Parans of the blind mans acquaintance, who were witnesses of the Mi-

9 Now the Breehren seing so manisest "
an assistance of God, thought fitt to chuse " amongit them all two persons, to be or- " dained Buhop, to witt, Swibert and Ville-brord. The former they fent into England to S. Filfred Buhop of the Merceans by whom he was confectated Buhop this fame year. As for Same Willebrord he was fent to Rome where he was by Pope Sergim Ordained Archbuhep of Verecht and the whole Prevince of Frijeland, as shall be declared. What speciall Diecefe was allotted to Saint Swibert, does not appear; yet in a particular manner he is named the Apofle of Teifterband, Westphalia and the Beruftuarians , as the com panion of his labours Marcellin hath informed us. And the reason why he was directed into Brittany to Saint Wilfrid for his ordination, and not to the Arch-bishop Brith. wald, feems to be because, as hath been declared, a Legatin Fower had been conferred by the Pope on the Arch-buhop of the Northumbers, which Power was not taken from him by his unjust exile : Or else because thele Holy Missioners being come out of that Kingdom acknowledged a particular relation to and dependance on S. Filfrid.



IX. CHAP.

2. The Gefts of Saint Swibert being a

4. oc. His miraculous raifing to Life a person who had been drowned : and the Successe of that Miracle.

IX. CH.

I. TN the year of Grace fix hundred ninety fix s. willebrord was confecrated Archbuby of Verecht hy Pope Sergins, but returned not to his Prevence and companions till the year following: In the mean time Saint Swibert having dispatched a shorter voyage into Brittany came back this year, and gloririously bif Larged his Episcopall function, God affifting his labours with the Gift of most stupendious Miracles, faithfully related by the companion of his Travells S. Marcellinus as followeth: 1. The most holy Prelat Swibert having

been exalted to the Pontificall Dignity and consecrated by s. Filfred , after he had saluted his kindred & freinds, he together with his attendants and companions returned to the Fork of the Goffell, and arrived at Filtenburg or Ptrecht fome what more then a vear before s. Villebrord was come back from Rome. He was received by the Brethren and New Converts with great honour and ioy. He adorned his Episcopall Degree with all the vertues becoming it, living afterward in yet greater perfection of Humility, Meeknes, Simplicity and piety. The Work of preiching the Gaffell he constantly fullfilld, travelling through the Pillages and towns not on horseback, but as the Apostles were wont to doe, on toot. Thus he palled through all the quarters of Frifeland, Holland and elpecially the County of Teifterband, converting great multitudes to the Faith of "Thusby his affiduous preaching and exhortations he reduced in a manner the whole County of Teifterband to the beleit of the Gofpell: and there in many places he built new Churches, and elfewhere confectated Idell-Temples to Christian Churches Thus in Zanduic sear Tiel & Church was erected to the honour of the Hely Martyr S. Vincent , another in Artel to the honour of the Bleffed Virgin Mary Mether of Ged and a third in Hornaer to the honour ofs. Denys Areopagice, with many others.

3. Now how in the Dedication of one of those Churches he raised to life a young man who had been drownd, is at large described by the same devout and most faithfull river, whose relation though diffused, will very well deserve a place in this our History. 4. The Divine Providence did fo order

(faith he) that whilst on the eighth day be-

fore the Calends of oftober this fame year saint Swibert was dedicating a Church in Malfen Village feated neer the River Lighen in the County of Teifterband, a certain young man, named Splinter of Adingyn , son of a perion cheif in authority at Duerflat , being out of curiofity defirous to fee the manner of chriflian Forship, and particularly the Allions of S. Swibert of whom he had heard wonderfull things, though as yet he remained in his ignorance and infidelity, he attended by three fervants took boat about feaven a clock in the morning, willing to fee the Ceremonies of the Dedication of the Church at Maljen, which was but a finall mile diffant from Duerstar. Now as the boat was fayling in the midft of the River Rhene ot Leck , the young man fate on the fide of it leaning on his fword, and sportfully passing the time: but on a fudden by reason of the moiltnes and flipperines of the boat, his feet fliding he fell ackwards into the River, and notwithstanding all the endeavours of his fervants to fave him, was fwallowd by the deep gulfe and drowned. Whereupon the fervants filled the fliores on both fides of the river with their clamours: and not daring to return to his parents, they ran away. This misfortune caused an incredible forrow not only to his parents and kindred, but all the inhabitants neer adjoyning.

5. At last about noon the same day his body was taken up in a Nett by fillermen, and with great lamentation caried to the house of his parents, and though his joynts were become stiff and inslexible, yet by the advice of the Pagan Preifts he was puttinto a warm bed , and to caried into their Idell Temple of Mars. For they had heard that the Christians having caried feverall perfons who had been drowned into their Churches , they were by the Sacrefices and prayers of the Bubeps reflored to life. The Father therefore of this young man, called Gunther, a Noble Soldier and Lord of Adengyn , made halt with his family and freinds to the Temple of Mare, water he offred an abominable sacrifice, killing many beafts of teverall forts to their great God Mars, hoping thereby to have his onely Son reflored to life. Butafter they had with mournfull hearts continued in their sacrifi ces and Prayers two howers, and found no help the afflicted Father despaired of his sons recovery, neither indeed had they ever heard that their falle God had had the power to doe

fuch things. 6. Now the same day there were present feverall Christians, who being defirous to fee the fuccesse of these Sacrifices and Praces . followd the Funerall to the Porch of the Tem ple. These seeing the inexpressible great of Gunther and his freinds, and rejoyeing at fuch a proof of the impotency of Heathen Guls, they called Gunther alide, and to the end " that Christ might be magnified, they advised him with all speed to fend for s. seibere the

Christian

IX. CHAP.

# The Church-History of Brittany

Christian Buhop from Malfen , to whom his. Sons intention had been to goe, affuring him that upon condition himself would re-Bules his lasts and beleive in Chrift, the Bules by our Lords Power would raife his Son to life.

7. Gunther having heard this, and calling to mind how the fame Samt Swibers in that very Citty had been freed by an Angell out of Prifen, and how in Hagenstein he had in the Name of lefm restored tight to one born blind, was encouraged by their Christians speeches, and without delay, taking with him fome freinds of the better fort , he went prefently to Malfen. Where being come to the presence of saint swibert , he immediatly leaped from his horse, and cathing himself at the Holy Buhops feet , and killing his hands, he with many tears and fighs declared to him the manner of his sens unfortunate death , beseeching him that he would vouchtafe to goe with him to Duerflat , and by the power of the glorious Name of lefu the Omnipotent God , te-

ftore his son to life, promiting that himfelf with his whole family and kindred would

beleive and be baptifed. 8. saine swibere with great courtely and respect raised him up, speaking comfortable words to him : but notwithstanding he had great compation of his greif and lamentations, yet he pioufly excused himself, fearing to tempt God in a matter of fo great importance. Gunther therefore again embracing his feet, with great importunity befeeched him for the love of lefus Chrift the living God to goe along with him. Thus at last being overcome with his pittifull cryes, and principall with the prayers of Ferenfrid. and my felt, together with other New-Converts he attended by us entred a Charres prepared for him, and with great speed came to Duerflat after Complin, about fix of the cleck. Now there was a great multitude of people affembled on the banks of the There or Leck expecting the arrivall of sains Swibert , at which Profine Idell-Preifts were much greived.

9. Aifoon then as we had paffed over the River Leck , as he was in the way toward the place where the dead body lay , being attended by his Diftiples and alto a great troop of Pagans, the Lady Mechesidis the Mother of Splinter who had been drownd, mett him almost distracted with greif, and calling her felfe at his feet in the open street, the with a loud voyce cryed, O fervant of the living God help mee, and reflore my Son in the Name of thy God, and I will beleive in him with my whole family, for our Gods are unable to raife him up. S. Swibere took up the Lady, and comforting her, fighed within himfelf a little.

10. Now the Body of splinter who had been drownd, was again carried from the emple of Mare into his fathers house. When

the Holy Buhop then was come before it, he defired that the Pagan Preifit would please to " be prefent with him, that they might fee the " power of our Lord lefin Christ the Omnipotent God. In the mean time he commanded us to attend devoutly to our prayers, and to implore the Divine Mercy for restoring life to the dead man, and himfelf likewife prayed. Whilst the whole multitude therefore wept, and when some of the Idell-Presses at the request of the LordGunther stood by trembling, s. surbers kneeling down, and weeping abundantly, with a loud voyce cryed unto our Lord, laying, O Lord lefus Christ who art our Refuze, incline thine care unto our prayers , that thy glory may be revealed to thefe men, and thy hely Name be glorified by thefe Vnbeleivers That they may know that our Easth is not vain , and For the glory of thy Name reftore life to this thy fervant, who has been deluded by the fraud of the Devill , that they may know that all idells which they worship for Gods , are images filled with Devills, and that feeing the Power of thy Mercy, they may believe in thee, and beleiving may be faved

11. Having thus faid, he role from Prayer, having a great confidence in Christ, and faid, O Lord lefu Chrift the comforter of the forrowfull, who haft fayd, who foever beleives in mee, the works that I doe he alfo shall doe, and greater then thefe he shall doe: O most mercifull Lord God, who at the tears of the two holy Sifters, Mary Magdalen and Martha , didft reftore to life La Tarm having been four days dead , vouchfafe for shewing the power of thy Divinity, to raife to life thin dead

12. Then taking the hand of him who had been drownd, he laid, In the Name of our Lord lefus Christ who was crucified, God omnipotent , 1 command thee to rife, live and confeffe thy Creacour. Immediatly after this he who was dead opened his eyes, and fighing arose as from a deep fleep , and embracing the feet of the holy autop, he cryed out with many groanings , There is no God in heaven and earth but the Lord lefus Christ who was crucified, and whom this his holy fervant Swibert preaches, who by his mercifull goodnes at his prayers has raised mee from death and Hell. O how glorious is this man: life , who by his Prayers has driven away death from anothers body , and by the truff he has in Christ, ha's robbed hell of its prey. Surely death "
can have no power where the holy man Swikert "

interposes his prayer.

13. Immediatly upon this all that were prefent, and had heard thefe words and feen the wonderfull and strange Miracle, exaked with condigne praises the goodnes of God through ... make his holy servane swibers illustrious by fo glorious a Miracle: Thereupon cafting them felves at the feet of the H. Buhop, they professed their readines to beleive in Chriff, and defire to be baptized in his name: And amog their, " fome were Pagan Preifts, who despited and

# under the Saxon Heptarchy. XX. Book. 490

renounced the vain worfhip of their Idols. 14 Lastly the parents & kinred of the Tour-man with infinite ioy gave thanks to God and his same, embracing him with great devotion, and affectionally killing him and his Difciples. Same Swibere alto himtelt, with the other Christians; prostrated themselves on the ground, blessing God who had done great things among his people. There was moreover in the street fo great a clamour or Pagens who had a defire to fee the young man who had been restored to life, that S. Swibers was compelled, after he was cloathed, to lead him forth by the hand with great devotion to the glory of God, that he might be feen by all: Whom alloon as they faw alive and walking, they cryed out, 0/ law alive and walking, they cryed out, of a truth the God of the Christians is a great God, who by his fervant has wrought such admirable things. There was therefore an univerfall ioy among them all who faw these wonders, and the name of our Lord

tefm Christ was glorified. 15. At the fame time splinter who had been restored to life was baptized together with his parents, kinred and others, to the number of one hundred twenty fix befides many children of both fexes.

16 The day following, when an infinite multirude of Pagans were affembled together, saine swibere, after he had premited a Preser to the Holy Ghoff, that he would open their hearts to despise Idels and embrace the " Faith ( in which Prayer his Descriptes tovad with him) he preached to them at large, declaring to them the Transgresson of our First Parent Adam , the Incarnation of the Son of God, and how all those shall be eternally damned who contemning the true God wor " Thip tdels , and boaft in graven Images : And the efficacy of his Preaching was fuch, that agreat part of the Citty was converted to " the Fauth of Chrift.

i7. Now that Citty . though by Profession Paran, was subject to the Dominion of the Christian Princes the King of France and his Generall Duke Pipin and the Regions confning , Brabane , Flanders and Part of Holland had already embraced the Faith : So that the Pagans of Duerftas freely converting with Christians, had frequently heard mention made of Christ.

18. 5. Siribers remained many dayes in the fame City, with great vigilance and affutance preaching Christ to the Pagans, and confirming the Neophyres : Infomuch as not only the ordinary sers of Pagans , but likewife many Idell-Preifts feeing the wonderfull Miracle , and heavenly Grace flining in the Hely Buhop , cast off their Infidelity and Idelatrim Profession, and with great devotion received Baptilin of him. | Thus does Marcellin relate the Gefts of his Mafter S. Swibert, till the return of Saint Villebrord Of which Gefts himself had been an eye-witnes.

X. CHAP.

1. 2 de The wonderfull ftory in S Bede of a man revived, and recounting his

1. TT will be pertinent, and I conceive Inot unpleasing to the devout Carbolick Reader that here should be adjoyned another story related at larg. by s. Beda, in which we shall read how about the same time in Brittany another dead person, for the inthruction or the living, was reftored to life.
Which story though by some Protestant Friters it be derided , because the Churches Do-Aren touching Purgatory is confirmed by it : Yet fince no arguments can be produced by them to disproove it belides their voluntary ungrounded affeveration that they will not beleive it, I will not be sparing of the labour to fett it down, as it is found in S. Beda's Heltory.

12. In these times, faith he, a Miracle ve- Bed. 15 c.ts. ry memorable which might be compared to the Fonders of old . happed in British : For a to the end that negligent Christians then is alive might be raited up from the death of ... their foules, a certain man who had been a lee good while dead, was reflored to the life of i.e his Bray , and related many Notable things ec which he had feen. This man was an honeit ce Houle-keeper, who with his family lived a religious life in a Region of the Northumbers , ice called Incumarium. Who having been ftruck with a discase, the same growing more and at more violent upon him , it brought him to 46 extremity, to that on a certain day towards a evening he dyed. But the day following early ... he came to lite again , and fuddenly raiting | ... himself up is, his bed, all those who mourn fully watched the Body, were terribly off. igh. ice ted, and ran away : Only his Wife, whofe love lee to him was excellive , though the trembled | . at the fight, stayd still by him.

3. The man feing his Fale, bid her be or comfort : Fear not , faid he , for I am touly a restored to life from death which had seigen .. on mee, and permission is give mee to live ... awhile lower among men. But my conver-Cation bereafter muft be quite otherwife then . 4 formerly it has been. Having laid this; he presently role, and went to an oratory of it that Village, where he remained a good " while in Prayer. Atterward having divided a his whole fubftance into three portions, one portion he gave to his fe, a lecond to his children, and the third he diftributed to the

4. Not long after, having thus freed him-felt from all worldly cares, he went to the Monastery of Masters , which for the greatest part is encompassed with the Rever Tweed.

111. Part.

Rrr ij

A. D. 606

X. CHAP

100

There having received Tonfure, he entred into a fecter mantion affigned him by the Abbet, where he continued to the day of his death in such contridion and mortification both of mind and body, that though his rongue were filent, the manner of his life did sufficientlytell the world that he had feen many things, some extremely horrible, and others wonderfully pleafant and ravi-fling, which are concealed from the rest of mankind.

5. Now the account which he gave of his Vifiens, was on this manner : A certain person brightly shining in his face and veltments conducted mee: and wee walked rogether filent, as it feemed to mee towards the place where the Sun rites in high Summer. Thus walking together , wee came to a place where there was on our left hand a valley of a vaft depth and breadth, and the length of it feemed infinite. One fide of this valley was terrible with its burning flames and the other no leffe intolerable for the bitternes of the cold blafts , hayle and thow driving through it. And both these places were full of mens soules, which feemed to be forcibly toffed from one fide to the other: For those which were in the hire, not being able to endureits fcorching, leaped into the horrible cold : and not inding eafe there, they leaped back into he unquencheable Hames Having observed an infinite number of deformed foules inus tormented with an interchangeable vi iffitude of tortures without any respite of cale, I began to think that this place furely was Hell, of whole intolerable torments I had oft heard Preathers speak. But my endutienr who went before mee , aniwered thefe my thoughts , faying, Dee not entertain uch an imagination ; for thu u not Hell ,at thou

dankelt. 6 But when he faw mee affrighted with fo orrible a ipectacle, he condu. ed mee leafucely fomewhat further, where I faw all places round about mee become obtcure, and at length filled with utter darknes. Into which when wee were entred, the darknes was fo thick, that I could fee nothing but the fliape and vestment of my Conductour. And as wee went on further in this fliady darknes, on a fudden there appeared before us frequent globes of hideous flames afcending out of a deep pitt, and again falling down

7. When I was come thither, presently my Guide vaniflied out of fight, leaving mee lone in the midst of this darknes and horrid spectacle. But when the faid globes of fire without any intermission mounted up and again tell down , I perceived that they were full of human foules, which like iparks of fire caried up by the imoke , were ometimes cast upward, and then drawn back by the vapours of fire Moreover an unexpressibly noytom stink belched out

by those vapours filled all the dark spaces round about. As I was thus standing still in A D. 696 a terrible fright, being uncertain what to doe, whither to goe, and what would be the end of all this, I heard behind my back a most horrible noyle, as of persons wailing in unutterable milery, and also at the same time I heard others loudly and fcornfully laughing, as the sude vulgar people are captive enemies. When this Noise came nearer to mee, I perceived a troop of wicked " Spirits haling into the midft of that darknes the foules of men which wofully cryed out. | " whilft the others burft forth inco laughters. And among these soules I could distinctly fee that one was flaved like an Ecdefiaftical person, another was a lay-man, and a third was a woman. These unhappy soules thus haled along by those spiterulty malicious "
Spirits, at length were plunged into the " midftof that burning pitt. Into which after they were descended a good way, I could no longer diftinctly hear the wayling of men and laughing of Devils , but only had in " mine eares remaining a confuted promif-

8. In the mean time certain obscure Spirits ascended out of that fire-vomiting pitt, which approached mee on all fides, and with flaming eyes and flinking fire illuing out of their mouths and nottrills vexed mee greivously. Moreover with fierie pincers which they held in their hands they " threatned to catch mee: but for all that, though they frighted mee, they had not the boldnes to touch mee. Being thus on all fides encompassed with darknes and enemics.I turned mine eyes every way to fee it there were any one to deliver mee. At last there appeared by the way which I had paffed forme thing that flione like a ftarr, which |. encreasing and approaching nearer and nea. rer, alloon as it came to mee, all those hatefull Spirits which had endeavoured with their fiery pincers to lay hold on mee, were dispersed and fled.

9. Now he whose coming drove away these Spirits was the same who at first had been my Conductions. Who prefently after turning his steps more foutherly toward the East ledd mee out of that darknes into a clear and lightfome aire : In which after we had walked awhile , I faw before us a mighty wall of the length and height whereof every way I could see no end , I began then to marwell to what purpose we should goe to that wall, in which I could discover neither dore, window nor any other paifage. But being come to it, prefently, I know not by what means, we found our felves on the top of it. And there appeared to mee a most large pleasant feild , so replenished with all forts of odoriferous flowers, that the fweet fragrancy of them immediatly took away all the former stench of the dark

hery furnace. And fo great was the light | | they have left the Boly , final enter into that there on all fides, that it far exceeded the brighenes of midday Moreover there were in that feild innumerable affemblies of men in pure white garmenrs, all reloycing and finging. Now as he ledd mee among thefe happy Quires , I began to think , that this might be the Kingdom of Heaven, which I had oft heard preached of. But heagain

answered to my thought , No this is not Heaven , as then supposeft. 10. And as wee palled on in our progresse: I faw before mine eyes a far greater and more pleafant Light , then wee had feen before : and in that Light I beard a most iweer Melody of persons loyfully singing : and to wonderfull a fragrancy of a most fiveet odour iffued from thence, that the former freemes, which before feemed excellive to mee, now i very meanly effectmed. As likewife the former light compared with this, " appeared atmost obscure. Now when I was in a hopefull expectation that wee should enter into this Bleffed place, my Guide made a " flopp: and presently turning his steps, he lead mee back again the way that wee had 14- And when in our return wee were

come to the soyfull mantions of those inha-

, bitants cloathed in white garments , he faid a to mee, Deef thou know what all their , things are which thou haft feen? I answered, , No. He replied , That valley which thou a fawest to terrible by the scorching slames and horrible frofts , is the place in which , those foules are to be tryed and afflicted. which having delayed to contelle and amend their fins , at the very point of death retire for fafety to Repentance, and fo depart out of the body. These because even in the last moment of their lives they confessed and were contrite for their fins , they fhall , all at least in the day of Judgment come to be Lingdom of heaven. And many of them , before that day are eafed and delivered by the Prayers , Fasting and Alms of the living, and especially by the celebrating the most Hely sacrifice. Moreover that flame-vomiring and finking pire which thou fawest, is the very Meuth of Hell, into which whofoever once falls, he thall never come out of it for all eternity. 12. As for this pleafant flowry feild here

before thine eyes, in which thou feeft fuch multitudes of youth making mercy and cloathed with white raiment, this is the place which is the Receptacle of fuch toules which have continued to their death in the exercise of vertue , but yet their Forks have not been of fuch Perfettion as to deterve their present admission in the Kingdom of Heaven. Yet all thefe in the day of Indgment fhall arrive unto the Vision of our Lord , and the ines of his heavenly Kingdom. But as for those who in their Words, Works and Thoughts have attained to Perfettion, fuch alloon as B'effed Kanedow. To the confines of which Kingdom that Place pertains where thou fawelt to glorious a Light, and heardst to tweet Harmany, and wast refreshed with to admirably fweet-finelling odours.

15. Thou therefore having teen all thefe things must prefently return to thy Body and again as formerly live among men. If then hereafter thou wiit be diligent to examine all thine actions, and to observe uprightness and simplicity in thy convertation and speeches, thou also after death fhalt receive a manfion among these joyfull troops of happy spirits. For I, having departed for a time from thee, did it to this end that I might fee what would in the end become of thee. When he had spoken thus to mee, I had a horrible aversion from returning to my Body , being extremely delighted with the " fweetnes and beauty of that place which I faw, and the happy fociety of the persons living in it. Notwithflanding I had not the boldnes to make any fuch request to my Guide. And whilft I was buly in their thoughts, I know not how, I prefently perceived that I was again alive among men. 14. These and other particulars did the

ture Tormenes , or delighted with the Hope of eternall loges, were in a disposition to receive .. proffit by his words. 15. At a small distance from his Cell there lived a certain Monk, whole Name was Gentgills . who was also exalted to the Decree of Preift- bood, which he adorned with many vertues: He is alive at this day, leading a folitary life in Ireland, and fuftaining his decrepit age with bread and cold water onely.
This Mone often vifited that devout man, and asking him manyparticulars touching and asking him many particulars touching his Vision, received perfect information from

Man of God usually recount concerning his

Vifion : and thefe he related not to negligent

either affrighted with the meditation on tu-

doutlifull Christians , buttuch only as being | "

16. The fame Holy man related likewife his Pifions to King Alfrid , a Prince adorned " with all forts of learning , who with great | 4 willingnes and attention hearkned to his e Narratio and at this Princes entreaty he was | " entertained in the forefaid Monafter, there of receiving the Monafical Tonfare. And when the King had occasion to make his progresse & into those parts, he very oft visited him out of a defire to heare the same things again. At that time the Abber of the Monatter was Ædilmald then a Preift of a convertation very Religious and modelt , who now worthily polleffes the Carbedrall Church of Lindesfarn. Now the Holy man had alligned unto him in the faid Monaftery a very retired place, where he might with all freedom attend to

to the fervice of his Creatour and Prayer. 17. And his privat Manfion being feated on 14 the bank of the River, his custome was fre-

The Church-History of Brittany 102 quently for mortifying his 30dy to plunge himfelt into the fame, fometimes to the loyns, and fometimes to the neck, where he continued finging Pfalms and praying, as long as he could possibly endure. And when he came out he never putt off his wett and cold garments for change, but fuffred them Nunne. to drye and receive warmth from his Body. And when in the Winter time crufts of ice, which himself oft broke to have place wherein to plunge himself, came about burga. him, and fome who faw it faid to him , It is a wonder , Brether Drithelm ( for that was

> bitter cold , He would answer simply, for he was of a simple mild nature , I have feen far colder places then this. And when they faid, How is it posible you can fuftain fuch flrange amlerities: His answer was: I have jeen much greater auftersties shen thefe. " Thus to the day of his death he lived, and " out of a fervent defire of celeftiall Happines " tamed his weak aged body with Fastings and other Mertifications, and by his exhortations and pious convertation became an instru-

ment of the falvation of many. ]

his name ) how you are able to endure fuch

18. This is Saint Bead's Narration, which, as appeareth, he received from witnesses of unquettioned credit Notwithstanding weighing the circumstances or the Vijim, wee may probably conclude that the Hely man was mittaken in thinking that he had been realiy dead. For this feems to have been a Vision imparted by God direction to his toule while he was in a deep and death-like Traunce , both for his own good and the good of others. So that wee are not to conscive that there are extant any where fuch Valleys , piers and Walls , as are mentioned in this story , but that God thought fire

by representing to his imagination such objects, to fignify thereby the great variety of states, in which foules, according to their feverall dispositions shall after death be placed Some Happy which Happines notwithstanding is greater or letter, according to the degrees of perfection to which they had afcended in their life-time. And fome painful , but with far greater variety, the Terments of impenitent foules being inexpreflible and endles : whereas fuch foules as have lived finfull lives, but yet have had the Grace of Repentance be ore their deaths, shall fuffer most bitter anguish, yet such as

of God may be affwaged, and shall certainly have an end: The intolerablenes of which Anguish, peircing the inmost Spirits of men, is represented here by scorching flames and bitter Frests , the greatest tortures our bodies are capable of , yet far thost of the internall Agenies of imperfect leparated toules, which

are altogether pure Senjation.

by the devotion of their freinds and mercy

XI. CHAP.

1. 2. &c. Queen Kyneburga , becomes a

4. The Monastery of Dormund. 6. 7. S. Kinefwitha Sifter to Q. Kyne-

R Of S Tibba a Virgin. o. to. Of another S. Kyneburga : and her Son S. Rumwold.

Bout this time Kneburga wife to Alfred King of the Northumbers, by permittion of her Husband forfook the world, and entred into a Monaflery. That which hastned the execution of this good defign might probably be the famed report of this Vilian ot Drithelm. Certain it is that fome Friters doe from Saint Beda's Narration collect that King Alfrid himfelt felt fuch compunction there from, that he took the Monafficall habit in the fame Monaflery of Mailres in the one and twentieth year of his Raign, as the Authour of our Marigresque athrms: Whereas indeed his Raign latted not fo long. Whether therefore the taid Vision or any other Metive Wrought that effect in King Aifrids mind , is uncertain. But by agreement of all our Ancient Records his prous Queen Kyneburga about this time confecrated her felf for the remainder of her lite to God.

1, She was the pious daughter of Pends the most impious, cruell and Idolarrom King of the Mercians. And though the had been or the Merciant. And though the had been been by him in Pagan Superfittion, yet the was even then, faith william of Malmibury, emment for her continence and chaffity. Which fig. 00. naturall good disposition rendred her more capable and inclined to embrace the holy Dollrines of Chriftian Faith , when after her Fathers death, it was preached among the Mercians. For her vertue the was by ofmy King of the Northumbers, who had conquerd her Father and poffeffed his Kingdom, chofen to be wife to this Son Aifrid : And in exchange the same ofing gave to her Brother Peads his daughter Alesteda, restoring him his kingdom to be held at his pleasure and

3. Thus Kineburga now a Christian was obli ged to quitt her countrey, and follow her Hueband into the Kingdom of the Northumbers to whom fle bore a Son named ofred , who fucceeded him in the Kingdom , as shall be declared. But the feeds of Christian Perfellier fown in her mind produced to ardent an atrection to God, that, as writeth the Author or her live in Capprave , she had as impatient defire to renounce a Temporall Kingdom, that she might freely Submitt her neck to the loke .

under the Saxon Heptarchy, XX. Book, 503

A. D. 696. Chrift. Her Hufband Ling Alfred was much delighted with the devout chaft mind of his. Queen, and now at last suffred himself to be perswaded to comply with her desires. Yea moreover his Wives zealous affection to

Chaffity wrought fo far upon him, that he undertook a perpetuall Vow if not of a Religiem , yet a continent life , fo that in the expreflion of Harpsfeild, in a short time the Kings Court was converted, as it were, into a Monastery and Schoole of Christian Perfection and Disci-

4. The place chosen by the devout Queen Kineburge for her future voluntary prilon was Dermund, anciently by Antoninus called Durebriva , feated in the Region of the Gircij, or Baftern Mercians , now in the confines of Huntington and Northampton shires : a place moift and fenny, and though not propitious to bodily health , yet pleating to her for its retirednes. There fle built her felt a Monafery, to which fle gathered a chaft congregration of devout Virgins: Though tome Friters affirm that the faid Monaftery had been formerly built by her Brothers Wulfere

and Ethelred. The place is thus described by Camden : Our ancient Hiftery affirms, faith he, that near the River Avon there was a place called Dormund-cafter , in which after that Kineburga bad built for her felf a small Monastery, it fift began to be called Kineburge-safter, and afterward contractedly Cafter. The fast Kineburga was the most Christian daughter of the Pagan

King Penda, and Wife of Alfred King of the Nor-

humbers, who changed Royall authority into the

humble service of Christ, and governed this Mo-nasters in the quality of a Mother of Holy Fir-5. Thither flowed together ( faith the Authour of her Life,) to receive inflicucion in a Religious life from her, Virgins of all fores: Daughters of Dukes and Princes reverenced her as a Mistrelle. the Poor embraced her as a companion , and all her Daughters wenerated her as a Mother , who

megleting to multiply a carnal offfp ing became far more happily fruitfull in Spiritual chil-dren, &c. And as for the Queen her felf, the was a Mirrour of all Santticy , and no expression of words can declare she bowells of Charity with which she cheribed she foules commissed to her rare , and which she had brought forth to Chrift, ben watchfull she was over their conversation ,

how diligent to infruit them in the Divine Law and Religious Discipline, and with what seares the implored the heanenly protection over them. She was a compassionate provider for the Poor , a From Mather of the affished, and a Tealous exhorter of the Kings and Princes her Brethren to Almo-guing and works of Mercy.

6. The odour of her sanflety invited a few

years after a younger Sifter of hers to embrace a retired Religious life in the fame Monaftery. Her name was Lineswitha a Virgin : who though by her Brethren the had been promised a wife to offa King of the East. Sa-

Virginity to God, flie not being able to relift A. D.696 their earnest perfecutions , had recourie

to Prayer, imploring withall the affiltance of the Queen of Firgins, who in a Vision by night comforted her with an affurance that flie fliould obtain her defire. Whereupon the fent Meffengers to King Offa employing her most carnest Prevers and adjurations that he would not by violence bereave our

Lord of a Spouse in heart confectated to him. Vpon which the pious King not only difengaged her from a Promye and content which her Brethren had extorted tro her, but within a few years after followed her example.

and forfaking all worldly pomps and vanities, he changed his Regall authority into an humble Service of God in Poverty and Devetim, as in due place shall be shewed. 7. How long those two Holy Sifters lived

does not appear : But their Festivity was celebrated together on the day before the Nones of March in the Monaftery of Pererborough, not above two miles diffant from Dormond cafter, the place of their Religious abode. to which place their Sacred Bodses were tranflated. There they remained till the year one thousand and ten, in which the Danes

cruelty wasting the whole Island, and cipecially Monafteries , they were from thence translated to Thorney. 8. Together with them on the tame day

was celebrated the memory of Saint Tebba a Virgin and kinfwoman of theirs : Ingulphia Id. ib. calls her Tilba, and Harpsfeild, Cibba. She having frent many years in a devont folitary life , in the end rendred her Spirit to God. And after her death appearing to a certain Holy man, among other things told him , I am come down | from the celeficall Feftivity to declare to thee the day of my happy transmigration. Thu is the day of the bleffed Virgin Lucia, in the Night of whose w Vigile I gave up my soule to our Lord Tejus Christ. She was anciently in great veneration among the Courtain, in the County of Rurland : For , faith Camden , near the River Wash Camd in there as a Town called Ribal , where a Saint named Tibba was honoured and particularly was by Falkoners, as a Diana and Patroneffe of their profession, had in veneration. Thus pervertely he confounds the Honour due to Gods Saints

9. Harpsfeld writing of S. Kineburga, af-firms from Marsanus and Mathew of Weltminfer, that the founded another Monaftery at Finburn. But he feems to be mistaken, For there were at this time two Holy women called Kineburga: This, who was Wife to King Alfred, and Mother to his Succeffour Ofred and another Kineburga Sifter to Ina King of the Well-Saxons, a Virgin of whom we shall treat in the next Century.

with the Idelatrom Worflip of Heathen

to. The prefent S. Kineburga is faid to have been Mother to another child called Rum. weld, who immediatly after he was born is reported to have made cofellion of his Faith.

K. Ina.

A. D. 696

XI.CHAD

A.D. 696-Capprav. i. vamuveld.

and demanded Baptifm : after which he precently dyed. Thus writes Capgrave, whole redit though it may be questionable, yet certain it is that anciently in the Church of Brackley in Northamptonshire a child named Rum vold was had in great veneration : to which Church his Body was translated three years after his death, where his Monument remained an illustrious Mark of the peoples Love and Reverence to his Memory. His name is in our Martyrologe commemorated among the Saints on the Second of November.

XII. CHAP.

XH CHA . 2. crc. Saint willebrord or dained at Rome arch bushop of Vtrecht. His Name changed into Clement . &c.

> BYT relinquilling a while Brittany, the statistics happily succeeding with our Engluh Apoftolick Missoners in Germany require our care and attendance to them, and that wee flould contemplate the wonderull goodnes of Ged to that Nation. Wee have before related how, confidering the multitude of Chverts there, it was thought expedient by our holy and zealous Presfis to compose and settle the Church there in good Order by ordaining Buhips to govern it: And how for this purpose saint suibert and saint Fillebrord were chosen by them as most meet to fustain so sublime and weighty an office. For this purpole Jaine Swibere was fent into Brittany to seceive confectation from Saint Filfrid the rightfull Arch-buhop of the Northumbers, though at this time living in exile among the Mercians. After which Confecraun performed, he returned the same year into Germany , where how executed his Epifcopell charge, and how wonderfully God alliited him hath been declared.

> 2, As for Saint Fillebrord , who fix years before this had been at Rome , from whence he received authority of preaching Christ to the Pagans, how this fame year by the countell and recommendation of the Piem Prince Pipin he undertook a fecond voyage thither to receive Epifcepall Ordination , Saint Beda in his Hiffory declares. He might have received Ordination either in Brittany Or France, but New Epifcopall Sees were to be erected, which by the ordinary Jurifaition of Buhip could not be done , and therefore authority to Heathat was to be obtained from the supreme Bishep. Now how this was performed

Bed. 1,54-12

Bede thus relatest 3. After that the forefaid Englich-Preifts had for the pace of fiverall years preached the Goffell in the countrey of the Frifons , by the geserall confent of them all Pipen fent the Venerable man Fillebrord to Rome , the Pontificat whereof was fill administred by Pope Sergins , to he end he might be ordained Arch-buhop of that Nation. Thich according to his request was A.D. 696. our Lords Incarnation. Now he was ordained in the Church of the Holy Marter Saint Cecily and on the day of her Feaft : and the Pope who ordas ned him imposed on him the Name of clement and prejently after to wift, fourteen dayes after bu arrival at Rome, he dismissed him that he might return to his Epifcopall Sec.

4. The which See by the munificence of Pipin was established in his illustrious Castle , which in the old German language was called Witaburg that is the Town of the Viles , but in the Gallich language was called Virecht. In this place a preaching the Word of Faith far and wide, and re covering much people from their Pagan Errours erested in those Regions many Churches and lome Monasterses. For not long after the faid Venerable Arch buhop ordained severall other buhops out of the number of hu Brethren the prime Missioners who attended him at his first coming , of which Come are falln afleep in our Lord : bus Willebrord himfelf, firnamed Clement, is yet alive (that is, in the feaven hundred and one and thirtieth year of Grace , in which Saint Beda ended his Hiftory : ) A Prelat he is Venerable for bis old age, for this is the thirty fixth year fince he was Buhop: and after manifold labours and dangers sustained in this Christian Farfare, he wish hu whole mind and a longing defire expells

1. To this Narration of Saint Beda tou-

ching the Ordination of Saint Willebrord , Albinm Flacem, who has compiled the Gells of this Holy Prelat . addes one particular very memorable to witt, that it was not performed without a Prophecy & Revelation from heaven preceding it : for thus he writes : On the fourth day before Saint Willebrords arriwall at Rome the Holy Pope Sergim was in fleep ad- Albin. Ha monuhed by an Angell to receive him with great Williams. honour, as being a man appointed by God to en-Lighten many foules, who came thisher to receive the Supreme honour of Presst-hood , and therefore that he should deny him in none of his requells. The Pope thus admonubed entertaind him with wonderfull honour and toy and by conversation with him observing in him great Fervonr , devotion of Religion, and plenitude of wifedom, having appointed a convenient day , and affembled great numbers of Prelats to soyn with him in the Ords. nation , to which there was a wonderfull concourse of people, he publickly ordained him Arch-buhop with great folemnity, after an Apoftolick manner, in the Church of S. Perer Prince of the Apoller, and when he was ordained, he imposed on him the name of Clement, Moreover he vefted him with his own Pontifical Robes adding likewife the Pall, an enfign of the plenstude of Archiepsliopall dignity. Whatfoever he defired, whether Sacred Relicks of Saints , or Ecclefiafticall ornaments , he wich all chearfulines bellowed upon him , and having conferred on him his Apostolical Benediftion, with wholefome precepts and admonstrons, he fent him back to the Work of the Goffell.

XIII. CHAP.

### under the Saxon Heptarchy. XX. Book. 507 K. INA.

A.D. 697

YIII CH.

XIII. CHAP. 2. &c Saint willebrord arrives at Vtrecht: Their preaching : A Synod affembled ibere , del

Sine Willebrord, or Clement, having thus Strofperoufly performed his iourney to

some, arrived not at his Archiepifcopall See rill the year following. When the News , of his approach thither was divulged , Saint swibert ( faith his companion Marcellen ) ata AB. . tended by his Difeiples and many other Chrifuns made haft as far as Embrica to meet him, where with much honour and iov in our Lard they received him. And saine willebrord having been informed that Saine smibere had been confecrated Buhop, and that by his preaching the County of Tesferband. with almost all Baths and a great part of Letter Friseland had been converted to our " Land, he with great devotion gave infinite thanks to God. Being thus mett they retur-

ned together to Ptrecht, and prefently after

upon the ruined foundation of the ancient Church of Sains Thomas near the Caftle , they " erected a Church in which they placed Canomical Preifts who lived in Community, Which " Church they dedicated to the honour of J. Martin Buhop of Tours. There S. Willebrord Arth-butten of the Frifins established his Cathedrall See, and together with & Swibere and the rest of the Brethren , with their own hands confecrated it with its primitive benediction, having translated into it the sacred Body of S. Cunera Firgin and Marryr, being one of the companions of s. Vifula.

2. In processe of time when Radbode King of the Frifing was dead , free permission was given to Christians to preach the Gospell every where through Freschand, Wherefore the forefaid Hely Prelats with the Presits and other Beclefiafticks passing through the coasts of Helland and Frifeland instructed the rude people in the Documents of the Goffell, tea-ching them to renounce their profane Idolary : they baptized the Cathecumens, they confirmed the Neophyss, they dispensed sa-ared Orders, and with great constancy and devotion published the Goffell of Peace through all villages , ordaining Preifts and Deacons of Baprifin , especially in the great Town of Duerflat : where after two years preaching they brought the whole people to embrace the Faith of Chrift , and by the afliftance of the forementioned Noble man Gunther and his freinds , they changed the Temples of

Idells into fifty two Christian Churches. 1. Neither did they content themselves with preaching the Ford of life in Frifeland and Thuringia, or Hervingia, but as far as Den wark they brought to the Orthodox Faith great multitudes, having purified them from their barbarous and Idelations customs. Thus

thefe Holy Prelats and Preachers having with great fervour publified for the space of se verall years the Dollrine of Christ in Severall Provinces . they returned with great loy to Verecht to their Brethren and fellow-laboures, declaring to them how great things God had done by them. And though the Holy Rishop S. Swibers was first advanced to Epifropall co Dignity, yet s. Villebrord in place and hondur | 46 went before him , and is efteemed the first ... Arch-bishop of Verecht, inalmuch as he was by Pope Sergins ordained specially the Arch- 100 buhop of the Frifons, and by the Apofolick see fent in Mission to the fame people.

4. Conformably hereto writes Albinus Flacem, who likewife touching S. Willebrords preaching to the Danes addes this relation: When the Holy Arch-buhop, tays he, perceiv'd that he could not with any truit or fucceffe endeavour the Conversion of Radbode King of the Frifins, he turned his steps and course of preaching to the Savage Danes. At that time, as the report is, there raigned a Prince called Oneend a man of a disposition more cruell then any wild beaft, and whose heart was more impenetrable then a rock. Yet this man by Gods operation treated with great honour this Preacher of Truth. Who finding the faid barbarous Prince obdurate in his perverse manners, and wholly given up to Idelatry, fo that he had no hopes at all to work any good change in him: He took with him thirty young children of that countrey, & returned with them to the Provinces subject to the French. But being defirous to prevent the cunning malice of the Devill, he in the journey having catechized the faid children, wastled them in the Font of life; for fear least by some accident in so long a voyage by sea, or the incurtions of the barbarous people through which he palled, hemight endanger their eternall state.

5. Now this Devout Apostle partiting his voyage came to a certain ifland in the confines of the Frisons and Danes, called by the inhabitants Fosiersland, from a certain profane Derry of theirs named Folice, to whom many Temples were there erected. This place was held by them in fuch wonderfull venerationathat no man durft prefume to touch any beaft feeding there, or any other thing confecrated to the faid thall, nor to much as draw any water from a fpring flowing there. except in fign of veneration he observed an exact tilence. Into this Ifland the man of God being cast by tempest, was forced to stay there some dayes, expecting a scasonable time to putt to Sea. But the Holy Buhop making small account of the foolish superstition of that place, or of the feirce disposition of King Radbede, who was wont to putt to a ctuell death all those that violated such ceremonies he himfelf with the folemne invocation of the Bleffed Trinity baptifed three men newly converted and moreover gave order to his companions to kill certain beafts fee-

A ## C W ##

III. Part.

Sff

ding

A. D. 696

Id. ib.

### The Church History of Brittany 108

ding there, for their nourishment. This the Pagans beholding verily beleived that such a facriledge would be punished either with madnes or some sudden death. But perceiving no harm to come to them, in a great rage they went and told the King what had been done by the Christians. Who being enflamed with excessive fury against the Holy Buhop , feifed upon him , and intending to revenge the injury done to his , falle Gads, he according to the ancient cuftom of that Nation , every day cast lotts three times upon him and his companions, and yet never did that Lott which conderaned to death, fall upon the Buhop or his Disciples : onely one Christian of the , company was defigned to death by the lott, and fo ended his life by Martyrdem. Now this cultom of calting less in fuch cases is verified to have been very ancient

among the Germans by the testimony of ca-

far in his commentaries. 6. The fame Authour moreovertestifies, howafter the return of ( lement, or Villebrord, 4 Syned was affembled at Verecht, by appointment whereof other Missioners and Preachers were fent into the circumsacent Provinces. And by occasion of the mentioning this ordinance of the syned, he makes a collection of the names and most memorable Gests of those devout Miffioners which either formerly , or in this present syned, or afterward were fent to labout in our Lords vineyard, faying, Then the forelaid Holy Prelats , together with the excellent Preifts and Preachers which came out of Britishy with them to Firechi, observing that through Gods bleffing much people was converted from Infidelity to the Fasth of Chrift , they in the syned allembled in this lately iprung Church of Perecht , decreed that other zealous Preachers flould after the manner of the Apoller and Difuples of our Lord be fent through the confining barbarous Nations to preach unto them the Fath of Chrift. Now there were in the faid Primitive Church of Verecht at that time the forefaid Apostolical Prelats, Canonical Preifts and worthy Preachers , which, together with the two Holy Brethren whose names were Ewald, following S. Swibers, con-Stantly preached Chrift to the Gentiles. Afterward likewise were joyned to them s. Finfrid a Preift, who after he had lived thirteen years a Canon in the Church of Verecht , was confecrated Arch-buhop of Ment 7, and cal-

led by a new name , Bonsface : from whence

returning after the death of s. Willebrord , he

was ordained the second Arch-buhop of

Vereche. And having spent sixteen years in

preaching the Goffell through Frifeland , he,

together with his affociats, was crowned

with Marryrdom. In like manner S. Fire a

Bubop of the Deiri ( or rather of Iren, that is,

Ireland) and S. Plechelm Buhop of the Church

by S. Beda called Candida cafa : Saint Orger & Descen , with other glorious Preifis and

Preachers. But of these later Missioners wee A. D.697. shall speak more largely in due place : for they are mentioned in this place by Marcellasm onely occasionally.

7. Hereto he adds a Summary Narration of the various fuccesses and ends of the Prime Missionners , thus proceeding : 5 . Acce |" returning in England with S. Swibert, was by " S. Walfred confecrated Buhop of Haguifted and after many years spent in great purity and Holines, there refted in our Lord. S. Figbert . as hath been declared, was crownd with Martyrdem in Festeland. Saint Willibald going into the Eastern part of France was made Buhop of Eyflat : S. Finnibald his Brother Was ordained Abbot of Heyndelam : the Sifter of " thele two Hely men was the devout Virgin Valburgu. Lebvin after he was confectated " Buhep, was crownd with Martyrdom near Gaunt. The two Brethren of the Name Ewald " having preached ( briff in Nabia, and thence " going up into saxen) ended their lives with " a glorious Martyrdom. Saint Werenfrid 2 Press and worthy Preacher was fent towards Baine, " and piously governed the new-converted flock of Christ in Elft and Festerwairs, & being both in his life & death illustrious through many Miracles, at Wefterweire happily rendred " his spirit to God on the Ides of september, and " was miraculoully buried at Elft. s. Adelbers " a Deacen, fon of Edilbald King of the Deiri, who was sen of s. Ofwald King and Martyr , having built a Church at Egmond in Holland, " after the Conversion of many Pagans, and glorious confummation of a most holy life, happily rested in Christ on the seaventh day before the calends of tuly , and was buried " in Egmond, where by his intercession many Miracles are wrought to this day He was an " illustrious Confessour , and first Arch-deacon " of the Church of Verecht. Thus writes Mercellinus touching his Brethren and devout companions : and concerning himfelf adds their words:

8. And I Marcellinus an unproffirable Press , was fent by the foresaid Holy Buhops " to the Region beyond the River Ifel , and at " the present have the care over Aldenfeel, Trent , Tuvent , Ceverdy and Daventry in which places through Gods Breuidence and blefling I have by preaching gained to out "
Lord in a manner all the people, having purged them from their superflutions Idelates, " As for saine Willebrord he remained in his " Discese of Virecht, and with great fervour "
preached the Gestell of Christ to all the poople there about. But the rest were dispersed "here and there to preach the word of God, and " after the Conversion of a world of Pagans " happily refled in our Lard.



# under the Saxon Heptarchy. XX. Book. 509

A.D. 697

WIV.CHA

XIV. CHAP.

1. 2. 3. Lawes of King Withred. 4. Ostritha Queen of the Mercians mur-

HE fame year in Brittan, there was affembled a synod allo by Withred King of Kent and Brichwald Arch buhop of Canterbury at Berghanfled, where many wholesome of King Withred , were enacted for the regulating both the Church and Civill State of that Kingdom.

2. Of which Laws the first was . That Di-

blick Prayers should be made for the King. And the following regard severall Heads, as the preserving the Peace of the State and Church : The punuhment of Adultery in severall conditions of men : Against irregular Tonfure : Forbidding working or travelling on our Lords day and the even before is : Against offring any thing to the Devill : and giving flesh to ones fer want on a Fast-day: Concerning the severall ways by which severall conditions of men were to purge themselves, the King and Bishops by a simple af firmation without Oathes : Preists and Abbots in this Form, I fleak the truth in Christ , I lye not; So likewije Deacons; Inferiour Clerks with four compargators, laying one hand on the Alear, and the other extended to the Oath; a stranger without compurgators, laying his hand on the Altar; So likewife a Thame (or Noble man) of the King; a simple countrey-man with four compungators, and bowing down his head towards the Altar : That if any one depending on the Bishop be accused, the hearing of the cause belongs to Ecclefiafficall Iurifdiction , &c. That no compenfation shall be made by one who kills a Theife, &cc. And that if a stranger shall privily wander through the countrey, and neither crye aloud, nor found with his horn, he is to be oaken for a theif, and either to be killed or banished.

3. These sudgments of King Withred are extant among the Collection of Brittish
Commills compiled by Sir Henry Spelman,
and translated by him into Latin out of Ancient Saxon Manuscript, called The Text of Rechefter (Textus Roffensis:) to whom the Reader is referred

4. About this time a barbarous Act was committed by the Mercians against their Queen Offritha (or Offeida.) Sixteen years be-fore this the had been given by her Brother Egfrid King of the Northumbers a wife to Ethelred King of the Mercians, as it were in compensation for the death of his Brother Elwin , and to establish a peace between the two Kingdoms. And this year faith Huntingden, the Mercians, called South-humbers, committed a base Villany : for they inhumanly mur-

III. Part.

dred Offrida their Oucent, Fife to King Edelred and sifter to King Egfid. S. Beda particularly charges the Nobility of those Mercians with that foul crime, namely the inhabitants of Lincoln, or of Nottingham shire. What was the Missive or provocation to this inhuman act, does not appear in History.

X V. CHAP.

1. 2. Edfrid succeeds to Eadbert in the See of Lindesiarn.

3 4. &c. Death of Adamannus the Holy Abbot of Hy: be could not perswade his Monks to the Catholick Observance of

5. The Northumbers defeated by the Pitts.

I. THE year of Grace fix hundred ninety death of s. Cuthbere : in which the Monks, in whose Church his facred Body reposed, having hitherto privatly performed veneration to his memory , feing the frequent Miracles wrought at his Sepulcher, thought fitt to translate his Relicks to some more honoura ble place, and expecting to have found nothing but dry bones, they faw his Body as entire, yea and his garments as tresh, as when they were first layd in the ground Which being certified to his Successour Saint Eadbert , he caused New Vellments to be putt upon him, and the Body to be raifed above the pavement : pronouncing withall happines to any to whom God would grant the priviledge to be layd by this same year: for rendring his devout foule to our Lord on the day before the Nones of May, his Body was enterred under the Body of S. Cuthbert , faith Bishop Godwin : And his memory is celebrated not only in the English, but Roman Martyrologe also on the Martyr. Rom fameday, with this Elogy, In England the Com. 6. Maij.

memoration of S. Eadbert Bishop of Lindesfarn eminent for his learning and piety. 2. His Successour in the same see of Lindesfarn was Edfrid; a man, faith the fame Bishop Godwin, who from his childhood had been brought up in good letters, and in that age was highly effeemed for his eminent learning. This is that Edfrid at whose request s. Beda extolled the vertues and miracles of his Predetellour s. Cuthbert both in profe and verfe, as appears by his Epiftle prefixed to his Book.

2. About the fame time dved S. Adaman nm the devout Abbot of Hy, commemorated in our Martyrologe on the Second of September. To him is attributed the conversion of most of the Irish and many Britisins to the true observation of the selemnity of Easter according to the Catholick manner , though

XV. CHA

Sff ii

XV. CHAP.

K. INA. 110

### The Church-History of Brittany

A. D. 699. XVI. Cu

he could not reduce the obstinate minds of his own Monks. His zealous endeavours herein are thus expressed by s. Beda:

Bed L. c. 16.

A.D. 699

4. At that time the greatest part of the Scotts in Iteland, and not a few Brittains in Brittany by our Lords blessing conformed themselves to the right Ecclessistical time of celebrating the Paschal. Solemnsty. For Adamannus a Preift and Abbot over the Monks leved in the Isle of Hy, having been fent in Embassage from his Nation to Alfridking of the Northumbers, and flaying a good face of time in his Province, carefully observed the Canoni-call Rices of the English Church, and moreover was ferroufty admonstred by certain learned men that he with a few Monks hid in the utmoft corner of the world should not prefume to live in a practife directly contrary to the custom of the whole Church in the Paschall Observance and other Ecclefiaficall. Decrees : By which admoniother Ecclesiastical. Decree: B) which automations his judgment became quite changed, info-much as he willingly prejerted the Objervances which he had feen and heard in the Churches of the Englub, before the customs of his own coun-

trey. For he was a good man and wife , and more-

over emmently skillfull in the Scriptures.

5. When he was returned home , he employed his usmost care to induce his Monks in Hy and all the rell depending on them , to return into the path of Truth , which he had lately found and with his whole beart approved. But all his endea-wours through their obstinacy preved vain. Whereupon leaving them, he sayled into Ireland: where by preaching and modest exhortations be perfiraded in a manner all the Monks who were not Subied to the Dominion of the Monaftery of Hy to quitt their Errour , and return to Catholick Vnits in observing the legitimat time of Easter , which he taught them. Thus having celebrated in Ireland one Canonicall Solemnity of Easter, he returned to his Island : And again carneftly preached the true Observance to bis own Monks, yet could by no means perswade them to conformity. Now it hapned that before the years Circle was finabed be was taken out of this world: Divine Providece fo mercifully diffofing that this Hely man, who was an earnest lover of Vnity and Peace should be taken from hence to eternall Happines before the next Paschall time was come, least he should be compelled to enter into a more sharp debate and discord with those who would not be perswaded to follow him in the way of Truth.

Lord before had done, he likewife fels the curfes

of the Iruh , for he also was flain by the Pictuh

people. Notwithstanding as shall be shewd,

fufficient revenge upon them.

ten years after this the Northumbers had a

6, The same year the Northumbers received a great defeat from the Pills: for as Mathew of Veftminster telates, Brithric & Count of the Northumbors being desirous to avenge the death of his Master King Egfrid, invaded in a hostile manner the land of the Pitts: but as his XVI. CHAP.

1. 2. &c. The Picts reduced to the Catholick observance of Easter, upon occasion of an Epistle written to their King Nation by the Holy Mobot Ceolfrid.

WHAT S. Adamannus could not ef-fect among his Scottub obflinat Monks and Iflanders of Hy, to take away their Errour about the Pajchall Selemnuy, was the next year brought to paffe among the Pids by their King Nastan,, exhorted thereto and instructed by the holy Engluh-Saxon Abber Ceolfrid. The order and manner of this memorable change s. Beda thus describes :

2 At that time, faith he Nairan King of the Bull four Piets inhabiting the Northern coafts of Brittany by frequent meditation on Ecclefiafiscall Friting became rellified in bu sudement, and rensunced the errour which formerly bimjelf and bumbele nation had embraced and perfifica in , reducin all his Subsects to the Cathonic ob ervance of the folemnsty of our Lords Refurreltson. Now to effet. this more easily and with preater authority be fought for help and advice from the English Nation, whose Relacion he knew was inflitured according to the pattern of the Holy Roman and Apoftolick Church

3. He fent therefore Meffengers to the Venera ble man Ceoifrid Abbot of the Monasters of the Bleffed Apostles S. Perer and S. Paul feared in a place called Girwum at the mouth of the River Fire and near theRiver Tine, in the Government of which Monastery he succeeded the Holy Abbe. S. Benedict Bifcop : And by those Meffen ers the faid King Nattan requested him to fend in Fisting instructions to him by which he might be enabled more efficaciously to confute such as pre-Sumed to observe the Paschall Solemnuy in an undue time : He desired likewise to be informed of the true and vanonscall manner of Ecclefialts call Tonfure. Moreover he entroated him to fend him Malons and Architects to build a Church in his countrey of stone, after the Roman manner promissing that be would dedicate it so the honor of S. Peter Prince of the Apostles; and likewise that both himself and all his subjects should in all things imitate the manners and Disciplin of the Holy Roman and Apoltolick See, as far as they, who leved at fo great a diffance from thence and whose language was so different , could be informed.

4. The most Reverend Abbat Ceolfied very willingly complying with defires and requests full of Religion and Piery , fent him fuch Archi rells as he demaded, and withall wrote an Epifile, containing an exact information in all the point proposed to him by the King. Which Epille by reason of the prolixity of it, it will not be expedient to transcribe : the curious Reader under the Saxon Heptarchy. XX. Book. 111

IK. INA.

A.D. 699. may have recourfeto Same Beda's History for it, who no doubt, as may appear by the thie was either the inditer of it, or at leaft had a great influence in the framing it; for at this time he was a Monk living under the government of Ceelfrid, and the ame of his learning was to far spread, that the year next following Pope Sergim by letters to the faid Abbot invited Saint Beda to Rome, whither he had gone, but that news of the faid Popes death prevented his voyage.

5. The fence of the faid Epifle is fummarily this: In the first place as touching the Paschal Solemnity, common both to leve and Christians, wee are to observe how the lewish Synagogue celebrated it in flindow and figure, and next how the Christian Course , in touth 6 God commanded the Iers to begin their

Ecclefialicall year in the Spring , and that the

third week of the first Month beginning ho the Second Veffers or the toutteenen dayto the one and twentieth day at evening, should be entirely colecrated to him as a most folemne feast to be spent only in his Service. in commemoration of a twofold deliverance , one from the destroying Angell which killed all the first born in every family of the Egyptians, and the other from their flaveryunder the Egyptians. The former deliverance they celebrated by the Sacrifice of a Lamb, whose blood having been sprinckled on the upper posts of their dores was a mark for the destroying Angell to palle over " them. And the second deliverance , by put-" ting away out of their houses all leaven, and for the space of seaven days together using unleavened bread only: Of which feaven dayes the first and the seaventh were to be efteemed most holy and solemne. This deliverance was effected on the firteenth day of the Moon, and was thus celebrated because they were urged to goe out of Egyr in fuch haft, that they were forced to take their dough before it was leavend. Thus did the

less observe their Paschall Solemnity.

7. But when Chrift our true Paffeover was immolated, and by his Refurrection had con fectated for ever the first day of the Week, therefore called our Lords day, ApostolickTradities ordained that our Paschall felemnity should always begin on our Lord day, yet fo that the faid day should be inserted within the space of the levish selemnity, that is, on fome day in the third week beginning at the fifteenth and ending on the one and being come, and the even of the fourteenth day likewise being come, then must moreover be expected the Lords day, which of neceffiry must fall within the third week, that is on one of the feaven folemne days celebrated by the Iews, beginning at the fifteenth and ending at the one and twentieth. This is the order of the Carbolick Observance, presçri bed anciently by the Church of Alexandria.

8. From which order severall forts of Christians have (werved after feverall manners. For, 1. Some had no regard at all to Sunday or the Lords day, but celebrated the Paschall selemnity exactly on the very day that the tem did, whether it were sunday or not : These were the Quarto-decimani. 2. Again others anticipated the due time, for in case that Sunday fell on the fourteenth day, they then celebrated out Lords Resurreflion , beginning the feast on the even of the thirteenth day, which is no part of the third week, nor at all preferibed by the lewish Law. This was the Errour of the Scotts and ancient Brutains, who thought that the feaven days

of the Moon were to be reckoned from the

fourteenth to the twentieth. 1. Laftly fome

there were who did transcend the due time,

accounting from the fixteenth to the two

the Christian Paschall Feast, not in the third

week of the Moon , but in the beginning of

the fourth, contrary to the prescriptions of

and twentieth, and in case the Lords day fell |

on the two and twentieth, they then kept, |

the Law : This was anciently a miftake of the Letins, who afterward corrected themselves, and conformed to the Alexan-9. Now it was by the Vernall Equinox that Catholicks found out what Month according to the Computation of the Moon was to be elteemed the first Month of the year : Which Vernall Equinox according to the calculation of the holy Buhops in the Council of Nicka was to be fixed on the twelttlyday before the Calends of April, that is, the one & twentieth of March. So that what foever Moon was full before the Equinox, it belonged to the last Month of the precedent year, and pertaind not to the Pajchall folemnity. But if it was full that is, if the fourteenth or fi teenth day of it fell either in the Vernall Equinox or after it : the first Month was to be reckoned from the first day of its New-moon , and on the first sunday then following , the Feast of our Lords Refurrellion is to be celebra-

to. The Christian Paschall Clemnity depending on the right placing of the first full Moon there were feverall Cocles instituted, as the most ancient Cycle of Nineeten years , which was enlarged by saint Cyrill into a Cycle of ninety-fine years, containing five of the former Cycles , and in thefe days in Besteany many had extended it to five hundred thirty two years. The use of which Cycles were to flew, that when they were expired, the Full Moons returned again to the fame order, as formerly. This is the substance of what the Holy Abbet Ceelfred wrote concerning the Pafchall Selemnity.

11. In the next place touching Ecclefiafticall Tonfore, of which there were feverall manners and fashions, though he acknow ledged that a difference in Tonfare could not harm such as have true Faith in God and cha-

A D.699

rity to their Neighbour yet that among all the forts, that was most to be approved which Saint Peter ufed , and which represented the Crewn of Thorns which our Lord bore at his Passion As on the other side that was most to be detested, which, they say, simon Magm wore, which was fo made that if a man looked him that wore it in the face, it would have some appearance of a Cross, but behind was so curtaild, that it had no such Thewat all. How ever he did not deny, but that those who out of custom used even this kind of Crown and Tonfure might be good men , fuch was the Holy Abbet and Prest of the Columbin Monks of Hy. Adamannus, who was lately tent on a message to King Al-field, and for this reproved by Ceelfiel himfelf and whose only excuse was, That though he wore the Tonfure of Simon Mague, yet be detefled bu Simonsacall perfidioufnes , and defired to follow the example of S. Peter whom in the fecres of his heart he fincerely venerated. To which Ceoffid teplied : That it was very fitting, as he in his heart reverenced S. Peter and abhorred Simon Mague , fo outwardly to imitate the habit of S. Peter, and recell that of Simon Magm. Which Difcourfe fo wrought upon the good Abbet Adamannus, that no doubt he would have endeavoured to correct this custom, as well as he did the Scottah Errour about the observance of Eafter , if it had been in his

12. To this effect was the faid Epiftle, which concluded with a ferious exhortation to Ling Nassan to cause his whole Kingdom to observe such things as were accordant to Catholick Vnity and prastifed by the Apofelick Church of Chrift , that fo & Peter Prince of the Apofiles after the end of his Temporal Kingdom, might open him an entrance into a

1; This Epifile being fent, and publickly read in the Kings presence attended by an Affembly of prudent and learned men, and also translated into the Pilish language for the instruction of the ignorant, it is reported that the Ling riling from the midft of his Nobles, kneeled down, and gave humble thanks to Almighty God for the present teceived from the English Nation, adding these words: Truly 1 was a good while agoe satisfyed that this was the right way of Paschallobservance, but this Epifle has fo fully cleared the matter, that what I formerly underflood in these matters, is not confiderable. Therefore I openly here profeffe, and I defire you to be witneffes hereof , that hence forward my refolution is that this time of the Paichall Solemnity shall perpetually be observed in my kingdom And moreover I command all Ecclefisficall persons my Subjects to receive this manner of Tonfure, which, as you have beard, is 6 rationally grounded.

14. This the King professed and decreed: and without delay by his Kingly authority putt it in execution. For publick order was given that the Paschall Cycles of nineteen

years flould be transcribed, learnt and ob-A. D.699 ferved through all the Provinces of the Pills. and that the formerly used erroneous Cycles of eighty four years flould be obliterated: and the whole Nation greatly reloyced, feing themselves by this New Reformation toduced under the Disciplin and protection of S. Peter Prince of the Apofiles.

XVII. CHAP.

XVII.Cu

Bedd, Sail.

s. 2. &c. Of S. Edilwald successour to Saint Cuthbert in bis Hermitige of Earn-

. 6. Gc. The Gests of Saint Sexburga Queen , and Nobelle : and of her holy Daughters Saint Eartongatha and Saint Ermenilds.

HE fame year dyed s. Edilwald, and Manyola is commemorated in our Martyrelege Argajum

on the three and twentieth of March. He was brought up a Monk in the Monaftery of Rippen, and afterward faith S. Beda, he fucceeded the Hely man of God S. Cuthbert in the exercife of a Solitary life in the ifle of Farne , having many years before by worthy and plom actions adorned the degree of Presst-hood which he recesved in the Monaftery called Inripum ( Rippon.) For a proof of his Merits and Holines I will contene my felf with relating one Miracle, which was told mee by a Relizious Monk, who was one of the perfors for whose sake it was wrought. His name was Godfrid, a venerable servant of Christ and a Presft, and was afterward Abbos of the Monaftery and Church of Lindesfarn , in which he had had his education.

2. On a certain time , faid he , I came with two of my Brethren to the Ifle of Farne, out of a defire to enjoy the conversation of the Reverend Father Edilwald. Afterward having been much refreshed with his pions discourse, or having aked hu Benediction, a we were fayling home wards, an a sudden in the mid way our former calm was interrupted, and fo furious a ftorm came upon us, that neither cares nor fayles could help us at all, bus we expected every moment to be swallowd up by the waves. Having a good while thus in vain froven against the wind and sea , we at last looked back upon the Ifte from whence we were come, to fet if by any meanes we might return thither. But wee found that the tempest equally threatned us on all fides , fo that we were in utter deffair of ef-

3. As we were earnestly looking toward the Ifle of Farne, we perceived the most pions Father Edilwald, who was come out of his folicary retirement to fee what became of us. For having heard the noise of the winds and rouring of the Sea he was for that purpose come abroad : And having perceived the great paines wee took, and the

### under the Saxon Heptarchy. XX. Book. 513 K. INA.

K.hiA. D. 699.

extremity of our danger he fell on his kneet, ear-nelly praying to God the Eather of our Lord lesis Christ for our safety and escape. He had no sooner ended his Prayer, but immediatly the fivelling waves grew smooth, the raging tempest ceased, and the winds favouring our voyage caried m professully and evenly to land. Where being arrived we had no somer drawn up the boat to dry ground, but prefently the fame Tempest, which for ambile had for our fakes been interrupted , returnedwith ies former violence, and the whole day after never ceased to raze by which we evidently saw that the short pause intervening had been procured by the Holy man of Gods prayer made for our escape.

4. The fame Holy man remained in the Ifle of Farme the space of swelve years, and there ended bu Life : But he was buried in the Ifle of Lindesfarm, neer the Bodies of the glorious linhops Saint Cuthbert and Saint Badbert in the Church of she Apofile Saint Peter. Thefe things hapned in the days of King Alfred, who after hu Brother Effeid governed the Nation of the Northumbers eighteen years. 5. In our Martyrologe likewise wee tead a

commemoration of the Deposition of Same

sexburga affigned to this year. She was daughter of Anna the pious King of the Baff-Saxons. From her infancy fhe, atter the example of her other sifters, was disposed to vertue and piety. And being come to a more ripe age, though her earnest desire was to

confectate her Virginity to God, yet by the importunat request of Ercombert King of Kene, the was by her Parents given him to wife. And Almighty God , who shewed himself admirable in the purity of her Firgin Sifter Saint Ediltrudu , was no lesle glorified another way in the piety of Same Sexburgs. The Province of Kene, of which the became Queen, stood in need of one who might be a thining light and pattern to that Sexe. For King Ercombert, though wanted the zeale and courage to extirpate Idolater Out of his Kingdom, in which as yet no Law had interdicted the publick worship of Idels. This defect was supplied by his vertuous Queen, whose affiduous exhortations had that power upon him, that in a

6. The Kingdom being purged from this deadly pollution, became disposed for the reception of greater degrees of Piery. Hence a Law was promulgated for the due observation of Lene, which though from the beginning commanded by Reclefishical Confitutions, yetfor a due observation of it stood in need of the civil authority, and temporall penalties. This Aft of zeale our Annals afcribe principally to this vertuous Queen Sexburge. By whose suggestion likewise or-

fhore time the whole nation by their united

industry conspired in the worship of the One

by the Kings munificence.
7. One speciall place the Queen her self made choice of, which the endowed, enriched and dedicated to be a habitation of Religious Virgins. It was feated in that part of Kene where the River Medway difburdening it felf into the Sea, makes an Illand fruitfull in pastures, and which there fore from the abundance of sheep feeding there is called the file of shepey. To this place her defire was to confine herfelf : bue God thought fut to delay the execution of her defires , that

the might with no lette merit, and far more

labour in her high condition afford ex-

amples of vertue and piety to all her Subjects. Which the performed in a most admirable manner, being as the Authour of her Life describes her , a mast reverenced Mifreffe to the Great ones , and a kind Patroneffe to the poor : The former observed her as a Princeffe,

and the latter as a Mother : Thofe venerated her Majeffy , thele admired her humility : To the Mobles she was awfull, and to meaner perfons she feemed equal : To all she was amsable and to all venerable, rarely feen in shrongs, but frequenc in

8. Four and twenty years the raigned with her hufband King Ercombers : but he dying in the year of Grece fix hundred fixty four, and thereby the being left free to her felf, would be a Queen no longer : but after fle had feen the Commonweale fettled, Harpif feefaith Harpsfeild, like a bird which had been a 7.224. long same enclosed in a Cage , she gladly escaped out of it, and develling her felf of all her Royall Ornaments and marks of worldly pomp and pride, she becook her felf to the society of sacred Vir-

gins in the Citty of Ely, governed then by her Sifter the most glorious Virgin Ediltradis , Or Ethelreda. Fifteen years she lived under her disciplin, being therefore more affiduous in devotion, and more rigorous in mortifications, because fle came later then the rest to that School of Piers.

9 In the end the buried her Bleffed sifter, and by the Vnanimous votes of her companions the Religious Firgins , was chosen Abbeffe in her place, as hath been already declared in the Geffs of the year of Grace fix hundred feaventy pine. In which charge being to afford documents and examples of all vertues to others, the was more vigilane over herfelf , more circumspect in her actions and more fervent in her prayers to God, as being to give an account to him for fo many foules besides her own.

10. Having spent sixteen years more with all Perfettion in this Office, at last being mindfull of her dear sifter, the constant opinion of whose santhiry had taken deep root in all minds, flie thought fitt to take up her affics, and translate them to a more honourable place. But how instead of empty ashes she found her sifters body as entire, as fresh and fweet as if the had refted in fleep, wee have Churches , and feverall Monafteries erected | already declared. To conclude after the had

numents were provided for Alters and

The Church-History of Brittany K. INA 514 with admirable constancy and fervour per-formed the course appointed her by God, she was this year called to receive a heavenly A. D. 700 crown : fo that the day before the Nones of XVIII. CHAP. XVIII. C July the followed her sifter to heaven leaving a command that her Body should be I. The death of Saint Trumwin Buhop of enterred together with her Sifters. the Picts. 11. From io holy a roote there fprung two most fragrant and beautifull flowers, her 2. Alfo of S. Barne a Hermite daughters, S. Eartongatha, and S. Erminilda. P. de. And of S. Hildelida Abbeffe. Of the former we have treated already. As for s. Erminilda fhe was , as hath been faid, IN the year of Grace feaven hundred is maried to Walfere King of the Mercians , recorded the death of S. Trumwin B. of whose mind she inclined to all piety. After the Pills : who in the revolt of that Nation her Hubands death , the with her daughter from the Northumbers was driven from thece S. Ferburgs , as her Mother formerly had & retired to the Monaftery of Religion Virgini at Streneshalek, where he lived fifteen years done, consecrated her felf to our Lord in the fame Monaftery of Ely , where entring into the Reyall path of Humslity , the behaved her with fome few companions in Monaflical rigour both to the good of his own foule. felf more submissly then the rest, as her deand the benefit of many other, and was with fire was more earnest to approach nearer to due honour buried there in the Church of our Lord. This was fo gratefull to all , that S. Peter. Many centuries of years after, his her Mether Sexburgs being dead , the by the unanimous fuffrages of her Religion Suffers Sacred Body was found and translated to a more honourable place, together with the was elected to succeed in her office of Ab-Bedies of feverall other Saints repoling there beffe of that famous Monaftery Concerning which Filliam of Malmibur 12. The year of S. Erminilda's death is not thus writes . At Seveneshalek, now calle Pantite recorded. But her Deposition is commemowhite, As arrenvous, nor clust White, in the Quere of the Church belanging i-Religious Virgins, which is same for the Mina-ments of Holy Bubaps and glorious Lings, the inrated in our Martyrologe on the Ides of Fe-13. The fumm of what concerns these duftry of certain devoue men bath, a it were, rethree Holy Princeffes and Religion Abbeffer is fored to life the flumbring abes of feveral per hus breifly fett down by Villiam of Malmsbury, The most happy Ledy Edildrida, (ays he, fift sounded the Monastery of Religions Virgins at Ely. After her ber Sister Sexburga, who had fons: For mot long fince there were found and tranflated to a more eminent place the Bodies of man; Saints , particularly of S. Trumwin Buhop of the pilts , Ge. His name is commemorated abeen wife of Ercombert King of Kent, and Mother mong Sames in our Martyrelege on the tenth of February. peen wije of erembert Ling of London matter of the most Hely Vergin Erempetta, lived to ber old age in the same place under the Religiom pro-fession and Title of Abbesse. And there succe-2. The same year likewise is assigned to ded her in the government of the same Abbey her other Daughter Erminista, who had been the death of s. Barnek a Hermire , whose me. mory celebrated in the Province of the silures and region of Glamorgan. He lyes wife of Wulfere King of the Mercians, and Mother buried in the Ifle of Barry , which took its of the holy Virgin Vereburga. Thefe three in conname from him: Concerning which we read tinued successions were Abbesses there. this testimony in Camden , The most outward 14. This only is to be added in this place, this celetitude in Calman, from Baruck a tiely man there buried: Who as be gave he Name to the island, so did the Island give a Strame to the Lords of it: For the Noble family of the Vicenots That this holy Queen and Abbeffe Sexburga is different from another Queen of the fame name, wife to Kenwalch King of the Feft-Saxons, who after his death in the year of Grace of Barry in Ireland received their originall from fix hundred seaventy four governed the same Kingdom But either willingly, or forthence. In our Marsyrologe this Holy Heremin Barnek is faid to have fprung from the ced thereto by a faction of the Nobility Noble Blood of the Britains , and that en which refused to be ruled by a woman, tring into a folitary strict course of life, he retired to a quiet Religions life, as hath before at this time attained to a life immortall. been declared. 3. We will conclude this year, which concludes the feaventh Century of our Hiftery, with celebrating the Memory of s. Hildeli-da, who in the Menafter, of Berking built by S. Erconwald for his Sifter Edilburga , as Saint Beda tellifies , Succeeded her in the Officeof Abbeffe, and for the flace of twenty four years gover ned the same in a constant observance of Regular

Disciplin, withall carefully providing all things necessary for the subsistence of the Religious Vir-

D. 701 XIX.CH.

K. I H A.

under the Saxon Heptarchy. XX Book 5 is busy. Yet in this fearce ripe age he had a cins: she by reason of the streitnes of the place in which the M. maftery was built, thought fitt to foule mature for piety : infomuch as he entake up the Bodies of severall Holy persons of both Sexes there buried, and to translate them all to tred into an inward debate whether he should expose himself to the anxiety of me place in the Church dedicated to our Bleffed wordly cares and tempelts wherewith, being Lady: At which time Almighty God gave teftiexalted to high he was in danger to be difmony to their Santtier by a glorious light from quietted ; if not overthrown, and to the enbeaven shining on them, by a wonderfully detiling inares of fentuall pleasures from lightfull adour, and many other miraculous fiene. which a Kingly flace without almost a miraa may be read in the Book relating the fame, out culous Grace can feldone be fecure ; or after his Predecessours example, at once break of which wee have excerpted the fe particulars. 4. The Anthur of her Life in Caperave through all temporall impediments, and give himself wholly to God in expectation affirms that this Holy Abbeffe S. Hildelida was replenished with Divine Charity, informach as both by infructions and altions she became a pasof a far more glorious and eternall Kingdom. 4. Such a debate and irrefolution argued in so tender an age a solide piety : and tern and Teacher of all vertues, in watchings, abthough his inward strength was not suffi-Hinence, benignity, clemency, and every other vertue becoming her profession. She was carefull that her Religious Subsetts should want nothing necient then to conquer the world fo far as to forfake it, yet it was not the love of fenceffary for their foules or bodies , fo thewing her. fuall contentments, ambition or fecular felf unblameable both before God and men. Pride which induced him not to reject a 5. And as in her life the was a fingular Crown, but a Hope that vertue and piety even Example of Piery to others', fo after her with a Cream would be acceptable to God Death, which is configned to the two and and rewarded by him. He might likewise efteemit an argument of a more courageous twentieth of December in this year; the deferved veneration and praise from all pomind in the midst of pleasures to preserve fterity: For thus testifies the fame Authour. himself from the infection of them , then The Bleffed Virgin Hildelieha in glorified by many entirely to exclude them. elorious Saints For her Mimory is celebrated not 5. Being thus refolved, his next care was to find an affocate in his Throne : for which purpole he demanded for his Wife Kinefireonly by S. Dunffan , S. Ethelword and S. Elphegus, bue her Sandisty is also renouned by many de the daughter of Pends formerly King of Anciene Saines before them. To her did Saine Aidelm as yet an Abbet dedicate his Book the Mercians , and fifter to the prefent King Ethelred and the Holy Abbeffe Kinchurga. inscribed of Virginity, in the preface of which he highly exalts her vertues and piety. King Ethelred without demanding his Sifters confenctedily promifed her: But how the, having in refolution confectated her XIX. CHAP. Virginity to God refulled and by the power of her Prayers obtained the execution of her 1. 2. &c. Of Offathe pion King of the Eaftpious and chaft resolution, hath been already declared. And how her Example induced King offs courageously to imitate her shall in due place be thewd. IN the year following offs the pious King of the Eaft-Saxons begannis Rasgn, eight years before this King Sebbe had relinquithed the Court for a folitary retirement, XX. CHAP. XX. CHA and exchanged his Reyell Purple into an humble course Religious Habit. To whom 1. 2. 60 . S. Vilfrid called before an En-Succeeded in that Kingdom his Sons sighard glub Synod: and injuriously treasedand scoffed ityntly raigning:and as they were afforiated in receiving the Crown ; to were TN the year of Grace feaven hundred and two Pope Sergim dying, there fuc-ceeded him in the Applolick Chair John the fixth of that name, elected the year before. they likewise in quitting it in the beginning of this Century: Whether it was by death, or by a voluntary Secotion after their Fathers example, is uncertain. But certain it is He was by Nation a Grecian : which was a that in this year offa by full right succeeded proof of the confent of the Baffern and in the Kingdom : and within a few years by Veftern Churches in the fame Faith, fince withan hereditary piety grew weary of worldly pomps; as shall be shewd. He was the Son out any distinction of Nations or partiality the Supreme Buhep of Gods Church Was thus of sigher, who a good while before this ad-ministred the Kingdom together with King 2. Vinder this Pope John the cause of Saint Filfrid was again ventilated, and at last deter-3. King Offe at his coming to the Crown mind. He had lived a baniflied man from was a youth of a beautifull affect, and chearfull his see of Tork now eleaven years: and though diffosision; he was of a floride age, and tenderly be-Pope Sergim had decreed his restitution, yet wed by his Subsects , faith William of Malms-III. Parti Ttt Arch.

A.D. 701.

### The Church-History of Brittany (16

Arch-buhop of Cancerbury by delayes and excufes suspended the execution of the Popes commands But now pretending a shew of piety, they allembled a syned, to which they fummond s. wilfrid, and endeavoured with a fraudulent shew of kindnes to entangle him, whom they had expelled by violence. s. Wilfrid being fecure in his own innocence, and not suspecting any deceit, presented himself to the Councill. The proceedings of which Council, and constant behaviour of S. Filfrid therein are thus described by Fil-

Malmib de

14. 14.

liam of Malmsbury: [3. When Sexulf Buhop of Lichfeild in the Ringdom of the Mercians was dead , faith he, s. Filfid governed that Buboprick being both tenderly loved and cordially reverenced by all the inhabitants of that Province. In the mean time Alfrid King of the Northumbers and Brithwald Succoffeer to S. Theodore Arch. buhop of Cancerbury complorted many defigns to his prejudice. At last it was resolved by them both that a syned should be assembled, >> and that under a pretended defire of Peace s. Wilfred flould be called to it, and there either by fair words induced to a compliance with their wills, or in case of his resistance, oppressed by violence. The Hely Buthop unskillfull in guiles, and who measured other mens minds by the fincerity and uprightnes of his own , went to the syned. But there he found far other usage then he expected. For at first they sett upon him with reproachfull speeches, and falle accusations and when they had weatied him with those, at last they proposed to him this Question, Arch bishop Theodore! He perceiving their malignity, defeated their delign with a subtile answer faying, That he would willingly obey all Such Definitions of Theodore, u were agreable to the Holy Canons. Having answerd thus, he in a long discourse confidently and truly inveighed against them, for that they who for the space of two and twenty years had despifed the precepts of three Popes, Reathin, Be-nealiff and sergine, did now make choice of fuch Decrees of the Arch-bubop Theadore as had been made in a time of trouble and diffension : and when he had said this, he was

4. When the King had heard s. Filfrid thus

iustifying the equity of his cause, he was not able to endure it longer, but broke forth into

as speech missecoming his Marest insomuch as he said to the Arch-bishop, If such be your will, most Reverend Father, I will oppresse him by

violence. But the Bishops there present would not consent to such insultice. Yea even his

enemies did not approve, that a Bishop of so high esteemand renown, and one who

out of a confidence in their iustice was

come to the Synod, should suffer a ma-

nifest oppression. Besides, though they

could have been content that he should have

been obliged to quirt his Buhoprick, yet they

would not fuffer the Authority of the Apr. A.D. 70 felick see to be directly violated by the

5. Hereupon, faith the fame Authour, theBishops thought firt to proceed another way. Therefore they began to fett upon him with perswafions, that fince for his cause such fre. quent diffensions had hapned in Gods Church, the would willingly and of his own accord give up his Bubopreck and postestions, and confirm fuch a renunciation by Writing. They added, that this would highly recom. mended his fame, and be a great accumulation to his glory , if he would rather chuse . to end his days in peace as a privat man, then for a Bishoprick to move ftorms of fedirion either by himself or others in his

behalf. 6. The Hely Bibbo eafily perceived how their ... defign was to entangle him, and therefore !.. answered, them, That nothing could be more diffionourable and infamous, then that a man should condemne himself with his own tongue. He then putt them in mind, That he was the first man who having cast out the Scotts had taught the Churches of the Northambers the true Canonicall Way of obierving Eafter: That he had brought among them the Ecclefiaficall song by way of Antiphon; it most Hely Patriara S. Benediff to be observed .. by all the Menks of that Province: and for all these merits and benefitts his only reward must be, that he an old man, and a Buhop of feaventy years of age fhould be compelled to condemne himselt by his own Writing. But he would have them know, he would never be induced to do that which would bring to himfelf fhame, to those who were under him a calamity, and to all dammage. Therefore he once more appeald to the See Apoftolick to which he challenged any of his

accusers to repair. ]
7. When s. Vilfrid had thus appealed, the synod was presently diffolved : for the matter being referred to the supreme Tri-bundle of the Church, the Bubeps could make no decrees about it. Neither would King Alfrid any longer interpole his Regall and Civill authority in a cause depending between Ecclesistical persons. Every one therefore went to his own place And Saine Wilfrid returned to the Mercians to prepare for his voyage once more in his old age to Rome.



under the Saxon Heptarchy. XX. Book. 517

XXI. CHAP.

A. D. 703

VYI CE.

1. 2. &c. The death of S. Benedict Bifcon: and fummer of bis Gests.

NE whole year was passed before fore he debated his cause with his adversaries fent thicher by Arch-bihop Brithmald: In which year S. Benedift Bifcop Abbot and founder of two famous Monafteries of Fire munch and Girmy dedicated to the honour of the two Cheif Apofles S. Perer and S. Paul dved. Whole Gells have been already from s. Bode related, containing his wonderfull zeale for the regulating Monaflical Disciplin according to the Inflirm of our Haly Patriark

S. Benedict , his frequent and unwearied travells to Reme for procuring Books, Vefiments, Sacred Pullures and other Ornaments of his Monafferier, his prudence in uniting and governing the faid Monaferier, and in chufing other superiours to affift him being prefent, and to govern in his absence, with all other vertues becoming one who professed Perfession, and through his whole life made good that Professes. 2. Neither ought it to be accounted among the leaft benefits conferred by him upon his *order*, that he obtained from the

Apostolick See a Breif of Priviledges by which, faith Saint Beda, the liberty of the faid Monasteries and Religious men living there was fecured from all incurfions and invafions of externs , their Temporall possessions defended, and all disturbance of peace prevented. 3. In consideration of these great obligations received from him , the Congregation of Englub Benedicting lately restored, or rather continued by the See Apostolick in their an-

cient Liberties and Rights, have defervedly intitled him their Patren ; and particularly inalmuch as he fo strictly united the two forementiond Monafteries, that they not only professed the substance of the same Bemediffin Rule, but all the same circumstantiall observan es, giving thereby such a form of Page as was imitated through all other Previnces in Europe, to the notable advancement of Biery and Priformity in their holy Difeiplin. 4. It is wonderfull to confider how great

and universall a benefitt accrewed to all the Churches of Brittany by the zeale of this Holy Abber : for as long as those Regular obserpences instituted, or renewed by him, continued, Herefy could have no accesse into our fland: But those being dissolved, this our land formerly watred with showers of Divine Grace from beaven and made a Paradice of God ( as Baronim abserves) was presently surned (in talfugi-nom ) into a brackish sals barrensesse, by the malice of its inhabitants.

5. Not our English Martyreloge only, but the Reman also celebrates his Memory on the day before the Ides of Isbuary, as an alumnus of III. Part.

that Church, where he first embraced a Monallar call Profession, and had his former name of Bajcop changed into Benedict.

XXII. CHAP.

XXII. CH

1. 2. Oc. S. vilfrids caufe again indeed at Ramesta bis advantage.

8. Oc. His miraculous recovery from a ficknes in France.

Saint Vilfrid arriving at Rome the year following, expected awhile his accufers: who being also come, they presetted their state of the present Controverty in Epifles fent by Arch bubep Brishwald & other Bubens of Brittany to Pope John: and S. Wilfrid declared his cause in a Petition or Memorial Which he humbly offred to the same Pope.

2. The fumm of which Petition, extant in Viliam of Malmsbury, is this: He first shewd how he had been obliged to appeal to the see

Apostolick for inflice against the Vsurpers of his Buhoprick , Monasteries and other posteffions contrary to the Decrees of the late Hely Popes Agarbon and Sergim: Which Decrees he humbly defired the prefent Pope to confirm: yet withall professing that he was ready to luffer the feverity of Ecclofiafticall Canans , in case he could not disprove any accusations layd against him. Moreover he humbly requested that letters in his behalf might be written from the see Apoflolick to Ethelred King of the Mercians defiring him to protect

in peace all the Monasteries in his Kingdom: and moreover to Alfred King of the Northumbers, requiring a restitution of all that belonged to him : Or in case that he might not be fuffred to enioy his Baheprick of Fork, he befought the Pope to take care that a fitting person might be ordained there. But as for the two Monafterses founded by him at Rippon (Ripis Hagulitania) in that Province, he would by no means quitt his right to them. These things being granted, he concluding protested all due obedience to such Decrees of Arch-buhop Brithmald, as were not

contrary to to those of the Popes Frederefours. 3. This Petition being read, his Accesfers were commanded to flew what they could alledge against it. The principall thing that they infilted on was this, That he was guilty of a capitall crime, having publickly and contumaciously faid in a synad affembled in Brittany, that he would not obey the Decrees of Arch-bishop Brishwald. As touching this acculation, the Hely Buhap standing in the midit of the affembled cleared himself faying, That it was not true that he bad an firend fo indefinitly but only that he would not obey fuch De crees as were contrary to the Ecclefiaficall Canone New nothing is more centrary to them, then that a Buhop should be compelled to depose himself, no

crime being layd to hu charge. 4. This Answer to umple, easy and al

XXI. CHAP

lowable was by the Romans received with ioyful applaute: and his Accorders being unable to disprove it were commanded to return home, the Reman Buhops telling them, That though by the Canens it was ordred, that an accuser failing in the proof of the first point of his charge, flould not be admitted to make good the reft, yet for the reverence they bore to the Arch bubby Brithwald, they would not forbear to discusse all their allegations in order. And so in effect they did, infomuch as for the space of four months feaventy affemblies of Bishops wee made cheifly about this Controversy : the end of which was glorious to s. vilfrid, and ignominious to his accusers : for the Romans exceedingly admired their impudence, and his eloquence who without any study, only by the help of God and his own innocence, with the first moving of his lips diffipated and broke alunder like cobwebs , all their obiections and accusations. But especially the Roman Buhops condemned the bold raffines of those English pleaders, in that being laymen all of them, except one, who was a Deacen, they prefumed to accuse a Venerable Preiat feaventy years old , whole Elequence flowed like a torrent. Therefore discourfing a long time among themselves in the Greek tongue, at last turning themselves to the Plaintives & Defendant , they in Latin pronounced. That the English Meffengers deierved prison , and that he who fent them was unwite : on the other fide they declared s. Wifid innocent of any crime whatfoever.

( I would here add (faies the fame Authour) now great an advantage came to his cause by the reading of the Alls of the Syned affembled tormerly by Pope Agathon: And after by a miracle hapning to him in his return from Rome homeward at Meanx a Citty of France, Eastward from Pars, where falling greivoully ick he was restored to health in an Angelicall V fon but that the Venerable Hifforian Beda, who for the fobriety of his stile deserves credit, has already recorded it. For my delign is breifly to relate fuch particulars as have been

omitted by him.

6. Their two passages pretermitted by Villiam of Malmibury we will here adioyn out of s. 8eda: Who as touching the former thus writes: One thing there was which brought great advantage to the clearing of s. Filfrid, which was the reading of the syned of Pope Agathen of bleffed memory : For when by command of Pope John the Aits of that Syned came to be read before a great multitude of Nobles and other interiour people, and that the Reader was come to that pallage before related, to witt , Wilfred the pious Buhop of Tork appealing to the See Apofloick , was by full auchority of time Synod declared innocent and abfolved from all matters layd to his charge, certain or uncertain , orc. an aftonifhment feifed on all the hearers, and they began to ask one another, Who that Buhip Wilfrid

was: Then Boniface one of the Popes counfel-A.D. 705 lors and feverall others who had feen him at Rome in the days of Pope Agathm, faid, That a this was the same Pilfrid now again come to a Rome with his acculers to be judged by the See Apoffelick. At his former coming , faid " they, his cause was fully heard, and the allegations on both fides eyamined, and in the " end he was by Pope Agathon of bleffed me- " mory pronounced to have been uniuftly expelled from his Bucheprick: Moreover he was a entertaind by the faid Holy Pope with so much a. honour, that he affigued him a place in a 5yned of Buheps , as being a man of incorrupt " Faith and probity. When thefe things were " heard, the whole syned together with the Pipe " pronounced, That a man of fuch authority, " who for the space of forty years had worthi- u ly administred the Epsscopall Charge, could not a with any iustice be condemned, but ought to " be dismitsed with honour , as innocent and " free from all crimes falfly imputed to him. 7 Now before wee add the other pallage for

which we are referred to s. Beds, touching the Miracle hapning to S. Filfred in his voyage back towards Brittany, wee will infert out of Villiam of Malmibury what befells. Vilfrid before he quitted Reme: Although, faith he, the Hely Bubep had clearly obtaind his cause, yet " he made it his earnest suit that he might be " permitted to remain the fhort time he had " to live, at Rome, that fo he might breath forth " his decaying Spirit at the feet of his Holmes. " But Pope John would not yeild to his pious request, giving this reason, That such a manas " he was necessary to the English burch and Kingdom: and therefore he enioynd him to employ the remainder of his age in procu- " ring the commodity of his own country & " not fpend it unproffitably in a forrain aire. 8.5 Filfred having been thus honourably dif miffed from Rome, in his way through France the Maracle befell him thus related by S. Beds Whilft he was travelling through France an infirmity fuddenly feifed on him, which day ly encreasing brought him to that extremity that he could not so much as ride on horse back, but by his fervats was caried in a handlitter. In this maner he was brought to Means ( Meldum) a Citty of France, where four days and nights together he lay as one dead, and a faint breathing, scarce perceptible, shewd only that he was yet alive. Thus long continuing without meat or drink, without speaking or hearing any thing spoken, at last a-bout day-break on the fifth day, he awaked as from a deep fleep, and fate up in his bed. Then opening his eyes he faw about him his Brethren finging Pfalms and weeping: And if fighing a little he demanded where steathed a Preiff was. Prefently therefore he was called it. for , and feeing the Holy Bishop pretty well recovered and able to speak, he kneeled down, and the other Brethren with him, and

gave thanks to God for so great a blefling.

9. After this they fate down together, and

under the Saxon Heptarchy. XX. Book. 510

A.D. 704

XXIII. C.

K. INA.

entred into discourse concerning the terrour of Devine judgments : which discourse having continued awhile, the Holy Buhop commanded all the rest to leave the room except Acce, to whom directing his countenance and speech , he faid , A terrible Vision lately hapned to mee which I intend to di-Gamer to thee , but which thou must conceale till I fee how it shall please God to dispose of mee. I jee now is inau preaje was a upple of mee. There flood before mee a certain person in a glo-riom thining westment, who said he was the Archangell Michael, and that he was sent to recall mee from death. For , fand he , our Lord moved by the Prayers and tears of thy Brethren and Disciples, and by the Intercession of his most Bleffed Vargin Mother, has given thee life. Therefore I affure thee that thou shalt for the prefent recover of this ficknes : but be prepared, for four years hence I will vifit thee. Thou shalt arrive fafe in thy native country , and there receive the greatest part of thy possessions , and conclude

thy life in great tranquillity.

10. The event shewed this Pisson to have been no illusion : for presently the Holy Bishop perfettly recovered his health to the great toy of all, who gave humble thanks to God for it, And not long after renewing his tourney, he came fafe inte Brittany. But because he arrived not there till the year following, wee will here interpole a Narration of the great chages hapning in this Island in the meantime, which gave a new-course to the Hely Bishops affaires.

XXIII. CHAP.

1.2. Ethelred King of the Mercians becomes

3. He founds certain Monasteries. 4. Co:nred Succeeds in the Kingdom. 5 6. Mumficence of King Ina : And of Bugga a Princeffe, to Glaftonbury, Gc.

Sint Wilfrid among other requests to Spepe tohn, had defired him to write Letters in his favour to Ethelred King of the Mercians, which he also did accordingly. But in the Holy Bubops abience King Ethelred having been vifired with the Grace and mercy of the Omnipatent, was become a Monk, faith Henry of Huntingdon. And this change all our other ancient Hifterians attribute to his piety and contempt of worldly glory. Whereas certain Modern Proteffant Friters, not traind up in the school of Gods spirit doe without any ground from Antiquity affirm , That King Ethelred being touched with remorfe of his crimes, and a terrour in conscience for having usurped the Kingdom , was moved to build a Monaffery, and to enter himself into it, after he had held the Kingdom full thirty years.

2. As touching the place where this devout King undertook a Monafticall Profesion, S. Beda thus writes, There is in the Province of Lindifi (orLincolnshire) a Noble Monaftery named Bear-

danam, which was much affected and honoured b) Offrida Queen of the Mercians, as lakewife by ber huband Eshelred.

3. The same King before he forsook the world had founded severall other Monaferies : one whereof he bestowed upon Egwin afterward Buhop of Worcefter , of which himfelf makes mention thus, Being in the prime of my age in the days of Ethelred King of the Mercians, I made my humble request to him, that he would vouchfafe to bestow on mee an ancient Monaffery called Fled inburch : which he with great kindneffe granted mee. It was feated in the Province of Worceffer, neer to the River Avon, & is at this day called Flatbury , a place which, faith Camden , in the Primitive Church of the English was inhabited by Religious men. The fame Authour likewife afcribes to this King Ethelred the founding of the famous Monaflery of Evesham , concerning which wee thall treat more largely e're long.

4 The succession to King Ethelred in the Kingdom of the Mercians was Coenred or Kenred Con to bu Brother Wulfere , who diligently imitased all his vertues for as his Predece four had done he paffed his life in great fincerity of manners being eminent for his piery to God, and justice is administring his Kingdom Thus writes Polydo. Virgil , and Villiam of Malmsbury. And as he lived, fo likewise ended he his life according to his example: for he built many Monasteries, and after a few years embraced alice a Menaftical Life.

& Piery and munificence to Gods Church was the ordinary employment & busines of the Kings of this age : For Ina also King of the Well-Saxons by the Counjell ois Aldelm re-inflated the ancient Monaftery of Glaffenbury in all possessions and priviledges which by reafon of tormer troubles had been taken from it, and fettled the Manks in good order under the government of their Abbet Hemgehit. And the faid Abbot dying this year, he gave to his Succeffaur Berwald teverall Lordsh. ps mentioned in his Grane preferred by the faid Authour and the Tabernacles, and other Vejfells of gold and filver given by the faid King to that Monaflery are of a valew almost incredible. Alle at the fame time Bugga the daughter of Kentwin formerly King of the Well-Saxons feemed to contend with King Ina in adorning this famous Church and Monaflery for as Aleum in his Po m recounts flibuilt there a Chappell in which were twelve fumptuous Alears flining with gold and filver, and confecrated to the twelve Apollies This fle did for the retreffment of her Fa-

thers foule, who was there buried . 6. The fame King Ina moreover built : Church in Somerfetshire at a Town anciently called Theorodunum, and vulgarly Tiddington but afterwards for the abundance of fprings named reles : To which he added a College for Endefinitical persons to live sequestred from the world in devotion. The courch he dedicated to God & the Apofle s. Andrew which

A. D. 704.

Pol. Viogil. Kcg.1.2.c 4

G. duvin in

The Church-History of Brittany K. INA K. Ina. 130 see Apostolick, a man who had been twice condemned by a National Syned of the Pashortly after, faith Camden, was by Princes and Noble men enriched with large revenews. It A. D.705 grew in succeeding times into an Episcopal See: and Athelm is by Buhap Godwin reckoned glab , should be restored to his dignity and " 4. Having made frequent mention of the first Bishop of Velles in the year of Grace nine hundred and five. So that Polyder Virgil thele Letters of Poope John , inalmuch as they was miftaken in faying, that King Ind ereafford great light to Saint Vilfrids cause , wee will bere fett down the tenour of them from Filliam of Malmibury, by whom they cted it into a Buhoprick. are recorded. They are inscribed, To the mell eminent Lords, Esbelred King of the Merchans, XXIV. CHAP. XXVI.C. and Alfrid King of the Deirs and Bernicians. & Wee doe much reioyce hexing the " 1.2.&c. Saint wilfrid returns with the Popes report of the encrease of your Religion de-Letters : which are negletted by King votion through Gods Grace cooperating, and feeing the fervour of your Fath, which Ged illuminating your minds , yee at hift e who shorely after dyes. received by the preaching of the Prince of " . IN the year of Grace feaven hundred and five same wilfred arrived in Bristany, brin-And I would to God that this our loy might A. B.105 ging with him Letters and Meffengers likebe enlarged by the good behaviour of many among you. But the incurable diffension " wile from the Pope to the two Kings Rebelred and Alfred, giving them account of what had lately passed at Reme in debating the Controvers. What the successe was Filiam of of fome spirer there does much disquier our minds: Which diffension wee are obliged to censure and correct, least instead of "being observers, we be tound transgressours " Malmibury thus relates : 2. Saint Wilfrid, fays he, presently after his return presented the Letters from the of Apostolick Precepts. 6. For it is now a good while fince that "
Buthop Filfred in the time of Pope Agathen of " Post. 1. 2. See Apoffolick to Behelred late King of the Mercians , now 2 Mank: Which he received Bieffed Memory appealed in a certain cause of " in an humble posture , kneeling. And having tead them, he with little difficulty ob-Theodore Arch-bibbop of Cancerbury and from " tained from Keured Son of Wulfere whom he Hilds an Abbeffe of Religions memory , came " had made his Succession in the Kingdom, an order that they should be obeyd. For Kenred hither. Whereupon Buhops from feverall " places were affembled in this Cuty, who ex. " was a Prince replenished with the fear of amined the matter diligently and canoni- " Ged, a good proof whereof he gave to the cally, and after Examination pronounced Sen | world by a voluntary renouncing his Kingly tence : Which Sentence the Popes his Succesauthority four years after, and embracing a fours and my Predeceffours have confirmed.

And the Arch-buhop Theodore never contra-Menafticall Profession. In like manner Brithwald Arch-buhop of Canterbury the wed himdicted the faid Sentence, nor fent afterward " felf as earnest to enter into brotherly conany more acculations against him. More- " cord with same wilfrid. Some fay he was afover now of late more acculations having frighted thereto by the Popes Meffengers who been fent against the same Filfred , wee took " denounced to him his condemnation from order that they should be examined in a sy |" the see Apoflolick, altough s. Vilfrid interponed of Reverend Bubeps, together with his refing hindred the pronouncing Sentence.

3. Only Alfaith King of the Northumbers
fill perfitted in his obtlinacy and relitance. nation continued many dayes together, both from Epifiles ancient and modern touching For when Meffengers directed from Saint Vilthat cause, and verball allegations made by fred came to him, at first he gave them a mild fuch persons as were present. So that all hath been done in the cause that can be per answer: But afterward being, as is beleived, depraved by the fuggestions of certain maformed in the absence of the principall aclignant persons about him , favoured by cufers: who in case they approve not the sen him much to his diffeonour , when the sence here given , must repaire in presence Meffengers again presented themselves to him on the day appointed, he fent them away with fad hearts by pronouncing this his de-7 Wherefore wee doe hereby admonish our Breeber Arch-bubop Breshwald, that together with Filfrid he convoke a syned comterminate Sentence, That for the persons

of the Messengers, for the gravity of their

lives and venerablenes for their age, he

honoured them as parents : But as touching

the subject of their message, he utterly re-

fused complyance with it, since it was

against all reason that upon any Letters,

manding Befe and Jebs to repair to the fame:

There let him hear and confider what the

parties can say, and what proofs can be made

determine the cause, he will doe athing very acceptable to us. But in case he cannot, let "

him then admonish both parties to have "

on either fide: Which being done, if he can "

under the Saxon Heptarchy. XX. Book. 521

recourse in person hither, where the cause hitherto depending may be finally decided by a greater Council. And let those who shall neglect to come hither, know that they

" thail be ipfe falle fufpended, and neither here nor there efteemed legall Buhops. As for your Royall Highnes , be pleased to afford your affiftance that the Orders which with christs help wee have herein given , may come to effect. And whosoever, of what " condition foever, fliall prefumptuoufly contemne our authority, he shall not remain without Gods punishment, nor escape with-

" out his harm and danger from the ipirituall

K. INA.

A.D. 705.

bonds in which he is tyed. 8. This was the tenour of the Popes Letters which were contemned by King Alfrid alone: who notwithstanding presently after found that the denunciation of Divine indement in the end of them was not in vain : For he lived but a little while after as the fame Authour telates , faying , Affoon as the Meffengers were departed he was affaulted by a very sharp difeafe which shortly brought him to his end. But then the bitternes of his torments awaked reason, which had flumbred a long time in the Kings mind, and according to the Prophets faying, Vexation gave him understanding. For perceiving that the punishment had deservedly come upon him for his disobedience, he promised to make a reparation of his fault so Vilfred, if he could be brought to his presence before his death. And the Same he continued to promise as long as he had use of hu tongue : withall adjuring his Successions to perform the same , in case himself could not doest. Thus he repented too late his contempt of

the Letters sent from the See Apostopick the com-minations of which he could not avoid. 9 Thus dyed this worthy King Alfrid, who for the space of nineteen years had governed his Kingdom in great inflice and peace, and against whom wee read not any accusation or charge of any other crime, but this his pertinacious perfecution of this Holy Brshop. Wholoever he was that inferted himin our Marryrologe on the twelfth of March by the Title of a Monk in the Monafters of Mailros, was furely miftaken , fince neither S. Beda, who lived at the same time near the place, not any of our Ancient Hillerians mention any fuch thing. And Firelegue expressly says that he dyed at Driffeld feated on the River Hall in Yorkshire Which Camden calls the viltage of Alfrid the most learned King of the Northumbers , wherein his Menument is ex-

X

1. 2. erc. S. wilfrid in a Synod in Brittans restored to his Rights : The testimony of the Holy Royall Vergin Elfleda, ere in his

WEE are now approching towards an Wend of the long continued troubles of this illustrious subsy Same Fifty. Whose restitution though it found some delay and opposition after the death of King Aifrid, ver by a syned shortly after assembled in the Province of the Northambers , it was fully etfected The manner and progrette whereof is thus declared by the fame Authour :

 Then King Alfrid was dead; a certain Noble man named Edulf, who had a design to usurp the Kingdom , vomited likewife forth his malicious fury against Saint Vilfrid , as if he had been by oath engaged in the fren y of King Alfrid. For when the Holy Buhop , calling to mind that the same Edulf had professed freindship formerly to him, thought it expedient to goe to him, the senceles man fell into such a passion, that he commanded him presently to depart his Kingdom , and gave order that all his goods should be confileated, and himfelf cast out thence. But two months after , the Tyrant loft both his Kingdom and life : and the Nobility restored to the Throne Ofred the Son of Alfrid.

3 Now among the Nobles of that Kingdom the highest both in auchority and sidelity was one named Berthfrid. Him did Brithwald Arch-bishop of Canterbury admonuh to cause a Synod to be affembled in that Kingdom for determining the cause of Saint Wilfrid : whereto he confented. And in the faid Synod, to the end that controverfy mighe have a peaceable end, it was ordered, according to the precepts contained in the Popes Letters , that a choice should be offred to the Bishops who were parties against Saint Wilfrid, that either they should resign to him his Episcopall See, or repair presently to Rome, there to suffify the cause of their refusall: And who seever would not accept of this choice , should be excommuni-

4. S. Beda notes the particular place where this Synod mett, faying it was near the River Nid , which gives a name to the Province of Nidds dale , now belonging to the Kingdom of scorland, but anciently within the Dominion of the Northumbers. At this Syned were prefent Arch-buhop Brithwald with s Wilfrid, ikewife Bofa Buhop of Tork, and tohn of Hagulflad. There came thither also the Regall Virgin and Abbeffe of Streneshalck Elfleda Sifter to King Alfred, whole testimony was of great moment for ending the controverly. For thus Writes Filliam of Malmibury :

5. Whilft the cause of 5. Wilfrid was agitating in the Synod, and the Bishops according to their former manner contradicted his pretentions, the

Holy

XXV. CHAP.

A. D 705

XXV.CH

# The Church History of Brittany

Holy Virgin Elfleda Sifter to the late King Al-Holy Purem Elfteds Sifter to the tare Ling Al-frid, and Abbeffe of Seveneshalch after S. Hilda puet an end to she busines, Soying, Let these te-dious discourse tierde to the purpose cease: Here doe I produce the last will of my Bruther, at the making whereof my felf was prefent, by which he declares that of God reflered him his health he acctares that if con represents the would without delay afferve and execute the commands of the See Applicition of death his-dred him, he would alsign his heyr and successions

5. After the Hely Virgin had floke thus Berth-fied immediatly added the fe words , My fentence tria immeniates anno imperiormoni, my festivos in that we ought to obey the Popt communiat, ef-pecially confidering that our obligation chereto in frengthmed by our late Kingi will and she folerom promise also which we our selves made in our me-cesity : for when after his death we were besieged in the Citty of Bedde-burgh, and that the enemies inclosing in afed their memoff endeavour to break into the Town, in this extremity and danger me made a Vow to God, shat if we might escape, we would fullfill the commands of the Sec. Apostolick. would just the commands of invoce-projected, we had farce ended this Vow box preferrly the whele Province fabricated is felf to see and every one from who should prevent the other in rumning to air ofifance. The Royall youth Ofred was acknowledged King, the Enemy was defeated and the usurping tyrant flain. To conclude it is our young Eing's will also that the Venerable Bi-shop Wilfrid be reflered. Now Berthfrid had no soner foke thus, but immediatly all clouds of disention were distipated, and a lightsome

calmnes of peace succeeded. All the Buhops haft-ned to embrace one another, and passed theremainder of their lives in amity and concord

7 The result of the saved was That Same wilfred should be re-instated in all the digni-ties and possessions formerly belonging to him. Norwithstanding 80/2, who had been bishop of Tork, dying prefently after this synad, s. wiffed permitted tohn to remove to 1Tork, and himself being now very old, contented himfelf with the see of Haguiftad ( or Hexham) and his own Monaferies.

8. Thus at last ended all the troubles of this Holy Buthop Filfrid Which were the more this Bely semp repries with weet the more heavy to him, in that all his perfecutours were perfons of vertuous holy lives. The confideration whereof gave occasion to the Hifterean to make this complaint : It whence manifest bur great the misery in wherein human Mature is involved, inasmuch as those men and Mature unvolved, stadymach at the ems and warmen shalf fastlity is musch etchard to describe the stady of the and his Name is commemorated among Gods Saints in our Maryrelege on the ninth of
March: though his death happing this year,
Men. M. Company of the comp is assigned to the year of Grace seaven Many h

K. INA.





ŤĦĒ

ONE AND TWENTIETH BOOK.

OF THE

# **CHVRCHHISTORY**

BRITTANY

I. CHAPTER

CHAP.

1. 2. &c. S. Hedda Bishop of the West-Saxons dying , his See is divided into two: winchester, of which Saint Daniel us made Bubop; and Shirborn : of which

HE same year in which debates were fo happily ended in the Northern part of Brista-

y, Hedda Bishop of Finchester dycucconcerning whom thus writes s. Beda, in the beginning of the Raign of Ofred Ring of the Northumbers, Heddi Bishop of the West-Sa-xons departed this world to eternall felicity. For xon separce the work of the was a good and inft man; and was enabled to discharge his Episopall function in governing and teaching rather by the light proceeding from Charity and the love of vertue deeply imprinted in his heart, then by reading of Books. In a word, the most Reverend Prelas Pechthelm, who then was a Deacon and Monk in the Monaftery of S. Aldelm his successour , was went to relate how in the place where the holy Bishop Heddi was bursed, many miracles were wrought by his merits and intercession : and that the inhabitants of that Province were accustomed to take duft from thence, which they putt into water,

and either therewith sprinckled orgave it to drink to such as were sich, either men or beast, and thereby conferred health on them. By means of which frequent taking away the duft, a trench of no (mall depth and largenes was made in the place. His name therefore is deservedly commemorated in our Martyrelege and the Roman likewise among the sames on the

Nones of July.
2. 5 Hedda being dead, the Buhoprick of that Province, faith the fame Authour , was divided into two Diocefes : one whereof was given to Daniel, who governs the fame to this day (that is, to the year of Grace feaven hundred thirty one , in which s. Beda concluded his History: ) and the other to S. Aldelm, who werthily administred the same the space of four years. Both thefe men were eminently skilfull in Ecclefiafficall affairs and in the doctrine of Holy Scri-

3. S. Beda does not mention the name of the Episcopall See assigned to Daniel : but other Authours doe generally agree that it was sinchesser, which he governed forty years. As for s. Aldelm, the seat of his Bishoprick was shirburn in the Province of the Duretriges , or Derfetshire : in which a few of his Successours continued:till the Episcopall See was afterward translated to saru or salisbury.

Vuu

The Church-History of Brittany 524 4. These were two Prelats of eminent lear-A. D. 705

Cat ep Wint

ning, and illustrious flares of the Feff-Saxon Ling, and mutations parts of the egr-saxon Lingdom. As touching Daniel, we shall shew hereafter how 5. Boniface the glorious Apo-fle of the Germans trequently consulted him In difficulties occurring about the discharge of that sublime office. Hence it is that Bithep Godiein gives this Charafter of him , Daniel was a man excellently learned, and wrote many volumes, amongft others thefe following Of the affairs of the Province of the South-Saxons.Of the Life of the Holy Buhop Cedda. Of the affairs of the Ifle of Wight. All which are now lost.

s. As for s. Aldelm, he was fro his youth bred up in learning and piety by S. Maidulf a Scottuh Hermit, from whom the famous Monastery of Malmsbury received its name, for many devout persons moved with the fame of his Sanfler, had recourse to him in that folitude, by whom they were canabilically governed : and a Moraflery was there erected by Kenwalch King of the West Saxons. In the year fix hundred and leaventy s Maidulfu dying, Saint Aldelm Succeeded Abber in his place. And five years alter, the faid Monaffery was endowed by the liberality of Leutherim Bifhop of the Weft-Saxons upon the fuggestion of s. Aldelm : For before that time the Monks lived there only upon courtely. Thirteen years after he attended King Cedirallato Reme, where he obtained from Pope Sergius a Breif of Priviledges and immunities to his Abbey How in the year of Grace fix hundred ninety two he was appointed by a syned to write to a certain Prince of Cornwall called Geruntime a book in confutation of the Britteins erroneous observation of Easter and other miscariages, hath heretofore been declared. At last this year he was upon the death of S. Hedda ordained a Bishop of the Weft-Saxons, and, as hath been faid, kept his Episcopall re-

fidence at Shireburn. 6. Being thus made a Bishop , he gave a full and free authority to his Monks of Malmibury to chuse their Abbot. But their duty and affection to him was fuch that during his life they would acknowledge no other Spiritual Father : Only they humbly petitioned him to grant them the Priviledge after his death to elect their own Abbor: And that such Election should not pertain to the Bishop, as the custom was in Kent by the Ordinance of King Withred , but descend to the Monks. This Priviledge S. Aldelm granted not only to them, but to all other Monafteries which he hadfounded. And moreover caufed his Indule to be confirmed by the Subscription of K. Ina and of Daniel Bifliop of Wincheffer. Authentick Copies are ftill extant of this Indule and Priviledge granted both by S.
Aldelm and King Ins, in the Register of the faid Abbey of Malmabury. Concerning this holy Biftop s. Aldelm, more remains to be faid when we come to speak of his death. In the mean time the affairs of Germany happily managed by s. swibere and his bleffed

companions recall us thither.

II. CHAP.

1. 2. erc. S Swiberts Preaching and mira culous freeing a man poffeffed by the De.

Aine swibert after he had fuccefffully preached the Goffell to the Inhabitants of Brunswick and other neighbouring Nations, directed his steps to a people called Bornelwarians (or Prussians) lying more Northerly, and yet more favage then the former. Concerning his progresse in their converfion we have this account from his companion S. Marcellinus. [ Affoon as he was entred that Province, faith he, he instilled the faving Mysteries and precepts of the Gestellinto w their foolish and blind hearts, and enlightned their favage minds with the lutter of divine Truth , being glorious among them " in his preaching, and holy in his actions: "
So that turning them rom their profane " Superflitions to the Faith of Chrift , he confirmed them in the fame Faith by many " wonderfull miracles. But the multitude or " Converes encreasing, the Devils envy likewife encreated, who enraged to fee to many " escape his snares , earnestly endeavoured by his malicious instruments either to kill him | " or expell him from that Province. 2. On a certain day therefore as he was "

preaching to a greatmultitude of Pagana, their " facrilegious Pressis drunk with the Idolarrous " cupp or Babylon , fett violently upon him, a and after they had beaten him with their fifts, rodds and ftones, they endeavoured to " drive him out of their coafts. But by the industry of certain courageous Christians he " was taken out of their hands, and for a few " days was concealed by them, for they dutft " not kill him, out of fear leaft their Geverneur should be offended. But presently after the Holy Bishop renewd his preaching among them , and dayly baptized great numbers which despising their Idols , publickly con

felled the Name of Christ. 3. Confequently the fame Holy Writer de clares, how by occasion of the Deville malice the Faith of Christ became more illu strious among that people: For, faith he,on a certain time in a village of the Bornstina rians a Rich and potent man , named Eihelhere was possessed by the Devill, infomuch as they were forced to bind him with chains, " because he endeavoured to bite all that came near him , and tore his own cloaths. " Now the fame Ethelhere was one of those who had perfecuted, and incited others to persecute the Hely Bushop , and was the first " that had the boldnes to smire him with a " staff. This man being thus dayly in a horunder the Saxon Heptarchy. XXI. Book. 121

K. INA. A D.705

A.D. 701

II. CHAP.

rible manner tormented by the devill , it hapned on a certain day in the presence of feverall Pagan Presfs and others who came to visit and condole with him , that the Devill cryed out , Except Swibert fervant of the living God and Bishop of the Christians come hi ther , I will not depart out of this man. And when he oft more and more loudly repeated the fame words, the Idolatrone Preifts and other freinds of the Demonsack went away in great confusion and perplexity what they should doe. At last they all agreed that saint swibert should be fought out , and humbly entreated to vifit the faid unhappy person.

4. This being accordingly done, Saint Swibert moved with great compation and Preifts and other Deferrles : and being yet in the way thither, the Devil prefently caused the pollefled person to some and gnash his teeth, and to cry out in a far more horrible manner then before : at which all that were present were much greived and astonished. But assoon as Saine Swibere approached the house the clamours ceased, & the Demonsack lay still in his bed, as if he had been asleep. 5. Alloon as the Holy Bubes faw him lying in this posture, he commanded all us who attended him, to betake our felves devoutly to our Prayers. And he himself likewise with fervent zeale befought almighty God that he would vouchfafe to free the Demeniach from the Devills power, to the end that his Hely Name might be glorified, and those infidels converted to the Faith. Having thus prayed, we all role up, and he figned the Demoniack with the fign of the Saving Croffe , laying, In the Name of our Lord leise Chrift I command thee . O unclean Sperit , that theu depart from this Creature of God , that he may acnowledge bu true Creatour and Saviour. Immediatly hereupon the Wicked Spirit departing with a noylom flink, began to crye out aloud, o then fermant of the Great Ged, then shalt not abide long in this Province : for as thou haft driven mee from thu my habitation, fo will make thee to be driven out of this country.

6. As for Ethelhere who was thus freed from the Devills power, he prefently arose in the fight of all, and casting himself at the Hely Buthops feet, he begged pardon for the injuries he had done him; and earnestly besought him that he might be baptized in the Name of lefus Christ, in whose Name he had been delivered. In like manner many Pagans, and two Idell Preifts there prefent call themselves at s. Swibers feet, defiring to be instructed in the Myflery of the Christian Faith : Whom the Saint raifed up and taught them how the Erernall Fifedom descended from Heaven to Earth that by his Bleffed Dearb and Blood flied on the Altar of the in fins. Thus he continued three whole weeks instructing and confirming them in the Fanh, and yet baptifed only two and

forty of them, besides woemen and children or both fexes. 1

7. Two years he forent among them constantly preaching the faith whereby he converred great numbers , which with their own hands broke their Idels, and built Churches , in which the Hely Buhop constituted Presfis and Deacons to affift him. Many likewife having been informed of the Miracles done by him came to fee and hear him . of whom he converted and baptized not a few. He gained the affection and veneration of all cheifly by the tendernes of his love which he fliewd to the poor and afflicted whom he meekly vifited in their necessities and infirmities, and thele not only chrisdians, whom he confirmed in their Fastb but Parans alfo, who by his charitable affiftance were withdrawn from their superflisions and Idelatry. Notwithstanding how a ter two years the Devill , by Gods permiffion made good his threatning that he would shortly expell him out of that Province, fliall hereafter be declared.

III. CHAP.

III. CHA.

1. 2. &c. The death of S. Adelbert . and of S. werenfrid , Apostolick Missioners in Germany.

4. 5. S Decumanus a Holy Hermite, mar dred. A miracle after his-death.

1. TO this year is assigned in our Martyrologe the death of s. Adelbert , who, as hath been declared, was one of the twelve Engluh Apollolick Missonners into Germany Concerning whom in the Gallican Martyrelege on the five and twentieth of June we read this Teffement :

2. At Egmond in Holland is the fame day celebrated the Memory of S. Adelbert Confessiour and Deacon: Who being descended from the Royall flock of the Kings of the Deiri in Brittany ( for he was the Son of Edilbald, ion of 5.0 [wald King and Martyr,) and by S. Willebrord confissured Arch-deacon in the Provinces of the Baravi and Frifens, did notably promote the Christian Faith. For he was made choice of among the most excellent Disciples of that Holy Prelat, and fent into the semost confines of that Diocese to preach the word of life to that pagan people in Knemaria where he gathered a plentiful harvest to our Lord. And after he had confirmed hu New plantation in the Faith , he was called by Almighty God to receive his eternall reward. After his death he received Divine Testimonies of his celefield Happines : For at Egmond , where he was bursed in his own Oratory, he became illuffrious by such Miracles as afforded great security and protellion to the inhabitants, and invited a wonder. full concourse of strangers to perform veneration

III. Part.

V u u ii

K. INA.	26 The Church-H	ultory of Brittany
id. 24. Aug	whim and to beigg his intercession.  3. This same year likewise another associated in the same Myear likewise another associated in the same Myear likewise another associated an ecernal toward for his labours. His memory is also clebrated in the same surprisegs on the sourceath of Angust with this legy. At Elsis medical mad with also entered the Dephitum of S. Freesfield and Information of the Dephitum of S. Freesfield and Information of the Dephitum of S. Freesfield and Information of the S. Freesfield and Information of the S. Freesfield and Information of Physics of Pietry, and heaped up the gain of meany finder of Pietry, and heaped up the gain of meany finder to warter Archive lands with S. Freesfield and the Same Affective of Pietry, and heaped up the gain of meany finder to warter Archive labour of the Same Affective of Pietry, and heaped up the gain of meany finder to warter Archive labour of the Same Affective of the Archive of the Archive of the Same Affective of the Geffeld at Adeemblack, Dinglad, Elfi and other towns in Bateuran.  4. The year following wee find commemorated in our Martipresing the Martyrdom of S. Decemanus, born of Noble patents in Same Affective Similar into a muritarious valt folling the covered with strubbs & briars where platent, till in the end he was spain by a murderer.	1V. CHAP.  1.2. &c. A fearfull indement on who delayed Confision and Pethe lass.  1. A Mong the Gefts of the year of wynenfler relates the fast of Engine of the fast of English of the family of Remed K Marcaian, which delevers a place flow to forward the Reader of the delaying Confision and Pennancte Narration he receives from 3. 2sd words were will deliver it, though not the precise year as the other.  1. In the days of Central (o who functed Esisted in the the Mercians, there was a certa offiser, who as he was for his in courage acceptable to the figs contary for the neglecting his leffe dipleased him. And there admonthed him to confesse and witked life, for fear a suddenprevent his repentance. But runs though thus frequently a vice, only the promined that he time afterwards to doe penna crimes. Not long after it has he time afterwards to doe penna crimes. Not long after it has he time afterwards to doe penna crimes. Not long after it has less than the contraction of the long after it has he time afterwards to doe penna crimes. Not long after it has he will be contracted to the long after the last of th
Camd. in So merfeish	S. The place so described by the Aurbour of his lite in Cappear is seased in the Country of Somessier, where a cassie in a ter times called Desiglerum (now Dunfur) was built by the samily of the Mobium. It sho called Southern was built in the Country of the Mobium. It sho called Counten from a priviled Southern the two was the country of the Country	ficknes furpriling him, he waise ihis bed, where he lay in great to Ling then, who loved .im mut visit him, and earnetly reme with thim, and earnetly reme would go to confession and mante: but the man answered would not confess in similar vered of his present allease, for panions should upbraid him the dath made him the dath made him the had refused to the last him to the last he he had refused to the same when the same and the sa

Seldier of the family of Kenred King of the repoles ated to Mercians, which deferves a place in this Hiflory to forewarn the Reader of the danger of feated delaying Confession and Pennance for fins. The Sand. Narration he receives from s. Beda, in whose Town words wee will deliver it, though he names have not the precise year as the other does. . ed the 2. In the days of Coenred ( or Kenred ) Bed. Lyan mblick. who fucceded Edilred in the kingdom of WIAB. the Mercians, there was a certain military "
Officer, who as he was for his industry and " omme courage acceptable to the King, so on the contrary for the neglecting his soule he no leffe displeased him. And therefore he out yrdom ents in torfato give admonished him to confesse and amend his " , pailed ds, and wicked life , for fear a fudden death might prevent his repentance. But the unhappy man though thus frequently admonished " vast sos where by the King, little regarded his wholesom ad Centemvice, only he promited that he would take a a murtime afterwards to doe pennance for his crimes. Not long after it hapned thata Auchour ficknes surprising him, he was torced to keep his bed, where he lay in great tormers. The · Coun er times King then, who loved im much , came to ras built visit him, and earnestly renewd his exhortais Casille. tions that at least then before he dyed, he confectawould goe to contession and demand Pennton from nance : but the man answered him, That he r Decem would not confesse his fins till he were recowales arvered of his prefent difeate, for fear his companions should upbraid him that the fear of death made him doe that, which in the time of health he had refused to doe. Now he ana by a word : For r. Thus thought this Answer argued a great courage "in him, but as afterward appeared, he found " d in places, but ignorant in the Faith of his Ancethat he had been miferably feduced by the fours, who never attributed Divine honour, Devill. but a Veneration infinitly inferiour thereto, 3. His ficknes then growing more violent to Gods Saints. and dangerous, the King once more came to 6 This veneration he probably obtained visit and advise him : but assoon as he was from a Miracle related by the Authour of his entred the chamber, the fick man cryed out life in this manner: Dee muft not, faith he, leave with a lamentable voyce, That would you have, bursed in filence this predigious wonder, how when Sir? Why come you hither ? It is not now in your his head was cutt from his body, the trunk raifing power to give mee any comfort or afifance. The it felf up took the head , which it carried from the King replied , Doe not fay fo: I fear your ficknes place where he was flain to a ffring not far off, diffratte you. No Sir , (aniwerd he) lam not which flowed with a most Christalin water, in which with the hands it washed the blood away. mad: but I have before mine eyes a foul and miferable conscience. That means this , faid the Which fring in a reverent memory of the Saint is King His reply was, Awhile fince there entred to this day called S. Decumanus his Spring Near into this chamber two beautifull young men , the sowhich place the body together with the head was one of which fare down at my head, and the other honourably buried by the neighbouring inhaat my feet. And one of them brought forth a Book curroufly garnished, but extreme little, which he

A. D.707 soung men in white garments who face there, why doe you ftay bere, fince you manifeftly fee that this

A. D.707

IV. CHA.

who delayed Confession and Pennanceto

Mong the Gefts of the year of Grace (caven hundred and seaven Mathew Williams)

of Veninfter relates the fad accident of a bit.

1, 2. &c. A fearfull iudgment on a Soldier

under the Saxon Heptarchy, XXI, Book. 527

Tave mee to read; and there I found written every good action which I had done in my life but also. the number was very fmall, and the worth of them net at all confiderable. Then I had read it , they took it from mee without faying a word.

4. Then there prefently came toward this houfe walt army of wicked spirits, horrible to be looked on , which both furrounded it without , and filled all the rooms within. Affoon as they were fate down , one of them, who by the more horrid darkner of his face and preference in fitting feemed to be the principall among them, brought forth like. wife a Book of a dreadfull shape, an enormous greatnes and injupportable weight : This Book he rave to one of hu attendants , bidding him to bing it to mee that I might read it. Affoon as I had looked into it , I found there all the crimes which ever I had committed in deed , word and even the flightest thoughts, all this plainly described in hideom letters. Then be faid to the two

man u ours : They answered, It u true : take him, and make him partaker of your damnation. 5. Affoon as they had faid this, they prefently disappeared : and two of the most wicked among those spiries of darknes arising, with forker in their hands, imore mee, one on the head , and the other on the feet. And now they are to my most borrible torment creeping through my inward pares, and affoon as they shall meet together I shall lye, and be hurried by them into Hell. Thus pake this unhappy despairing man, and prefently after dyed; and now being for all eternity tormented, he practifes repentance without my fruit, which he neglected to do: in his life time , when a fhort Pennance might have procured him pardon.

6. Now, as s.G-egory writing of the like cale, observes, wee are to judge that this man had there apparitions, not for himfelf, to whom they proffited nothing , but for our good:that wee, knowing his unhappy end, may feet to delay the time of Pennance now allowed us, least being prevented by unlooked for death, wee may dye impenitent. And as touching the Book of a fashion so different which he faw prefented to him by the good and by the evil spirits, this was done by Divine diffensation to putt us in mind that our deeds and even our thoughts doe not vanish into aire, but are reterved to the exanination of the Supreme Indge, and shall be presented to our view in the last day either ovour good or evill Angells And whereas in this Fiften the Angells brought forth a white Book, and afterward the Deville, a Black one, the former a very fmall one, and the latter one of an enormous bignes: that fignified that in his youth be had done some few good actions, all which notwithstanding had been obscured by the sins of his riper age. But on the contrary, those who in their ripe age doe endeavour to hide from the eyes of God the fins committed in their childhood, may be affociated to those concerning

whom the Pfalmift faith, Bleffed are they whofe inquities are forgiven, or who'e fins are covered. This story, (laith s. Beda) as I received it from the Venerable Prelat Peelhelm, I thought fitt fimply to commit to writing for the spiri-tuall benefit of those who shall read or heare it.

#### V. CHAP.

V. CHAP

1. 2. &c, S Egwin Bishop of worcefter : is by calumny elected : goes in Pennance to Rome : and is miraculoufly abjoived. 8 o. Oc Athureturn upon an apparition of our Bliffed Lady be builds the Monaftery of Evesbam.

N the occurrents of the year of Grace fix Liundred ninety three, we have declared Godovin i how upon the death of offer Buhop of Worce. Capparin fler, there succeeded him in that see Egwin, a Egypino man in high esteem for his sanstup, born in Malmib. de the same Province of a Princely extraction: | Pontif 1,4. who in his tender age, being prevented by Divine Grace, conceived an aversion from secular pomps and pleasures, and consecrated himself to the service of God in an Ecclesiaftscall state: In the which having regularly pasfed the inferiour degrees, he was exalted to Presil-hood; and afterwards, that see being vacant, he was by the earnest petition both of the Lasty and Clergy demanded for their Paflour and Suhop: Which charge norwithftanding he very unwillingly, and not without the forcible periwations or King Coenred at last accepted.

1. Eut in the execution of this fublime office he incurred the generall disfavour of that Province, infomuch as he was forced to forfake his countrey: God fo ditpoling it for the tryall of his piety, and to render him more illustrious in his Church That which made him obnoxious to the displeasure of worldly men was his zeale and constancy in reproving vice, and particularly in oppoling himtelt to many unlawfull customes which that people, lately converted to Christianity, would not be perfwaded to fortake, certain heathenuh Superflitions , incoftuous mariages, and other noxious errours to which

they had been accustomed. 3. Persons who are fick of fuch incurable difeafes ordinarily become more enraged by Phylick whereupon their men not only refufed all correction and recormatio, but combined feditiously to raise a futious persecution against the Holy Buhop, and to drive violently out of the Province. To eifect which, they spread abroad many calumnious accufations against him, by which they induced not only the vertuous King Coenred but the Hely Arch-bishep Brushwald alfo to declare an enmity against him.

K. INA. A.D. 708

# The Church Hiltory of Brittany

528

4. The holy man affured of his own innocece as to any of the crimes layd to his charge. yet behaved himfelf as if he had been guilty: for he undertook a laborious and painfull Pilgrimage to Rome, thereby to fatisfy for the offences of his people, and withall, as some Ancient Authours have written, to doe a rigorous Pennance for some faults formerly committed in his youth. And to render his Pilgrimage more painfull, he in the presence of a great multitude bound about his leggs certain iron-chains, and cast the key which locked them together, into the River of Avon, publickly protesting that he would never esteem himself secure of the pardon of his fins, till either the key were re-

stored to him, or the chains unloosed by a

power Supernaturall. Withall he vowed,

that if Ged would vouchsafe to make his

iourney prosperous, he would build a Church

to his honour.

5. Having performed this voyage with great incommodity and painfullnes, he at last arrived at Rome, where whilst he was performing his devotions in the Church of Saint Peter his fervants going to the rivers fide to buy provision for their Mafter they found in a fifthes belly the key which had formerly locked the chains about his leggs, which being brought to him,he in the presence of a great multitude unlocked the faid chaines, perceiving that fuch was the Divine Will and mercy. An event fo miraculous was immediatly (pread through the whole citty infomuch as he who before was looked upon as a miferable enormous finner, was afterward honoured as a same and fervant of God highly favoured. Thus writes the Authour of his life in Capgrave : Whereas Villiam of Malmsbury relates, that it was in his return as he passed the Sea between France and Brittany that the Key was found in a fishes belly taken by the Marriners.

6. Notwithstanding this variety as to the circumstances of this miracle, certain it is that S. Egwin at his return recovered with advantage King Coenreds effeem , and also great veneration among the people for his santity, the fame whereof was largely spread

7. Now to what year precifely we ought to ascribe this his first journey to Rome ( for he undertook afterwards a fecond voyage thither ) not any Ancient Friters doe afford us sufficient Light to determine But it seems to have been in the year of Grace feaven hundred and eight that he built the famous Monaftery of Evesham in the Province of Forcester: for as himfelf declares in a Friting preferved by the Authour of his life in Capprave, the faid Monaftery was founded a little time before the death of the Holy Bishop Aldelm, which hapned the year following.

Ap.Capgray

8. The fame Authour from Brishwald a Monk of Glaffonbury relates a wonderfull apparition which occasioned the building

of the laid Monaftery : In those days , lays he, there was in the territory of Vorcester a certain A.D. 708 place wholly uncultivated, and almost unpassable be reason of thorns and bryars thick growing there The place formerly called Homme, was in Succee-Thu place jermeriz cauca izomme, wa in jucceeding times named Evozsham for the reafin which I will now declare. S. Eguan had appointed four Shepheards to feed their flocks about the faid four Inspirance is jeen ever jocci about the faid wood for the sufferance of his Manke. Now on a certain day it happed that one of the faid Step-beards, named Eavet, entring deeply into the midft of the wood , there appeared before him a certain most glorious Virgin , attended by two others , her splendour darkned that of the Sun it felf, and her beauty incomparably exceeded al wordly features she held in ber hand a book out of which she with the other two Virgins, fung him. nes of praise to God. The poore man da cled with this plendour upon which he durft not fix his eyes, And arbite filens and trembling , and prefently after in great fear retired home, and repairing to the Bubop acquainted bim with the vision. 9. The Halp Bubap confidering the matter ad-wifedly with bimself, on a certain day after he had fasted and prayed, taking three companions with him, went toward the place described by the

Shepheard , walking all the way bare-foot praying and finging Pfalms: And commanding hu atten-dants to flop at a diffance , he himfelf paffed fur. ther into the wood , and being come to the place, be fell profirate on the ground, where with many fight and teares be remained a good face imple ring a merciful regard from our Lords After which he rofe up from prayer , and immediately there appeared to him the three Virgins, with the same maiesty and glory as before among whom the who stood in the midst seemed more tall and refplendent then the other, in pure whitenes infi-nitly excelling lillies, and in freshnes roles, and from her proceeded a celeficall and inefimable odour: She held in her band a Book, together with a golden Croffe casting forth bright beames of

10. Now whilft be thought within him felf the (weely this was the Mother of our Lord , the faid gloriom Virgin as it were approving such hu inward prom Cogitation , firesching forth the faid Croffe gave him a Benediction with it , and precruge gave nim a seneutrism with 1 and 1 and 1 fently with that farewell disappeared. The flat man with great my rendring thanks troughfurthm favour, underflood thereby that it was Gods mit that the fame place is bound be conferenced to his fervice, and dedicated to the honour of the Bleffel Virgin Mother of our Lord. For during his former afflictions and perfecueions he had made a von, this if God would vouchfufe to give a proferou end to his defires, he would haild a Church to his fervice. Herenpon without delay be cleanfed the place, began she work, and shortly brought it to perfetion. The fidelity of this Narration is verified by a writing or Charter of s. Egwin himself which shall shortly be produced.

# under the Saxon Heptarchy. XXI. Book. 5201 K. INA.

K. In A. A.D. 709

VI,CHAP

V.L. CHAP.

2. drs. Two Kings , Coenred and Offa , undertake a Pilgrimage to Rome ; where

. S. Grc. S. Egvin obtains great Priviledges to bu M naftery of Evesbam from Pope

O this miraculous vision of S. Erwin we may in part impate the devout pilg. mage o. King Coenred, or Kenred King of the Mercians to Rome, to vilit the Sacred Monumenes of the Apofles : In which Pilersmage he was also attended by the same saine Egwin. Other encouragements thereto likewife he might have from the example of his Predeceffour King Ethelred , Whole Sandity was at this time in high efteem. Moreover the fad and horrible death of his impenitent fervant, mentioned before, probably incited him not to delay the fecuring of his future everlasting condition: for that might teach him that fins are with ease committed, but with great difficulty cleanted away. Which of their, or wnether all their Metives concurred to induce this devout King to tree himfelf from those encombrances with which a Crown was attended, which made the way to heaven far more dangerous and painfull; it is uncertain But certain it is that at this time , The prom King, as Saint Beda faith , having for the fpace of four or five years with great dignity and renown governed the Kingdom of the Mercians , with far greater dignity and Noblenes relinquished that Scepter, to become an humble suppliant at the Sepulchers of the giorism Apoliles S. Peter and S.

received the Crown. z. How much more efficacious good Examples are then Fords , was at this time allo in an eminent manner declared to the world. For the generous All of King Ethelred , who out of Love to Christ exchanged his Purple into an humble Habre of Religion, was fo tar not only imitated by his succeffour King Coenred , but also by offs the pious Img of the Eaft-Saxons, that he also at this very time resolved in his company to quitt his Throne after a raign of eight years, o underrake a redious journey, that he might dye as it were in the Society of the fame Bleffed

Paul And by the advice of S. Egran he con-

Stituted his Succession in the Kingdom Cienred

the ion of Erbelred from whom himsels had

3. We have already declared how in the beginning of his Raign he demanded for his wire, Kinefwida daughter of Penda King of the Mercians , a Lady adorned with all the embellishmets of Nature and Grace. This pro-

position was readily accepted by her freinds, A D. 709. who without confulting her; confidently promited him a succeise to his desires : for they doubted not but flie would efteem it a condition to be accepted with willingnes

4. But the devout Virgins ambition lav a quite different way. She had lately feen her suffer Kineburga descend from a Reyall Throne into a Monaftery and from thence by the Miniftery of Angelli called to their so- Sup. 1. 20. ciery in Heaven. Such a spectacle raised her | cit. thoughts and defires above the earth : and notwithstanding the earnest opposition of her freinds , those defires were effected by the intercellion of the Quuen of Pirgins to whom the had recourfe, as hath been already related. 6. It is not to be doubted but King offa,

though perhaps afflicted with the refufall. yet by her example learnt to disesteem worldly pompes, which he faw she trodd under her feet: And thereupon would not neglect the prefent opportunity to accompany his neighbour King Kenred in his devout Pilgrimage to Rome. 6. There two devout Kings together with

Saint Egwin Buhop of Worcefter arrived there the year following, Pope Conffantin then fitting in S. Peters chair. Where having performed their publick Deversons , each of them receiving the Monasticall Tonsure, ended their dayes in an humble Religious Pro-

7. As for the Hely Bichop Egwin , the Merive of his journey thither, was not only to attend these pious Princes, but also to obtain from the See Apostolick a Confirmation and Priviledges for his new erected Monastery at Evesham : Which by the interceilion of the two Kings he eafily and effc@ually obtained. 8 Moreover to the endowing of the faid Mmastery King Kenred and Ojja, before

their quitting the world, munificently contributed feverall Manners and villages containing fixty fix Manfes, the names of which are contained in a Charter yet extant made by the fam: Kings, the Tiele whereof is, A Charter of Kenred and Offa Kings, concerning the Lands in which the Bleffed Virgin Mary is faid to have appeared to Bishop Egivin, together with many other possessions conferred on the Manustery of Everham, all which were confirmed by Pope Conflantin in the Church of Lateran. To the same effect there is likewise Still remaining another Charter of Buhop Ex win in which he relates the fubstance of the forementioned story concerning the appearing of our Bleffed Lady to him and likewife fetts down the names of the fe vetall Lordships and villages given to the faid Minaftery by the Kings Ethelred and Kenred, as likewife by a young Noble Gen. eleman called Atheric , and a Venerable Prest named Walterns : So that in a short time ther,

lunn.:. p.145.

VI. CHAP

were conferred on his Monastery one hundred and twenty Manser. All which pussessions, faith he, were by Apostelisch authorises and priviledges, and by Regall Edists exempted from all exactions A. D.709. and by Acque control exemption and another by any power what fever to be end that the Mank; ferving God there according to the Rule of S. BENEDICT may paffe their lives in quiet-

nes without any diffurbance. 6. Pope Constantin being a Witnes of these Kings munificence, and having been informed of the wonderfully gracious Vilitarion by which our Bleffed Lady had vouchfafed to dignify the Province of the Mercians, admonished the Hely Arch-buhop Brithwald to publish the great wonders of our Lord, and for that purpose to assemble a syned of the whole Kingdom, in which he should in the name of the fayd Pope denunciate to all Princes, Nobles, Buhops and Other Ecclefiafficks the Confirmation which he had given to the endowments of the faid Monastery made by the faid Kings , together with many Priviledges and Exemptions by himselfe bestowd upon it, to the end, faith he, that there should reflored a Congregation of Monks , who should nceffantly ferve our Lord according to the Rule of the glorious S. Benedict, which Inflitus as yet rarely observed in those parts. Moreover he enioyned him and his Successours with the affent of Egwin Bifhop of that Diecefe to take into their care and protection the faid Monaflery, and in case any Tyrenes or oppres-

Excommunication. 10. S. Egwin being returned with these Charters and Letters , the Arch-buby accordingly affembled a syned at a place named Almeefter, so called by reason of its situation on the banks of the River Alne : it being a place commodious for the present purpose, by reason of its vicinity to Evesham , from which it was distant about seaven miles : it was also a remarkable place, because there was a Palace of the Kings of the Mercians. And it is observed in the Life of Saint Egwin, hat this was the place where he ordinarily

fours should invade the rights or pollef-

fions of it, to fmite them with the rodd of

preached and exhorted the people. 11. The onely busines in this syned of Alne, was the reading and confirming the and Charters and Priviledges: Which being tone, the faid Arch-buhop fent saine Wilfred Arch-buhop of Tork, who was there present, o Everham, to consecrate the place.

VII. CHAP.

1.2. &c. The death of S. wilfrid : with his preparation thereto.

8.9 Gc. S. Acca Succeeds bim in the See of Hazulitad.

HIS was the last publick action that we read performed by s. wilfrid. For now were finished the four years, according to a promise of the Hely Archangel S. Michael, added to his life, after his great ficknes in France. The which ficknes returning presently after this syned, he prepared which preparation is thus described by #illiam o: Malmsbury

a. s. Filfrid, faith he having for the fpace of four years enjoyd an undisturbed tranquillity, according to the promise of the Archangel Michael , was again affaulted with "
the fame infirmity which formerly had feifed on him at Meaux (Meldis) in France and se now it was so violent, that it suddenly de- " prived him both of his fenfes and speech. " Whereupon his Disciples who affilted him " made their prayers unto God that he might " at least recover his speech , to the end he " might dispose his affairs , then not well fettled. After which Prayer his speech was immediatly restored to him, and a sew days " after he recovered likewife fo much strength that he was enabled to vifit all the Monafieries and other places depending on him. | a Thus being, by his frequent ficknesses, adcare to accomplish those good designs in the administration of which he formerly had not been sufficiently diligent. 3. He ordained Abbots and Superiour.

over all his Monasteries: and as touching his Treasures, he divided them into four parts: Of which one portion, and that was the greatest, he bequeathed to the Roman Church by whose authority he had been exempted from all injuries, and restored to his honours : And this part he intended himfelf to present, norwithstanding his great age, if he had not been prevented by death. Afecond part he gave to the poor. A third he delegated to the Superiours of his Monafteries to the end that therby they might be enabled to purchase the freindship and favour of Great men, & confequently fecure themselves from the violence of their adversaries. The fourth part he bestowed on those who had been his attendants and companions in " his travells, and who as yet had not received possessions for their Sustenance.

4. Having performed these things, he took leave of his Disciples at Rippon, whom

under the Saxon Heptarchy. XXI. Book. 531

h. Ina.

A. D. 709

VII.CRA

A. D. 709. he especially loved, and in other parts of the Northumbers , and took a journey to a conforence with Ceelred King of the Merciani, to which he was invited ( namely to the forementioned syned, and confectation of the Monafters of Everham : ) And being there he provided carefully for the fecurity & peace of his Monafteries in that Region , which through the indulgence of Princes , he had founded in great number.

5. After he had made a progresse through them all , and procured great advantages to them . in which care he ipent a year and a half, immediatly after he wasby a renewing of his infirmity again admonished of his approaching death. This hapned to him when he was in the Ifle Inundule (or as Saint Beda calls it, the Province of Vidule, a region in Northamptonshire at this day called oundale, corruply (faith Camden) for Avendale, or the Vale of Aven.) Perceiving then that his last hower was come , he made a fhort exhortation to his Descriptes and children, for his weaknes would not permitt him to speak much, and having bestowed on them, his Benedition, hesfor ought appeard, without any pain at all finished his life, whilft the Monks there preient reciting the Pfalier were come to thole words of the Pfalm , send forth thy Spirit , and they shall be created , &cc. He dyed on the fourth day before the Ides of october, faith S. Beds and in the feaventy fixth year of his age, having been Buhap the tpace of forty fix years.

6. He wis a man who for justice fake had been exposed to many dangers, and who in the places to which he was banished did not ipend the time unprofficably, but was very diligent in creeding Monafteries , and founding Bunopricks. He was naturally qualified to as easily to ingratiate himself with Sranger Princes in whole countreys he lived an exile : and on the other fide by reason of his inflexible love to inflice he was exposed to the hatred of his Natural Princes. No man ever left fo many Monasterses behind him, which he distributed to many Successioners. From the Monafters of Oundalo where he dyed, and over which he had appointed a certain,
Abbite called Cudbald, his Body was caried to Rupon, where it was buried with great honour. There wonders attended his death :

7. In the hour of his expiration there was beard a sweet melody of birds, and clapping of their wings as if they were flying up to heaven, but not one bird could be feen. And the same thing happing several times during the solemne Pracession when hubody was transported, certain devous and prudent persons then present inter-preted it to be an assembly of Angells , which according as had been promifed him, were come to conduct his foule to beaven. For , as hath been already declared out of saint Beda, the Archangel Michael appearing to him in France, faid to him these words, I doe offor thee that for the present thou shalt recover

from this ficknes. But be prepared , for after A D.700. four years 1 will visit three again. His Body was buried in the Church of the Bleffed Apoftle " cap.20. Sains Peter in Inchypum (Rippon, ) neer the Alter toward the South, and on his Tomb was inscribed un Episaph recorded by the same | " Saint Beda ; and importing , how he had " founded the fame Church and richly adorned | " it : bow he had ercered there a rich Croffe of filver : how he had left there the four Goffells " written in Letters of gold, enclosed likewife in a golden case : How he had reduced his " countrey to the Carbolick observation of Easier : How he had founded great numbers of Monasteries , instructing them in the ancient Rules of the Holy Fathers: And laftly how during the space of forty five years in which he exercited the Episcopall charge , he having been exposed to many dangers both at home and abroad, at last attained to his eternall happy reft in our Lord. His Memory is celebrated among the Saints by the Church 3, (#.b. on the twelfth of ofleber, the day on which he dycd. How his Sacred Relicks were translated from Rippon to Canterbury two hundred and thirty years after his death, we Mall in

due place declare. 8. His succeffeur in the see of Hagulftad (Or Hexham ) faith Saine Beda , Was Acca, ce formerly one of his Prests: a man of admirable magnificence : for having founded a Church to the honour of Saint Andrew the " Apolite, he richly adorned it, and having " gathered many Relicks of the Apofilis and a Martyrs , he raifed therein severall Altars in ... which he placed the faid Relicks. Moreover to he built in the fame a most Noble Library, furnished with a vast number of volumes He provided also forhis Church all manner | or holy veffels, Lamps and other ornaments. | ... And for a more folemne performance of the Divine Office he tent for out of Kenra | e. famous Cantour named Maban , who had |ce learnt Ecclefiaficall modulation of the succeffours of Saint Gregory there : Him he detained the space of twelve years to infruct ! his Monks both in fuch Song as they either had never learnt, or by difuse had forgot-

9. The devout Bishop Acca also himself : e. was very skilfull in Church-fong, and moreover learned in Holy Scraptures, unrainted | ce in his Confession of the Carbolick Faith, and pertectly verled in Ecclefiafticall Difeipline. | ce For from his infancy he had been brought . up among the Clerry of the Holy Buhop Bola, ce Buhon of York : And afterward afpiring to e Religions Perfection , he adioynd himfelt to 4 Saint Wilfrid, in whole attendance he continued to his death. Whith him also he went to Rome , where he learnt many things pertaining to Ecclefiaflical inititution, which he could not have learnt at

home.] 10. Wee find in Saint Beda , that Saint Acca , before his exaltation to the Epifeopale

III. Part.

K. INA.

A.D. 709

id in Prefat.

### The Church-History of Brittany

532

degree , had been an Abbes : for under that titie there is an Epistle directed to him, declaring how by his inftinct and order saine Beda had Written his Treatife called Hexameren, touching the Creation of the world. And how after he was made Biskop , he wrote oftimes to the fame Saint Beda, and exhorted him to write his Commentaries on Saint Luke, &c. Shall be declared here-

VIII. CH.

#### VIII. CHAP.

1. 2. Go. Death of S. Aldelm Buhop of Shirborn.

5.6.6c. Elogies given to him : even by Proteltants.

8. 9. &c. Forther facceeds him : To whom an Epiftle from Arch bushop Brith-

THE same year in which saine wilfild dyed, our island lost another star likewite of the first magnitude, the Hely and most learned Bubop Saint Aldelm , Buhop of shirborn : concerning whom frequent mentio n hath been aiready made.

2. As touching his death, thus writes the Au. hour of his life in Caparave: S. Aldelm in a good old age, full of vertues and Sandity departed to our Lordon the eighth day before the Calends of lune, in the seaven hundred and ninth year after our Lords Incarnation , and the fifth year after he had been fromoted to the Episcopall charge, and the thirty sourth after his being instituted Abbot. He was buried in his Monaftery of Meldun (or Malmibury) with great

3. His death was by divine revelation foreknown to Saint Egwin , who in a certain Treatife thus writes . Two years after the foundation of the Manaftery of Evesham the Holy Bishop Aldelm departed to our Lord : which being made known tomee by revelation , I called together she Relsgrous Brethren tombom I declared the decease of that Venerable Father : and prefently after with great speed I took my sourney to the place where his sacred Body reposed, above fifty miles distant from his Monastery of Malmsbury : Thisher I conducted the fame, and there buried it very honourably. Moreover I gave command , that in every place in which she faid Body dayly refted during the Procession , there should be erested Sacred Crosses. All which Crosses doe remain to this day, neither hath any one of them felt any injury by time. One of the faid Croffes is yet to be feen in the Cleifter of that Monaftery.

4. Two bundred and forty years after bis death, to witt , in the year of Grace nine hundred forty nine ( faith the torelaid Authour ) his Sacred Body was taken up out of his Tomb and placed with great hinour in a Shrine. His Memory is yearly celebrated by the Church on the An-

niverfary day of his death , which was the A.D. 709 twenty fifth of May.

6. This glorious Bishop is never mentioned by any of our ancient Historians without high praises : Yea even our late Protestant Friters are very large in his commendations. Bale, though ordinarily rude and uncivill Balterai. towards Cashelicks, yet of s. Aldelm he tefti- cap.ts. fics that he was fo diligently fludious in all lear-ning, Divine and Humane, that he far exceeded all the Ecclefiaftscall Friters of his time. And that both in verse and prose he was wonderfully learned, both for Latin and Greek : for his witt, shurp and for his fisle, elegant. He happily departed to our Lord in the year of his Incarnation feaven hundred and nine. Camden likewife thus writes of him : He is truly worthy that his Memory should far ever flourish , not only in regard of his Santtity, but learning alfo. He was the first of the English Mation who wrote in the purity of the Latin conque: and the first who taught the English to compose both verse and prose is well in the Greek at Latin file. This Aldelm after be was dead was reclamed by the Great King Athel. fan at hu Tutelar Saint. The like Elegies doe Buhop Godwin, D. lames and the Centuriators of Magdeburg make of him. 6. Yet after all this there is fcarce one Faint

in which they condemne the Roman Church, as an Errour institying their Separatum from it, but was held by him. And particularly touching the Supreme Priverfall authority of the Pope, in the heretofore mentioned Epific of his to Gerentim King of Cornwall , he in allala Es the name of the whole English Syned writes: of Grati That 3. Peter merited by a happy and peculiar Riges. Priviledge to receive from our Lord the Monaschical Power of Lofing fins both in heaven and Earth. Moreover, That the foundation of the Church, and bullwark of Faith was placed principally on Christ, coconsequently on Teses, &cc. And that Christ who is Truth it felf did this establish on Peter the Priviledge over the Church , The art Peter, and on this Rock I will build my Church Yea Flacins Illyricm writes that S. Aldelm Illyr. 17.17 maintained , That the Confession of the true fam fat Faith , whole some Dottrine and a life otherwise unreprocheable would nothing proffit him who lived in Separation from the Pasty of the Catholick Roman (burch. This is the Faith taught then in the English Church: and the Teachers of this Faith the Protestants , now esteem Saints : Yet neither their Santhey nor learning could fe-

7. Some Fricers affirm that S. Aldelm was a Scott : but his name, meerly Sazon, does dif-Helmet: And generally our Historians 40- Salides Knowledge him to have been of the Englishprove them , which fignifies an ancient Saxon progeny. Capprave, B. Godwin and others affirm that he was Brothers fon to King Ins. Brian Twine says he was fon to King Ina him felf And Villiam of Malmsbury , that he was from is ancient Progenitous s nearly allied in blood to King Ethelftan.

cure their Lives from the prefent Sanguinary

Laws now in force.

#### under the Saxon Heptarchy. XXI. Book. 533 K. INA. K. INA-

2. There succeeded him in the Epifcopall A D.709 See of Shirbern a devout Prest named Forther. who by the tellenony of Saint Brda, his con-

temporaney, is described to have been a man well verfed in the fludy of Divine Scriptures. Little more is extant concerning him in our Ecclesiaficall Monuments : Onely 8:shop Godwin relates of him that almost thirty years after this he attended a Queen of the

Velt-Saxons in her pilgrimage to Rome. o. Probably this is the fame person to whom Brithwald at this time Archbishop of Canterbury wrote an Epifle extant among those of Same Boniface the Apostle of Germany, with this Inferrption , To the most Reverend and most Hely our Fellow-Bishop Fortherey, Berthwald a Servant of the Servants of our Lord fendeth health in our Lord. The Epifle it felf, because it gives some Light to the practise of that age, wee will here adioyn as fol-

10. Since the request which in your presence made to the Venerable Abbot Beorwald took no effect, which was that he would fest at liberty s young captive mayd, whose kinred dwell near to this Citty : being importanted by them I thought fire to direct once more thefe Letters to you by a Brother of the same mayd, whose name is Eppa: Hereby therefore I doe earnestly entreat you that you would by all means obtain from the forefaid Abbot that he would from this bearers hands accept three hundred stillings ( folidos ) for the ransome of the layd young mayd, and confign her into hu hands to be brought hither to the end she may spend the rest of her age in toyfull freedome among her freinds. This affaire if you will bring to good effect , you will not fayle to receive a good reward from God, and many thanks from mee. Befides this I conceive that our Brother Beorwald receiving this money will be no loofer. I ought to have made my first request , that you would be mindfull of mee in your dayly Prayers. Our Lord lefm Christ preserve your Reverence in health 11. The flavery of this young mayd men-

out a ranfome could not be restored to free-12. As for Beerwald, mentioned in this Letter , he was probably Abbot of Glaffonbury . who fucceded Hemgifle , in the year of Grace feaven hundred and five : as the Antiquities of that Monaflery declare. And he it was who wrote the life of the Hely Bishop Egwin , and not, as some mistakingly affirm, Brithwald Arch-buhop of Canterbury, who fate above four and twenty years in that see before

tioned here denotes the ancient custome of

the Saxons, continued a long time after by

the Normans, of buying flaves and annexing

them to certain Manners or Lands . which

were therefore called Fillains : which with-

s. Egwin died.

IX. CHAP.

1. 2. &c. The Marterdom of S. Indractus an Irish Prince : his murder miraculoufly discovered.

A Bout this time hapned the Martyrdom of a certain Iruh King, who returning from a Pilgrimage to Rome by Britrany, in his way from Glaffonbury towards Ireland, was together with feaven of his companions barbaroufly murdred by robbers. His name was Indractus, and his Memory is celebrated in our Martyrologe on the fifth Maryrolog. of February

2. Concerning him thus writes the Au thour of his life in Capgrave, After that saine Patrick had converted the Iruh Nation to the Faith of Christ by many figns and wonders, he passed over the sea thence into Britiany, and at Glaffonbury he happily ended his days in a good old age. For this cause many devout persons of Ireland have accustomed in devotion to visit the sayd Monastery. Now there was in Ireland the fon of a certain co King, his name was Indraction, a young man well imbued with learning, adorned with vertues, and favoured both by God and man. This young Prince afpiring only to heavenly loyes, for a more secure obtaining them | resolved to despite, yea to fly from all the inares of Princely palaces and delicacies. Ta-

ving therefore a prosperous passage by sea, he arrived at a Haven in Brittany , named Tamerunt: And there this devout affembly built an Orstory, and spent a long space of time in the fervice of God and mortification. At length leaving his sifter there, he with | his other Companions pursued their pil. " grimage to Rome. As for the frequent Miracles Wrought by the Holy man, in Brittany or in his journey . I omitt them: the curious Reader may have recourse for them to the Authour : who thus profecutes

king therefore with him nine companions,

together with his Sifter named Dominica co

( our Mareyrologe calls her Druja)he in devo-

3. Returning after some time from Rome Liem ibid.
into Brittany, he had a resolution to goe to Glaffonbury , and there at the Monument of ce Saint Patrick to pour forth his Prayers to a God. Now at that time inas King of the Weft - ce Saxons held his (ourt neer that place in a les town called Pedret : in the villages round about which many of his Servants and attendanes were differfed. Among whom there was a certain fon of iniquity named Hona. This man curroufly observing Indrastus and his companions in their way from Glaffonbury

A. D.709.

IX. CHA

tion undertook a pilgrimage to Rome. Ha-

imagined

III. Part.

XI. CHAP

Saxons. This is the fame Geroneius, to whom s. Aldelm wrote the Epifle before cited, in which he endeavoured to quality the inve-

terate rancour still burning in the hearts, el-pecially of the British Clergy, against the Sa-

1. D. 711

XII. CH.

any notice of it. Wee may therefore to in-

terpret the forefaid Historian, as likewife S. Beda who aftirms alto that the South Saxon,

received a B. shop by versue of the Decree of

hundred and nine. So that a whole age in-

tervened between them.

K. Ina.	536	The	Church	H
A.D. 711. Sup.A.D.673	Syned of He fore this till was ordain	ersford allemi me, in the ni ned, That the afe proportiona	has relation to the bled thirty years be not Chapter of which is made to the multiplying to the multiplying	h
XIII.Сн.		хін. С	н АР.	
	ı. 2. &с. Hermite		of Saint Cungar	4
	I. The first of th	his time we israms write Hermit, white ities was so ple who whe it is a Matrimal haven and it is a Matrimal haven and it is a Matrimal haven and it is a Matrimal haven and it is a Matrimal haven and it is a mat	mult refer what o concerning s. Ca o (as the Authorsom to the Emperor intended mind flate, he def aglory, and afpire with the control of the	of of of of of of of of of of of of of o
Cand-in S	" writes C " towards to " village ta	be Noveh, sa: lled Congersbu	er the hills of Men ys he, is feated a f r, so named from a	mull ter-
negiub.	ib 3. S. pleafant press and the place	Termit there.) Cungar much fituation of woods, fayd I have fo long ide, here I wil	delighted with the place among thus to himself, T sught after, here. I frend the reft of my trinity. Thereupon	the

there an oratory to the honour of the most A.D. 711 Holy and undivided Trinity. In this place " therefore this devout fervant of God conti- " nued, being cloathed with sack-cloth, and " without any distraction leading a most in- " nocent devout life in fasting & prayer. Early " every morning he entred into the cold " water , where he remained for his mortification till be had thrice repeated the Pater " nofter. This being done, he came shivering " with cold into his oratory, where he fpent a great part of the day in devout prayers to God. At three of the clock after noon he did eat a small portion of barley bread, never using other sustenance, northis to satiety, " By this means his body became fo very lean, that all that beheld him, judged that he was " fick of an age. This Eremetical life was " most delicious to him, who aspired to the imitation of the actionsof SaintPaul the first "

K. INA

The Church History of Brittany

" presently raised up a little habitation for

mimfelf : and afterward measured out a Church yard: Which having done, he built

Hermit and Saint Anthony. 4. To this relation the fame Author annexes an account of feverall Miracles wrought by this fervant of God, which I Mentid willingly omitt. After which he proceeds thus : Such miracles , fays he, being published abroad, Ina the magnificent King of the English, liberally bestowd upon the venerable Hermit all the little territory lying about that village, affuring him shat the fame place should be to him a secure and undissurbed refuge, and that as long as himself raigned, no folders or any other should hinder him from his devision. The same King after he had bestowd thu land upon Same Congar , abftained ever after from vifi ting him , because he would not molest the hely man, nor interrupt his prayers.
5. Thus writes the layd Authour, to

which he adds, How Saint Cungar in the IL 4. fame place instituted twelve Canons, who lived a Regular life : and how afterward paffing over the River Severs into Northwales, he there erected another Oratory where he assembled a Congregation of Monks.

Lastly how he undertook a pilgrimage to Rome, and from thence to Ierusalem: where he dyed and his sacred body was brought back to congersbury. But as touching the year or day of his death, he affirms no-

under the Saxon Heptarchy. XXI. Book. 537 K. INA.

A. D. 711 XIV. CHAP. VIV. CH.

> 2. &c. S. Swibers by reason of warrs. leaves the Borneluarians. 1. Oc. Prince Pipin gives him the Ille of werds : where he builds a Monastery.

DVT the glorious Explairs wrought in Bermany by S. Swibert and our other Millianers from Brusany, doe require our attention to them. Thefe we will relate in the words of an irrefragable witnes s. Marcelin (cited by Barenses ) who was an eyewimes and fellow worker in the Goffell with s. swibere; beginning with the occur-tents hapning three years before this rime, which avoyding distraction wee thought fut to loyn together.

[ 2. Two years being paffed (faith Barenim) fince a dore had been opened to the Hely Applie of the Boructnariane , S. Swiben , for preaching the Goffell to that Nature, there fell out a bloody war between them and their neighouring Saxons : Which war was contrived and raised by the malice of the Devil , as himself before had threatned to the Haly men. The Narration of which matter is thus made by s. Marcellinus. 1. Although the Devil be a lyar and the

Father of lyes, faith he, notwithstanding he made good his threatning to S. Swibert when he was cast out of a person possessed by him, That he would take a course to drive bim out of the Province. Fortwo years after than, an it luftrious man called Bruns one of the principall Nebility among the Saxons coming great retinue, took up his lodging in a village named Ration : Where being enter-tined by one ofpincipall authority there, there hapned a quarted between them, after they had been inflamed with drink : and in his diffention the saves through the Devil indigation, killed the other with two of his fervants. Which being known through the illage, the freinds and kinred of those who had been flain betook themselves to tims, and to revenue their death putt to the most all his followers.

4. A true report of this being spread through saxing, presently the saxing, in great inge with a powerfull army entred the borgreat numbers with the fword befides other orrible mischeifs which they did to the rest: & as for the village of Retigen, they with an implacable fury urrerly deftroyd it. On the other fide the Berntharians, and principally such as had relation to the men who had een flain there, having like wife affembled strong forces of armed men, with fire and fword demolished many sowns and fordfications of the Saxons.

5. Such violences and depopulations on both fides having continued a long time, the Berufluarians and specially such Christians among them as had been converted by saint swibert, confidering that they were not able to relift the power and infolence of the saxons, they took leave of saine swiber , and having received his benediction , they were forced to remove themfelves into remoter Provinces, to the end ... they might there with more fecurity ferve

6. In the mean time the glorious Prelat s. swibers perceiving his flock to be difperfed up and down, and that no truce could se be procured between the two Nations , nor .. any fruit by his preaching, by reason of the ftony hearts of the Saxins, he made his "
prayers carneftly and affiduoufly to God that " he would please to shew him some convenient place, where he might dwell quietly " in his old age. At last by the admonition of an Angel he was commanded to goe to Colen , where the Noble Duke Pepin and his ... wife Plettrude, would bestow on him a fitt 4 place for his habitation.

7. Now, faith Baronime, how when the Holy Buhop came to Colen , he was there " kindly and respectfully entertained by Ple-1 ee Urude the Fefe of Pipin : how likewise after | ee he had done many things beseeming his ... Apostolicali Office, and by her recommendation obtained from her husband a village called Werda , feated in an Island of the | ee Rhene , where he built a Noble Moneffery , is at large recounted by the fame Marceline. That chabliflament proved a strong bulwark to expugne the infidelity of the Saxons. And thus it hapned that wherefoever this Apostolical Bubop went, his presence pro-ved advantageous and healthfull to soules: and that dispersion of Christians became a mean for the further spreading of the Gefpell, as it hapned in the Primitive Church, when by occasion of a violent perfecution of Christians at ternsalem, the dispersion of the Disciples round about became proffitable to the falvation of infinite multi-

8. Thus writes Baronine out of Saint Marcellin : But let us heare the relation from the Holy mans penne. The Noble and devout Princeffe Pielfrudi ( faith he ) with ce great devotion received the Holy Bishop in the Palace of the Dukes of Colen and Lerrain, a great part of which she had changed and consecrated into a Closser of Religions Virgins , intitled the Church " of the glorious Virgin, Ad Capitol.um. And awhile after the directed the holy man attended by a Noble perfon of Ardenna nad ice med Gerald, who had been healed by saint le Swibert a little before of a pestilent diseale,

XIV. CHAP

K. INA. 538 with commendatory Letters to her husband Prince Pinpin, earnestly requesting him that A. D. 711. Prince Pinpin, earneitly requesting nime that he would bestow on the holy Bishes the village of Ferds, seated in an Isle of the Rhene, to the end that there he and his Disciples attending him might take care and doe good to the foules of the Pagan Saxons living near. Pipis , being at that time well stricken in years, received s. Swibert with great honour, detaining him a good space of time with him. In the end with great chearfulnes , as one who thirsted after the Conversion of the infidell-Saxons , he with a Regall magnificence, not only beftowed on him the faid village, but withall out of his own copious Treasure officed and added great flore of gold and filver to enable him for the ttore or gold and invertor chapter in its the building a Church and Monsflery to the glory of Gol, and the nourilling with the word of life that barbarous people utterly ignorant of the Fath. ] 9. Now this Pipin was not the younger Pipin, who was fon to Charles the Great: but Pipin firnamed de Herftalle , Father to Charles Martel, who was founder of this Monaftery : So that the Centuriators of Magdeburg relating otherwise , doe shew great want of exactnes in distinguishing times; and great ignorance in citing saint Beda for a witnes, who was dead above forty years before the younger Propin raigned, who was fo far from being a

> turn to 3. Marcellins Narration. 10. The holy subsp, faith he, hato Celen to Saint Pledrudie. By whole affiftance and authority he being attended by many Masens and other workmen went to Ferds , where he presently began to found a Monaftery near the Rhene to the honour of the glorious Firgin Mary, to the honour of the glorious Frigin Mary, and there he collected a Congregation of Monty devoutly ferving our Lord. After which it can hardly be expected with what humility, devotion and reverence he preached the Faith of Christ to that rude Pages people, and especially with what purity of mind and body he celebrated Maffes and performed all other Ecdefastical dassess

founder of the Menaffery of Verda , that

he changed into a Callle and fortifi-

cation against the saxens. But let us re-



# The Church-History of Brittany

### XV. CHAP.

1. 3. erc. Saint Swibert vaifes to life a dead

A Free two years preaching there, faith Bons of Barenism, the foundations of the \$4xen-Courch began to be layd by the most ho. ly Apoftolack Bubop S. Swibert , who came to them in abundance of benedictions, with a figns and Miracle, raising a dead man to life. " being powerfull in all things, both deeds & words. Let us attend therefore to what Mer. celling has delivered cocerning thefethings. 2. In the feaven bundred and cleaventh twents

year of our Lords Incornation, faith he, when s. surbers not only in Ferds , but also in the towns and villages preached the Gold of " Chriff with great fervour to the profane sasenr, it hapned on a certain day , being Tens. "
dey, that he went into a certain neighbour. " village attended by a venerable Proficilled " Wellere to celebrate Maffe : and a certain richman ( who had been a Pagan called Honger, in but was afterward converted, and being baprized on the Feaf of S. Peter and S. Paul, was named Peter) this man out of a great fervour of Faith, devotion and Humility himfelf took u care of conducting a Cart loden with fand, " frones and other materials convenient for building the Moneflery and in the way, by the |" malice of the Devil an Enemy to all good " works , the faid Ferer fell from the Carrunder the wheeles, and was taken up dead , having his head and other members greivously wounded in feverall places. By occasion of a which there being assembled a great con-course of people, who with greit beheld o sad a spectacle: When preparation was ma-king for his buriall, the Halp Father, 3.10thers with his devout Chaplain Fillise came to the place: Where being informed of the manner of the death of the faid Peter, he having great condence in our Lords goodnes, commanded the dead body to be carried to his Cell. Which being done, he in the prefence of a great multitude expecting the iliue, with many fighs & abundance of teares kneeling down. powrd forth his prayers most earnesly to a our Lard to restore to life the faid Peter , who " was a fervant of his Menafery. Andhaving a good space multiplied such prayers, he a role and kissing the body, immediatly the dead man revived and role up periodiy a whole, infomuch as there was not left on his body the least marks of any wounds, nor no fettling of blood. Which the people feeing, with great loy gave thanks to the Mercy of our Sevieur.

3. The fame of this wonderfull Miredebeing ipread in the Province , many Neephytes weter confirmed in Faith , and Infidels converted,

## under the Saxon Heptarchy, XXI. Book. 139 K. INA.

which were regenerated by Baptism. Now the same Peter lived a long time after in per-ted health, till the building of the Church was quite finished, and after the Holy Bishop departed to our Lord. Notwithstanding this, he did not reap that fruit, which might reasonably be expected, among that hardhearted peogle, for though many both of the common people and Nobles were converted yet the greatest part remained in their Infidelity.

K. INA.

A D. 712

XVI. CH

K. Ina.

A. D. 711

XV.C.

#### XVI. CHAP.

1. 2. &c. A fictitious presended Synod of Lond introducing the Veneration of Images: which was in use from the be-

TOR want of matter to furnish the year Tor Grace feaven hundred and twelve, Hale the Apoflace , and the Centariators of Magdeburg have invented a fiction of a certain syned pretended to have been held at London decreasing the introducing of Sacred Images into Churches & veneration of them : as if before this time either Images had not been feen in the Churches of Britishy, or no respect had been given to them.

2. This affertion of theirs Harpsfeild de-fervedly calls a faile and sencelesse fable. Yea Sir H. Speiman, though no treind to Images, acknowledges that the Centuriators report this without the leaft refismony of any ancient Friter. And whereas the occasion of this fiction was raken from the Apparition of the most Bleffed Firein Mary to S. Egwin, upon which he tounded the Monaftery of Everham the fame Sir H. Spelman confelles that neither in the Charter of King Coented nor of S. Egivin, neither likewise in the Letters of Pope (onfantin , nor in any other Monuments recorded by him any thing is to be found concer-ning the introduction or adoration of

3. He grants indeed that our Apostle Saint Augustin made use of the Croffe and Image of Christ , because Saint Beda expressly afterms the fame. But he refolutly denyes that before these times the Sazons did ever adore the Croffe or Sacred Images. Indeed if by Adoration he mean that worthin is due only to God , wee agree with him that neither then, nor before or fince the saxons, or any Carbelick allowed it to the Craffe or Images, as appears in the feaventh Occumentcall Synod. But if he will by Adoration understand a worship or veneration Superiour to a Civil respect , but infinitly beneath the Forsbip due to Ged, it is most apparent that both s. Augustin and the Saxons after their Conversion did allow and practice Veneration

to Croffer and Images.

4. For S. Gregory who was S. Augustin: Ma-Grez. M. fler expressly calls the Croffe Venerable ( Vene- 7 Eps. randam: ) and commands that the Image of our Bleffed Lady and the Croffe should be taken our of a Synagogue of the Iews with that veneration that becomes them And again I know, faith he. that you doe not therefore defire the Image of our Saviour to the end you may adore it as a God. And wee likewife proftrace our feives before it. but not not as before a Divinity, Hence Peter Martyr treating of Images, fayes concerning him , Gregory the Roman Buhop was a Patron of Superfiction, for among his Prayers this is one Grant unto us, O Lord , that those who come to adore thy Holy Croffe may be freed from the chains Bale Cent of their fins. Yea Bale himfelt the inventour of the forementioned table, acknowledges that Gregory admiss of adoration of the Croffe , er Maffes for the dead.

6. Again Saint Beda praifes Saint Ofivala for erecting a Croffe and praying before it : and moreover he addes: To this day many devoue persons are went to cutt off slices from the wood of that most Holy Crosse, which potting into water and giving that water to be drunk either by sick men or beafts, they are prefently restored to heaith. All which particulars are manifest signs of a Religions Veneration. Hence it is most apparent, not only that the Saxons did from the beginning use the Croffe and Image of Christ (and this Sir H. Spelman conteffes:) but likewife religiously venerate them. And that be ore the Saxons time the Christian Britains did the same, hath been upon severall occasions demonstrated in the former part of

6. As touching therefore this mentioned fictitious syned of London wee will only add vuold Arthat which B. Parker writes: That was decreed in that Smode , is not come to light. And whereas some Writers affirm that the worship and uoration of Images was permitted by it , how truly they affirm this , I will not interpofe my iudement.

#### XVII. CHAP.

1. 2. Gc. Another pretended Synod : cenfured.

FTER that Sir Henry Spelman had A bated the authority of the forefaid Synou of London, he adioyns another Synou which he affirms to have been celebrated under King Ina about thefe times, and which he calls a great Councill of all Bishops and Princes, Nobles, County and au Sage Counfellors and Senatours as likewife the Commons of the whole Kingdom , which Coun cil was assembled by the cammand of Kin.

Spelm.in Con

XVII.Cn

A.D. 712

d. Ep 53.

Mar. in

III. Part.

Yyy

2. Now

K. INA.

### The Church History of Brittany

A.D. 712.

2. Now what was transacted in this pretended Council he thus relates out of the Appendix (Audarium) to the Laws of King Edward the Confessor: Ring sna took to wife a Lady named Guala, for whose regard that coun-teey was named Wales, which formerly had been called Cambrid : For the faid King had two wives. And wich this bis laft wife be had peffeffin of Vales , Cornwall and the happy Crown of Britiany. Likewise generally the English at the Same time took to themselves wives of the flock of the Brietains : The Brittains alfo took wives of the illustrious blood of the English , that is, Saxons. For this was performed by a common Council and affent of all Buhops , Princes , Nobles, Connes, Sage Counsellors, Senatours and Commons of the whole Kingdom, and by the com-

mand of the forefaid King Ina.
3. Moreover not a few English test wives of
the blood and flock of the English of Germany:
Thus all the inhabitants of Brittany at that time became of one flesh and blood : and the Laws of Marrimony were well ordred , fornication and all uncleannes being quite banuhed out of the Realm. Moreover great diligence was used that Reasm. moreover great autocore ramiges trait for the establishment of the Kingdom and sem-rity of the people tass indements should be given. And by this means through the Divine. nercy all the inhabitants of Brittany were made mercy au ine innabilants of otterany were made ine Nation and one people. The Engdom it felf likeuise was by all named England or the Ring-dome of the English, which before was called

Brittary.

4. Such an Vnion being established among the inhabitants of this island, formerly much divided, they all unansmonshy stood together for the common proffit of the kingdom , and courageously fought against the Danes and Norwegians , nnplacable Enemies of the fame , with whom for a placable Enemies of the fame, with rhom for a long time might private merit and hatells were fought. For the forefaid King Ina was a Prince magnificent, liberall, mife, prodent, moderate, courageous, sigh and mattick; and upon continuous them folly illustration in his shift in Divine and secular Laws, and magnificent works: and he governed, united and established his kingdom in peace and unity by his great Vifedom and prudence , and when occasion was , by power and armed force. Thus far the Appendix to the Laws of King Edward firmamed the Confessour concerning this pretended Great Council, which truly for the many ungrounded circumstances in it, well deserves to be joyned to the foregoing Synod of London.

5. The observation and censure which sir H. spelman therefore gives of it, de-ferves to be here annexed: Among our ancient approved Authours , faith he , there is not any mention of a fecond mariage of Ina King of the West-Saxons with Guala , as is presumed, the daughter of Cadwallader last King of the Brittains, nor of the change of name of Cambria into Wales upon that occasion , or that King Inahad any more then one wife which was Ethelburga (whose name shews her to have been of an English extraction ) who manifestly was

bis laft wife. Por when he undertook 4 Mona-Aicall Profesion as Rome, she became a Nunn in England, and was afterward Abbeffe of Barking : and both of them continued in their Religious habit till death. Likewife concerning the time and authority of this Council I can give no resolute indgment. For some Writers af-firm that Cadwallader raigned only three years, others five , and Geffrey of Monmonth allows him ewelve, fo that it is neverly uncertain at mm treeves, le tout is a meters uncertain at what time King Ina should get possibion of the Kingdom of Wales or Cambria. Again Ciffrey makes King Inas the Nephew of Cadwallace, Henry Lluid his Son, and this presended Council,

#### XVIII. CHAP.

XVIII.C.

K. Isa.

A. D.711

t, 2. &c. S. Cutbburga Sifter to King Ina: builds the Monastery of Vinborn. Of her Sifter S. Quenburga.

the year of Grace leaven hundred A. D. 74. and thirteen is referred the foundation of a Monaftery of Religious Firgins at Finburn in Derfeeshire by S. Cuebburga and S. Quenburga Sifters to Ina King of the Weffsaxons. The town where this Monaftery was built , had been anciently called Findeglade, but the Saxens changed the Name into Finburn. It is a Town (faith Camden) feated upon the fide of a Hill, and in the Saxons time was very large and populous, and of great renoun. In the year feaven hundred and thirteen Cuthburga a Sifter of Ina King of the West-Saxons, who had been maried to the King of the Northumbers, but upon discensens was diverced from him, built here a Monaflery of Firgins.

2. The name of the King of Northumbria to whom saint Cathbarga had been maried, is by Mathew of Westminster call Egfrid, by Florencius, Alfrid : but Chronology in the opinion of F. Alford demonstrates that it was ofred and the cause of the divorce was the Kings shamefull intemperance : For faith Amor Mannetun Intemperance: 1011an William of Malmibury, he raigned inclusivest Mamb and lead a most filtry life, frequently officer to wislence to conference d'irgins.

3. Certain indeed it is, that if fhe built this Monaftere presently after her divorce, it must needs be ofted who was her hufband: for it was founded in the eighth year of his raign. But Malmsbury, as likewife Florentius expressly affirm that King Alfrid was her hufband , and Saint Cuthburga having promifed her Pirginity to Maint do our Lord, by earnest prayers and teares obtained of him permission to perform her rained or nim permind to persons we way and resired her self into the Mana-stery of Barking, where she lived under the Discipline of the Holy Abbesse Hildelida.

under the Saxon Heptarchy. XXI. Book. 541

A.D. 714

But afterward (how long afterward is uncertain ) she her felf became the Miffreffe of a Monafick Rule, and built the Monaftery of Winburn, where she frent the remainder of her days in quiet devotion. And this is the more probable, because in the Miffal and Breviary of Sarum her office is prescribed of a Virgin , and the Prayer imports the fame. So that it is not likely that fo licentious a Prince as Ofred would fuffer himfelf to be perswaded to permitt her the accomplishing of her promile. Here then wee have an example not

to be paralleld in all the Hiftery of Gods

Church , Of three Kings of the fame King-

dom, to witt, the Nerthumbers, almost in

mediatly succeeding one another, and as

fome Friters affirm, ions of the fame Father,

(King Ofwy the Brother and Succession of Saint ofwala) who having received three Queens Virgins , were content to dismisse them all untouched. The first was Alefred the eldeft ion . who took to wife Saint Kineburga daughter to King Penda, who by his leave became fielt a Nunne, then an Abbeffe of Dormanceffer , afterwards called Kinebing-Cafile, and now contractedly Caffer, about two miles distant from Pererberough. The next Brother , Egfrid who maried Saint Ethelrede , who with his content first took the veyle at Coldingham ; then became Abbeffe at Ely : And the third this Alfrid ( or Ofred ) who espoused s Cushburgs, and religned her to her heavenly Bride-groom.

naftery , and therein a Church to the Queen of Virgins ( faith the Aurhour of her lite in Capgrave ) there macerated her body with aimoft continual watchings and fastings. She was hum-ble both to God and men, and mild to all. Many Vargins she affembled in the same place. She permitted her Body to entry no reft , but importunatly day and night her Prayers founded in the mercifull ears of God. She happily ended her dayes in the year of Grace feaven hundred twenty feaven: and her memory is celebrated by the Church on the last day of August. Her Sifter dyed three years after. and is commemorated on the two and

5. Saint Euthburgs having built her Mo-

twentieth of september. 6 A great proof of the perfection of Monaficall. Disciplin observed atter her death in her Monaftery, is this , That Saine Boniface the glorious Apostle of the Germans having founded a Monastery in those parts made choice of her Disciples above all others; and particularly of SaintLioba, to plant Religious observance there. This is testified by Redulphm; Disciple of Rabann Maurus in the life of S. Lieba written by him.

8. The fame Frier also affirms that in the same town of Finburn there was ereded likewise a Cloyfter of Monks , either by Saint Cuthburga, Or her Brother King ina And that from the beginning a Law and Decree of Religions Diftiplin had been made,

lien ibid.

That excepting Pressts who were to serve at the Altar , no men should be permitted to enter the Monastery of those Religious Virgins : Nor any woman into that of Religious men : And that among the other obligations of the Virgins at their Profession , this was one , never to flep out of their Cloyfter, except upon a neceffary caufe tobe approved by Superiours.

9. Among the Epiffler of Saint Bonface there is one inserted from one Aldhun an Abbot , and two Abbelles called Chenburg and Coenburg ( which were probably these two Princely Sifters , Saint Cuthburga and Saint Quenburga) defiring a devout Prest called Frethert an attendant of Saint Boniface. to recommend to God in his Prayers two Religious woemen Quoengyth and Edlu , both which dyed the fame day; being the Ides of September.

#### XIX. CHAP.

1. 2. Gc. The death of Prince Pipin: to which S. Swibert endeavoured in vain to prepare him.

HE death of Duke Pipin hapning A. D. 714. poffeisch Butop Saint Swibers was employed in preparing him to it, which charge he performed with great zeale , though with imall effect, it will not be judged impertinent to give an account of what palled between them, from the relation of S. Marcellin, a witnes whose authority cannot be questioned. Thus therefore he writes.

feaven hundred and fourteen after our Lords Incarnation , that Pipin of Herfiell a magranimous Prince and Maire of the King of " France his house, tell fick of that discate which endred with his life. Hereupon the illuttrious Bishop Saint Swibert was carnettly " defired by certain Noble persons to visit him : But he thought fitt first to goe to Celen attended by his two Disciples Willeic and Theodorick; there to demand countell of Plestrude the illustrious Duchesse of Lorrain or the Auftrasians , how he should cary himfelf in that affaire. She with great de votion received and entertaind him, at last for her own confolation retaining with her the pious Preift Willeie , fhe ditmitled Saine swibert, accompanied by Agilulf Archbishop of Colen and other Prelats , giving them

charge feriously to advise her husband

Prince Pipin , that in case he should dye he

would take care not to difinherit his illu-

Duke of Champagne and Grimoaldus Maire

strious lawfully begotten children , Drogo ce

XIX. CH

[ 1. It hapned , fayth he , in the year S. Marcellin

of the house to Childebers King of France. by fubilituting in his will as his Heyr, Charles Yyy ij

Martell

Id. ib.

III. Part.

# The Church-History of Brittany

Martell a baftard by Alpaide his Concubine; which injuffice he could not doe without

the losse and damnation of his soule, besides

the ftain that he would bring upon his name in the fight of the whole Chareb, and

3. This was an employment which not

long before had coft the Holy Buhop Lam-

bers very dear, for because he had reprehended the same Prince for his unlaw-

full cohabitation and mariage with the

fame Harlor, he loft his life and was

Mof ) where the fick Prince lay, were kind-

ly received by him. They therefore to

comfort and encourage him to fuffer with

patience temporall afflictions or infirmities,

told him that Aimighty Ged in his wifedom and goodnes made the way to heaven

rough and unpleasant to his Elest, least

being delighted in the way they flould

torget or discreem the happines which they

A ter fuch like discourse often repea-

ted, at last having found a convenient and

opportune scason, among other spirituall

advices which they gave him for the good

of his foule, they with great affection and zeale discovered to him the special motive

of their iourney, tharply reprooving him

tor his unlawfull marrage. But they had no

tooner touched upon this argument, but

they were with great indignation repulsed

by the France. And the harlor Alpande ha-

ving diligently enquired into and found

the occasion of these Prelats iourney, rudely

commanded them presently to be gone:

And withall was so importunate with the

Prince in behalf of her son Charles Marrel ,

that she obtained of him whattoever she

requested. And accordingly Pipin dying the fame year, left Charles Martel heyre of all

6. This being feen by the forefayd Pre-

lars they were forced to return to Colen with

greif and dishonour: where they made known to Piestrudu all things which had

patied at Ioppules with Pipin, withall com-forting and exhorting her to sustain such

croffes with patience.

4. The foresaid Buhop, therefore being arrived at loppilia ( a Town upon the River

Standall of his Nothity and Subjetts.

deferredly efteemed a Mariyr

expected in their countrey.

XX. CHAP.

1.2 &c. The Birth education and Gefts of S. Gutblac : Of bis Disciple Bertelins insention to murder him Of Ethelbald a banubed Mercian Prince comforted by

BVT in Brittany a far more comfortaadmirable santley, named S. Guthlac, who, as in the life he enjoyd a familiar conversation with Angels, fo in the next he was made their companion in bleffednes for ever. His Gefis we have thought fitt to remitt till this time when he dyed, because having lived a folitary life, they were feater at all involved with the common occurrents of the Church in his time The flory of his lite may require from us a more then ordinary attention & credit because written by Felix a devout I rest of the fame age, and dictated to him by Bertelin a Monk of Croyland his companion in Solutude. The Authour dedicated his Writing to Elwild King of the East Angles, which is a sufficient warrant to rectify the Chronology of tome of our Hifts reans, who place the death of this Elweld in the year or Grace fix hundred and ninety By the generall account S. Guthlac lived ions feaven years, and being twenty four year, old he undertook a foldiers Profession, in which he lived eight years, and fitten years after in the Solitude Ot Croyland : to that his Birth must fall in the year of Grace fix hundred fixty seaven. The wonderfull circumstances of which is thus recorded by the forefaid Autheur Felix :

L. In the dayes of Ethelred King of the Mercigne , faith he, a certain Neble person of Royall offbring, named Pennald, had by his wife Telia the holy lervant of God Guthlas. At the hower of his birth his future sanding was miraculoully defigned : For from heaven there appeared the hand as it were of a man, of a red colour and a splendour inexpres fible, which marked the outward dore of the house with the sign of the Croffe thereby happily prefiguring, that the intant then ready to be born flould constantly cary in his body the Croffe or Chroft. A great multitude of neighbour, there pretent being aftonished with the strangenes of this Mirade, concluded that some great unknown Mystery was represented by it : when prefently one of the Midwives iffuing forth, p .b lifted the birth of the intant. When he was baptized, he had the name Guthlac given him, which in the Sexon language fignifies, A good gift : And indeed he was given to his pagents by God, to the end he might coura-

A. D. 714 XX.Cn.

geoully fight against their oppressours, both carnall and spirituall, and victoriously triumph over them He was of a counte-A. D. 714 nance chearfull and mild, fo that he became gratefull and beloved by all.

3. When he had attained to the four and wentieth year of his age , feeing the Enemies of his countrey grow strong, he began to aspire to military honours, and raising foldiers he feircely invaded them broke into their Circles, Subverted their Caffells and oy many warlick exploits gaind to himfelf immortall tame. Yet even in the midft of his fury he flew. mercy to his enemies, and estored a third part of all the spoiles gotten

4. But at last calling to mind the sad and carfull deaths of many Princes from whom e had descended; and considering how il fecular pomp is but a fmoke fuddenly raffing away; that life is flore, death terible , a dreadfull Judge, and the pains to be uffred for fins incomprehenfible & endles : Therefore calling his foldiers together, he cold them , First baving hisberto fought for vanies , be would frend the remainder of bu life in our Lords warfare : That they should chufe themselves a Captain, but for he pare he would follow the Croffe of his Captain, Chriff And when by no perswasions he could be drawn from this resolution, quieting his arms , he went to Rependen (or rather, Rippon) where there. was a famous Monejte y, in which receiving the Clerical Tenfore he fubmitted himfelt to a ftrict Monaftical Difcipline , wholly abitaining from any drink which could inebriate. He was very diligent in learning the Pfalms and Church Hymner, and in the space of two years he with great facility advanced himfelt in the knowledge of Secred Scrupenres. He had a pleating afpect, was humble in his ge . sture and gate , religiously thewing great " fear of in God his actions, firm in Faith, patient in hope , protufe in Charur, kind and mild » to all, provident in counfell, and circum-

fpect in his words. s. Having fpent two years in a Canobi recall conversation, he aspired to greater austerities in a folitary Anachoresual life. Now there is in Brittany a vast fenny countrey waich beginning from the River Gronce extends itsels Werthward along the sea coast for very great space, and it is variously divided by teuer woods, and ferpentine rivers. Thirher did he repair, having fi it obtained leave of his Religious Breebren : and was told by the inhabitants of the place that the Ifte was named Copland : where feverall persons having had a defice to dwell, were forced to fly away by recrible apparitions of Deuille. This report not discouraging him, he passed overinto it in a fifteers boat, on the Feeft day of s. Bane bolimer the Apolle : in whole intercession having a speciall considence, he refolved to make his abode there in that place of harrour and vaft folitude, having with

him only two young men which had followed him.

A.D.714

under the Saxon Heptarchy, XXI. Book. 543

6. Whereupon he built himfelf a finale cottage this cloathing was only raw skins of beafts, and his nourifhment barley-bread with mudder water, and this never till Sunfett, and with great parlimony. The Enemy of mankind therefore envying the Humitry of this Man of God , did fuggeft to his mind to vehement a tentation, that he had falln into the pitt of despaire, had not our Lord mercirally regarded him by the interceffion of the Bleffed Apostle S. Bartho men For when he being in great disturbance or mind was upon the point to defert his Defart , S. Bartholmen vilibly appearing to him, encouraged him to cottancy, by discovering that fuch Tentations were permitted by our Lord for the tryall of his Faith, and to the end that distrusting himself he might place all his confidence in God, who would never forfake him. After fuch like exhortations, the Apofile vanished out of his light, and from that hower the Devil never had the boldnes to tempt him with the spirit of De-

7. Confequently the devout Author recounts feverall other particular Temetions. horrible apparitions of Devills in feverall thapes, fometimes periwading him to immoderate and indifferent fasting, thereby to destroy his health : sometimes insulting upon him, whipping, binding and carrying him through those tenng places, &cc. all which he despited, and triumphed over.

8. Now, as hath been fayd, there were attending him two youny men, the name o one of them was Berteim : he had received the Clerical Tonfare , and ferved our Lord in sperienal Exercises under the direction of the Hely man. Now the Ficked Spirit perceiving that he could not by any tentation subvert the Saint , raifed in the heart of this young man fo violent a passion against him, that he took a fum resolution to murder his Mafter and Teacher, that he being dispatched out of the way, his house and furniture in it might descend as by right upon him. But the pious fervant of our Lard by revelation of the Hely Gheff was acquainted with all thete malicious defigns of Bertelin therefore on a certain day calling him to him, he plainly and distinctly told him all his thoughts, when , and where , and in what manner and with what intention he had defigned his murder. The young man perceiving that he was deprehended, with great remorfe cast himself at his feet, begged and eafily obtaine pardon. And from that hower he flewed all fidelity to him , and continued with him to his death; after which be had the honour to affift at his buriall Tris is the fame Bertelin who dictated all these particulars to Felix the Friter of his

9. Hereto the Authour addes severall mi-

A. D.714

aculous figns wrought upon feverall occaions by the man of God-which the Redor at
leafure may have recourfe to. Moteower the
relates how he was vifited by a certain Sising named itselds; who, being a witneff of
his piery reflifted by his dicerning the
houghts of a Profit; called #Jifid (who attended the Bishp and promified to explore
whether he was not an injustries, fuch as he
had feen many it Steffand, who pertending a
folitary life; gave themfelves to idlenes and
exectle) Hereuponthe Bishp forced the Hidman against his will, to receive the degree

and honour of Press. based.

10. One particular more we will add, breish mentioned by the forefaid Authors of his life, but more fully relaxed by manifest Abstra of Crysland, who writes the History of his Abbry, beginning it with this thory of the 'smorefun of a certain Prince of Mercia called Ethibaldus by the good advice of

14. In those days ( faith he, that is, in the year before the death of this Hely Hermit) Prince Ethelbald great grandchild of Almy the Brother of King Penda was banished out of the kingdom of the Mercians. He was of an elegant stature, strong of body and warlick of mind, but ( which was to be bewayled)he was high-minded, and apt to any rails attempt against the King. For which turbulent (pirit of his(as we may iustly imagine) he was exposed to many dangers, and for a long space debarred all medling with Stateaffaires. And not only fo, but King Coclred did violently persecute him every where , infomuch as being in great danger, and wholly destitute of treinds and all means to resist, he would oft come privatly to the man of God Saine Guehlac, who was his Confessour to feek for spirituall counsell, when all worldly affiftance fayled him: and to him he hum-

bly made his complaints.

11. The tidy men having heard him, kindly and mildly comforced himmand withall, as
one to whom future things were by divine
revelation known, he diffinedly and particularly difcovered to him what thould fucced afterward, y romining him that he
fill hould be King of his Nature, and fubduc all
his Enemies. Yea moreover he bad him beconfident that all these things should happen to him without any combat or essential
or of blood, only by Gest power and Providence
y over him.

13. But to these comforting promises he added serious admonstrons, that he should fear our Land God above all things, and thew all shows since the serious admonstrate the serious ser

XXI. CHAP.

XXI. Cu

e, 2. &c. The death of Saint Guthlac and wonderfull occurrents. Of his Sifter Saint Pega.

1. A Fter a life spent with such austerity, holines and devotion, there must needs follow a death conformable to it: which is thus related from the mouth of his companion and Dyscaple, Berthelm.

2. When the day of his departure approached, he called to him his Difupib Botterion,
Goldon, to whom he fayd, Ay for, it am man gungt is
sure, the fourt of my labours: I defire to infill—
words not be such Chrift. And after other
words to the fame effect, he enjoynd him to
goe and with great affection in his name:
falute his Sither pega, defi ing het to take
care of his burial! Withall he bold him tell
when the bold him tell
and convecting with her in this preferring;
and convecting with her in this preferring;
and convecting the to ever enjoy each other;

that they might for ever enjoy each other;

company in the life to come. 3. Then his fayd Desciple took the boldnes to fay thus to him , I adsure you , Hely Father, that you will not rejuse to tell mee plainly what the matter was , that every morning and evening fince I divels with you I heard you freak to, and " fometimes feem to answer some body: Tho was " that perfor with whom you converfed? Your feeches ! heard , but could never underfland with whom you fook. To this question the sub-man as assumed, My deer son, My less have a word at hand it is not sherefore expedient for mee nav is lee, who all my life have abbord is. I now therefore that from my first entrance into the wildernes, every morning and evening I have entryd the conversation and comfort of a heavenly Angell, who by his celeftiall confolations refreshed mee in all my labours and tentations. He foretold to me things future, discovered such as were absent, and acquainted mee with hidden Myfteries , which it is not expedient nor lawfull for mee to make known. Bue now, My fon, be carefull to fealup in filence thefe things : and prefume not to discover them to any but my Sifter Pega, and the devisit Anchores Egbert.

4. When he had fayd this, such an edor.

ferous fragrancy came from his mouth, that it
feemed as if one had strowed roses, or pourd
forthballam in the place. And from mid-

under the Saxon Heptarchy. XXI. Book. 545

night till morning a Light of inestimable brightnes fhone through the whole house. And affoon as the san was rifen, he favd to his Disciple Bertelen , My Son , now is the moment that I must goe to Christ : Having faid this with hands firetched forth toward heave, he fell asep in our Lord, on the third day before the Ides of April. And the fame Brother law as it were a tower of fire reaching from the earth to heaven, the iplendour of which was so wonderfull, that in comparison the light of the Sun at midday was pale and obscure. A while after Bleffed Pega the holy Mans Sifter coming into the Illand . found the whole house replenished with a fweet fragrancy infinitly exceeding all odours which either art or nature could produce. Then having decently buried her Brother S. Guehlas in his Orator, file returned to her own dwelling.

A.D. 714

5. About a year after his death, his fifter and other Press are to his Oractory with a refolution to bury his body more honourably, and they found it entire without the least corruption, as it he had been asseep. The ioynts likewise of his arms and singers were as easily skuble, as it the humours and spirits were yet running through his veyns, exhistances had lost nothing of their former vigour Moreover the garments in whichhis thered body had been wrapped preserved fill their primitive freshness and glasse. With great ioy and exaltation therefore they again reposed the Saured Body once more in a Funder

expecifly made for it. 6. Now Prince Ethelbald in his exile having heard of the death of the Hely man, was over whelmed with greif, and coming to his fepulcher, he cryed out with many tears, o Fasher whither shall I a poor banished man goe to whom shall I have recourfe? Now indeed I perceive that I am a miserable exile. Dear Father Guthlac, doe not you for fake him who wabandond by all, and exposed to all miseries and corments. Having spoken many such words with extreme greif and bitter fighs, towards midnight he faw theoreton wonderfully enlightned with an inexpressible brightnes, and the Holy man himself appeard to him with a celestial splendour, saying to him these words, My dear Son, Our Lord has a regard to thre, be comforted and affored that within two years all thy travells shall have an end and thou shalt recover thy throne with great glory . Besides this, the Holy man expressly discovered to him how many years he should live, and many other things which should be fall him. And when the Prince defired fome fign to affure him that these things should be accompliffied, the Hely man added, Let this be a mark and fign to thee , that to morrow before nine a clock in the morning the inhabitants of this place, now in want, shall be beyond their hope fupplied with abundance of provisions. Now when the Prince faw this really fuilfilld, his mind hope and confidence. And indeed a flort while, after Almsthy God took out of the way King Cested his perfectour, and disperfed all his enemies, so that within the it.ne promifed, the Lynd denity was reflored to him, as finall flortly be declared and likewise how Ethelbald gratefully and magnificently accomplished his Promise.

A. D. 715

XXII.Cn

XXII. CHAP.

1. 2. The Death of the Royall Virgin Saint Earlieda, erc.

3 The death of waldhere Buhop of London: to whom Inguald fucceeds. 4. Beoma King of the East Angles after Elvold.

1. THE same year the Royall Virgin and holy Abbesse's Earsteda likewise left

thisvally of tears to goe and enjoy the eternall embraces of her heavenly Bridegroom, to whom she had been consecrated from her infancy. We have already declared how the being born immediatly before her Father Ofwi King of the Norshumbers was ready to ioun battell with the bloody King of the Mer cians , Penda , he made a vow that in case God would give him the Victory he would devote her to bu fervice in a Religions life: And the Vi-Ctory enfuing, he gave her to the care of s. Hilda Abbeffe of the Monafter of Heartig, and afterward of Strene [halch : in which S. Eanfleda lived some years in obedience, and atterward became Abbeffe thereof: Where, (faith 5. Beda) having accomplished three fore gears in great devotion and purity, she was tran-flated to heaven to celebrate her mariage with our Lord, to whom she had been all herl fe effoufed. In the Same Monastery both the and her Father Ofwi, her Mother Eanfled, and her Mothers Father Edwin, and many other Noble personages were buried in the Church of & Perer the Apolile and her name is annivertarily recited among

the same in our Martyrlog's on the eighth of February.

1. Among the Epifler of s. Boniface there is one which feems to have been written by this Huly Frijin to an Abbigle named Addlana, who lived in fortain parts fomewhere in the way to Rome: for therein filtrecommends to her care and charity another Religious romes formerly brought up in her Manaflery, who in devotion to the Eleffed Applies. Feetra and S. Foul had undertaken a pligtingage to Rome to ville their Huly Service.

pulned, the Haly man added, Let this be a mark and figs table, that the merit effort me added, in the mening the inhabitants of this place, now means, that be eyend their hope figure place, now means, that be eyend their hope figure the Frince faw this really fuilfilld, his mind before wavefing, was confirmed with quest 1. Key of the Edd Jasans a little before his

dost

nia

The Church-History of Brittany 546 death. His Successour was Inguald, who governed the same Discese about thirty years, A.D. 715 and is reckoned the fixth among the Buhops of Lenden. ot London.

4. About the fame time also hapned the
4. About the fame time also hapned the
4. About the fame time also hapned the
whose place his Brother Bearns raigned, who was the youngest son of Ethelhere. XXIII. CHAP. XXIII.C. 1. 2 Warr between King Ina and Ceolfrid. 3. Horrible crimes of Ceolfrid. THE same year there arose great trou-

bles in Brittany by reason of a bloody war between Ins King of the Veft-Saxons and Ceolred King of the Mercians. Thele were both in power and extent of Dominion , the most puillant Kings among the Sames. An equality therefore bred a muruall emulation and defire in each of them to advance themselves by the ruine of the other. King Ins was the invader : Neither did he find Ceolred unprepared: fo that they quickly came to a battell. And the place of their combat was a Town in Fileshre called Fedensbury , from Foden the Idel of the Pagan-Saxons answering to Mercury It is scated near Vansdike, and is the same place where in the year of Grace five hundred ninety one Cease. lin King of the Fest-sexons tought his last battell, which having loft, he dyed prefently after. 2. In this place did Inas and Ceolred meet

to decide their controverly whether flould be Mafter : And (faith Huntingdon) the battell was fought on both fides with juch horrible abfinacy , that it could fearce be determined in woether pare the destruction was greater.

3. Ceelred efteemed it as a victory that he could refilt to powerfull a King as Ina, from whom he little apprehended a fecond invafion, confidering the great deminution of his forces by the last combat. So that he esteemed himself secure, and freely gave himself up to his lusts and abominable sacriledge. By which he filled up the measure of his fins, and felt the year following in a terrible manner the avenging hand of Gods justice. His lusts he extended even to Religious Firgins confecrated to the immortall God, who therefore ought to be exempted from the touch of any mortall man. And as for his sacriledge in in ringing the priviledges of Religious houses and invading their posicitions, our Historians doe not particularly exemplify in any : So that it is probable that it was the late-built Monaftery of Evesham which was violated by him . notwithstanding the great Priviledges and Exemprions conferred on it both by the Papall and

Regall authority, and notwithstanding the folemne maledictions denounced by the founder thereof Saint Egwin, yet alive, who in confectating it is recorded to have pronounced these words , If any King , Prince or other shall be incited by the Spirit of avarice for as to diminish the Rights of this Mantiley (which God forbid:) Let him be judged before the Tribunal of God , and never come into the memory of Christ : but let his name be for ever blotted out of the Book of the living, and himfelf bound with the chains of eternall terments except he repent and fatury for bis crime in thu 4. But before we relate the effect of this Curle upon this unhappy King, it will be expedient to recount the story of a wonderfull vision hapning about this time to a certain man who was restored from death to life, on purpose that by relating the wonders of the other world he might deterr finners from the obitinacy of their rebellion against God By which vision it appears. that this King Ceolred was some time before his death destined to eternall torments. It is not without some scruple that I am moved to infert in this Hiftery Narrations of this Nature : But the unquestionable authority and Sanctity of the Relateur obliges

K. Ina.

XXIV. CHAP.

mee not to omitt it, though the Centuristers

of Magdeburg without any fliew of a ratio-

nall disproof of it, doe voluntarily and at

adventure condemne it as a table.

1. 2. &c. The Narration of a terrible Vision of a man, when his foule was leparated from the boay and afterward reftored related by S. Boniface.

1. THIS wonderfull relation is extant in an Epifle written by Finfrid , afterward called Boniface, the glorious Apofle of the German Nation , and happy Martyr of Christ. Which Epifile was directed to Eadburga Abbeffe fifter to S. Eduba or Edgitha and daughter of Frewald a Prince among the East-Angles. And probably it is the fame Eadburga concerning whom we read in the life of Saint Guthlac, that the fent to that hely Hermit a coffin of lead, and in it a linnen sheet in which she defired that after his death he would permitt his body to be enclosed. Her name is commemorated among the Samis in our Martyrologe on the eightcenth of

2. Concerning these two devout fisters we read thus in Camdens Description of the Province of the Catechleuns or Buckinghamshire : The Town of Allsbury in that county Carden ( faith he) was anciently illustrious by the Me outirgham

XXIV. C

under the Saxon Heptarchy, XXI. Book. 5 47 K. IBA.

mery of Edisha born and brought up in it : Who A. D. 715 having obtained from her Pather Frewald this Town for her portion, by the perfivation of Preists qualitying and excusing them. referrity quisted all presentions to a huband or 7. Y a all his own fins and offences which the world, and taking the Sacred veyle of Relifrom his infancy he had committed, and not | 4

Arious for holines in that age, wonderfully abounding with Sannes. From her name there remains to this day a village feated among the hills near ad-togning, called Edburton Now the teneur of S. Boniface his lester to S. Eadburga is as followeth: 3. Moft dear Sifter , Your request to mee is that I would carefully fend you in writing an account of the Pifions fliewd of late to-2 certain man in the Monaftery of the

Abbeffe Milbarge , who was restored from death to life, according as I was particubely intormed by the Fenerable Abbeile Hilldelide. I thank Ged I can now more fully and clearly through his help rulifill your defire, for I my felt have discoursed with the revived person himself in these transmarine parts, who perfectly informed mee of all those wonderfull visions, which he insperie, and feparated from his body , faw. . For first of all he told mee that by a vio-

lent and mortall ficknes he was delivered from the weight of his lumpift body, and presently became in a state retembling that of one who te eyes having been clowded with a thick veyle was on a fudden freed from " that impedimet, for all things, which formerly had been in darknes, became clearly vi-" fible to him. So himfelt having cast off the " thick veyle of his body, the whole world was " at once represented to his fight, so that with one glance he faw all creatures. s. Atloon as he was thus escaped from his

body, certain Angels to bright & thining that " they dazeled his light, received him, and they with a melodious harmony fung their Words » of the Pfalm , O Lord, reduke mee not in thine anger neither correct mee in thy fury. They raiof fed mee up aloft into the are, and ' 'sw the whole earth compaffed with fire, it's whence illued a flame upwards vaftly ipread and most terrible to behold and it feemed as if the fire would have confumed all thous s, had not the Angels affwaged it by the impression of the fign of the holy Croffe : Which alloon as they had done, the flame prefently fettled, and the paine which my eyes had felt by the ardour of it became much qualified though by reafon of the splendour of the Angels accompanying mee it was not wholly taken away, till one of the principall among them with his hand covering my head, protected mee

from all danger and incommodity. 6. Moreover he told mee that whileft he was out of his body, he faw fuch an innumerable multitude of foules, that he thought there had not been so many since the Crearien : A like troop of wicked spirits likewife there was, as also of glorified Angells, & these were in a continuall earnest dispute together about soules assoon as they were issued out

of their bodies : the deville accusing and aggravating each ones fins, and the Angels

confelled either through negligence, forgetfullnes, or ignorance that they were indeed fins , all there he heard with his own voyce | earnestly crying out against him and accufing him, every vice fetting it felf distinctly | before him, & upbrading him feverally, one ... laying I am thy ocupifcence, by which thou didft defire things unlawfull , and contrary to Gods | ce Law I am thy vain glory, by which thoudidit bouff thy felf before mentium Lying , with which thou haft of offended I am tale freech, of times practifed by thee f am van and wanton Seeing I am contumacy and disabedience to thy Superiours: 1 am Spiritual floath in holy Exercises Lam wandring and | to curi m cogitation to which the mind almost every | day yeilded in the Church , or elfewhere : Iam Dro fires, which hindred thee from rifing to praise God : I am an idle sourney which thou tookeft for thy vain pleasure : I am neeligence and want of tare in fludy about divine matters. And many other vices like thele which in the days of his tiefft he had committed; and neglected to conseiler : yea believ thefe, many fins cryed out terribly against him, of which he had no furpicion that they were fins. In like manner the Wicked Sprits loved with his fins in fuch clamours and accufations, hercely teltifying to him he times and places where he had committed all his fins.

8. Particularly he sayd he faw there a certain min whom whilft he was as yet in a fecular flace he had wouded, & who was yet alive: this man was brought to joyn in reflimon yagainft him by thole recedspries, and his bloody gaping wound feemd to have a tongue which loudly upbraided him with his cruelty. Thus all his sims in a great heap being counted, his terribly malicious Enemies cryed out confidently, that he belonged to thom, and therefore they had a right to torment him. 9 On the other fide those few imall purtues. faid he, which I poor wretch had with great imperfection practifed in my life time, they like wite litted up their voyces to excuse mee: One favd , I am Obedience which he shewd to his Superiours Another, I am Falling, with which he me : fied the unlas full defirer of bir flesh Athird, I am Pfalmod, exercifed by him in faculation for idle feether And thus every vertue cryed out

in my behalf to excute mee against the clamours of the opposite sine. And with these vertues did thole gloriocfly flining Angelt iovn themfelves in my detence , to exalting and magnitying them, that they now formal to mee lar more excellent then before, and much exceeding the thrength I formerly had. 10. Besides this he told mee, that in the lower part of the world he faw a great number of pitts vomiting flames, and that in fome parts ti e earth would break afuder,& there would "

III. Part.

iffue terrible flames. Now among those pitts Zzz

Huntingd.1.4

A.D. 716

A. D. 7:5. he faw many wretched foules like birds of a » black colour, weeping and howling in the flames, bewayling their demerits which had " brought them to fuch torments ; which " foules would fometimes fitt on the brink ,, of the pitts in some refreshment, and anon with great wayling fall into the flames again. And one of the Angells told him, that such a fhort viciffitude of reft did fignity that God after the last judgment would give perpetuall rest to those poor soules.

11. Now under those Pars there were others infinitly lower, whence, faid he, I heard a most dreadfull and inexpressibly horrible ,, groning and flireiking of foules, fuch as to , which our Lord would never extend his mercy, but everlasting flames shall torment

12. He saw likewise a place of admirable delicioutues, in which there was a glorious multitude o. persons wonderfully beautifull, and reioycing with inexpressible ioy, who invited him, it it were pollible, to come to them, and partake of their happines : And from that place there was exhaled a most odoriferous tragrancy, which was nothing but the breathilling from those happy and joyiull foules. This place the Angelis fayd, was that to much ipoken of Paradife of

13. And not far from this delicious place he faw a terrible River, which flowed with fire and pitch : over which there lay a narrow plank instead of a bridge, towards which those happy soules made great hast, to the end that patting over it they might arrive on the other bank to another place infinitly more glorious and happy then the former. And some of them without any wavering or difficulty foon palled over : but others flipping aside, fell into that horrible River, some only to the knees, others to the arm-pitts,& others quite plunged over head: yet every one of them came out much more beautifull and glorious then before they fell in. And one of the Bleffed Angells faid , Thefe are fuch oules as when they ended their mortal life were flaind with some not very heynous fine and therefore fland in need of Gods mercy, that they may be perfectly purified before they be admitted to his

14. Beyond that River he faw the walls of a Citty of an unmeasurable length & height, fhining like the sun and he heard the Ancells faying, Thu is that Holy and glorious Citty, the Heavenly Ierufalem , in which thefe pure Toules shall reioyce for ever and their glory therain shall be fo immenfe that for the incompretenfible filendour no eye can look upon

15. The man likewise told mee, that among others he faw the foule of a certain Abbot lately dead , which feemed of great beauty: which notwithstanding was feiled on by the wicked spiries : crying out earncitly that he belonged to them. But one of the Angells

(avd. O you wicked wretches, I will prefently show A. D.716. you that you can have no power over him. Then immediatly there appeared agreat multitude of white thining loules, which cryed out to laying This man was our Teacher and Infructour, . and by his exhortation gained us to God , by the merit of which charity he is refcued from you and therefore manifefily can not belong to you. And with these soules the Angels loynd in their contention with the other infernal spirits by which affiftance of the Angels that foule | was delivered. Then one of the Angels th. roly rebuking the Devills, fayd, Take notice that without any right or title at all you have land of hold on this foule; therefore be gone from hence inco everlalling fire Alloon as he had favd this. immediatly those Ficked Spirits with greiyour houling cast themselves into those of horrible pitts. But a while after there came out others which renewed the contention 4 about the merits or demerits of foules.

16. He fayed moreover that at that time 16 he could different the different merits and a condition of men vet alive. And that those who kept themselves free from crimes were manifestly in Gods favour, and detended from all danger by Angells to whom they were united and in a fort allyed by Charity. But to those who polluted them. felves by heynous fins there was continually affociated a Ficked Spirit always inciting them to fin: And after every fin committed " by them in thought, word or deed, this Firked spirit would make it known to other Infernall speries, at which they would rejoyce: 4 and immediatly the former Evill Spirit 's would return to his office of tempting.

17. Particularly he told mee that he then " faw a mand yet alive, who grinding in a mill " faw near her lying a new diffaffe curiously to carved, which belonged to another woman: 'e and this diffaffe because it pleated her, fhe " stole. Then those wicked spirits with ioy de '. clared this theft to their companions, bidding them take notice of it.

10. He added faying, I faw the foule of a a certain Brether, newly dead to whom I c. gave affiftance during his ficknes and affifted " at his buriall : and he at his death charged " mee to require in his name of his brother in that for the comfort of his foule he would " give freedom to a certain captive mayd. But « his Brother through avarice refused to per- " form his request : for which the forelaid " foule with greivous fighs complaind of his brothers hard-heartednes. "

19. He likewise testified concerning Ceelred , King of the Mercians, who at the time of " thefe visions was certainly alive. Him he faw " defended from the violence of Deville by Angells, who held over his head a certain Vmbrella like a large book : But the Devills a panting with earnestnes besought the An- " gdlls to take away that defence, and give him " up to their fury, for they layd to his charge a multitude of most horrible crimes, for

# under the Saxon Heptarchy. XXII. Book. 549

which , fayd they he is defigned to everlafting torments in Hell. Then the Angells with fad countenances fayd. Alas, alas, this wretched finner can be defended no longer , neither can we afford him any further afistance, so great and unpardonable is his guilt and impenitence: Having fayd this they removed the defence from over his head : and immediatly those infernall spirits more in number, then all creatures now alive in the world, with floutings and ioy layd hold on him & tore him incessantly with severall forts of torments. 20. At length the Angels commanded the person who being rappd from his body,

faw and heard all their things in a spitituall

vision , that he should without delay return

to his own body : and that he should confidently manifest all these things to such as with a good intention asked him, but by no means to unbeleivers or deriders. "They likewise charged him to discover particularly to a certain woman dwelling a great way off, all her fins committed by her, withall fignifying to her that if the would, fhe might yet by Pennance and farisfaction recover the favour of Ged. But in the first place they commanded him to reveale all these visions distinctly to a certain Preist named Buggan, and according to his instructions declare them to others. That he should also confesse to the same Press all those his own fins of which he had been accufed by the Vnclean Spirits, and according to his judgment correct and amend them. And for a proof that it was by an Angelle command that he had recourfe to him, he should tell the Presses that for the Love he bore to God he had worn the space of many " years an iron girdle about his loyns : a thing which no man alive knew of.

21. To conclude, he told mee that whilft he was separated from his Body he had such a horrour and hatred against it, that in all his Pifions he faw nothing fo edious to him. " or fo contemptible, andthat evaporated fo filthy a tink , except the Devills and the flame in which they were tormented, as his own body. Yea feeing the care and kindnes which his brethren and fellow-fervants expressed to his hatefull body, he had a horrour therefore to approach to them. However being commanded by the Angelis he was forced to return to his body, and this he did at break of day, having left it a little after mid-night.
22. After he was restored to life, it was a

full week before he could fee any thing, for his eyes were full of Bliffers, and blood iffued out of them. And afterwards all proved to be true which had been told him by the Angels, touching the devout Preift, and finfull woman. Likewise the sudden death presently following of the wicked King Ceolred confirmed too well the truth of those things which were feen touching him.

23. Besides these, there were many other

like things represented to him in his vision, A. D. 716 which he could not diffinctly call to mind Grg. M. and indeed he professed that his memory | Dialog L 4. afterward was nothing fo retentive, as fotmerly. Now all these particulars which at your earnest request Ihave here written were related by him, not to mee alone, for there were three Religious and venerable Monks present with mee , who doe here ratify by their fubscriptions the truth of this Friting. Farewell, truly holy Virgin, &c.

24. Such is the tenour of s. Boniface Epiftle: and, accordingly as S. Gregor, observes, thus does the Divine Goodnes in his great mercy difole, that some even after their death dee return presently to their body, to the end that by seeing they might be induced to fear the torments of Hell , which having heard from others they would scarce beleave.

XXV. CHAP.

1.2. erc. Death of King Ceolred : to whom Ethelbald Succeeds: who according to his promise to S. Guthlac , builds the Mona-Stery of Croyland.

IN the year feaven hundred and fixteen after our Lords Incarnation Ceolred King of the Mercians by his incestuous lasts, facri-

ledge and other crimes having filled up the measure of his fins by his fearfull death too well confirmed the truth of the foregoing Prophetical Vifico concerning him. William of Malmsbury only writes in generall concerning it, faying, Ceolred mistrable in huim-mature death after a raign of only eight years, was bursed at Lichfeild, leaving his wife Queen Wereburga a widow , who became a Religious woman, and afterward an Abbeffe .: His heys and Succession in the Kingdom being Ethelbald

grandchild of Alw: brother to King Penda. 2. But Saint Boniface Writing to this New King Echelbald, and deterring him from impiety by the fad example of his Predeceffeur, thus describes his miserable death : Colred, favs he , thy Predeceffour a ravisher of Confecrared Virgins, and infringer of Ecclefiafticall priviledges, whilf he was filendially feafting with his Nobles , the infernal Spirit ferfed on him , and forced from him his foule without Confession or any Sacrament, as he was talking with the Dewill and blafthemously detesting God and Divine Law. By which expression that learned and famous Saint reckons among the most heavy and terrible punishments of a foule, to depart out of the world not purified by Confession , nor armed with its last Viaticum . the Sacrament of our Lords Body.

3. The Successour of Ceolred in the King dom of the Mercians was , as hath been fayd, Ethelbald, to whom Saint Guthlac had promised it not long before. And he likewife delayd not the same year to perform

XXV.CH

III. Part.

Zzz ij

kinsman Kenred the fon of Cuthwin , who luc-

ceeded him in the government of the king-

dom : but enjoyd the price of his impiety

XXVII. CHAP.

only two years.

forenamed Kings Charter called Renulphus,

fent for out of the Abley of Evesham. But

besides the Monastery , there was a little Her-

muage in which s. Guthlac lived. Who being

demanded who flouldiucceed him therein,

A D. 716 XXVII. CHAP. XXVII.C. ted till the next. 1. 2. The happy death of the holy King And of Saint Egain Bishop of wor-BVT there were two illustrious peryear were as precious and happy as those by S. Egbert. of the two forenamed Princes were miterable. Thefe were Ethelred who had quitt the throne of the Mercian Kingdom to ipend the remainder of his Life in the folitude and austerities of a Monaftery : And Egwin the tamous Buhop of Forcester, tounder or the Noble Monaftery Of Everham. 1. Concerning the former , Florentiss of Wigon bic Forceffer thus breifly writes : Ethelred lare King of the Mercians after he had been Aboot of the Monaftery of Bardeney built by himfelt , this S. Beda thus relates : rear departed this life , and entred into the toyes of esernall felicity, tranquillity and Light. He was buried in the lame Monaftery, calied Bardeney by Filliam of Malmibur, who affirmeth that many ages it was famous for the Sanctity of the Religious Monks living in it, and its plentifield endowments, especially after that King Behelred there took the Crown of Monasticall To fure. In the Church of the faid Monaftery ou Monument it feen to the,e times. Wee doe anniversarily celebrate his Manyrola Memory among Saints on the fourth of In the next place the happy and holy death of Saint Errin Buben at Forceiter is from the Author of his life thus deteribed mifffacts by Harpsfeild : Then tains Egirin . . . . ome to the extremity of his moreall life , he called eogether his Minks and children whom he had betotten to God , and faid to them , My Brethren . I have lived thus long amongh y 4, and I am not ashamed that I have lo lived: for I have done what good I was able, though all I have done is very [mall. What you are to doe, and what to avoid, I have frequently Apostolick Manner. and in all the manners which feemed to mee expedient , informed you. Having therefore shewed you the only right way , I befeech you to walk in it , and let not any vain ibadow " of present felicity seduce you out of the way : for " te quickly vanishes, and never remains in the " fame flace. Our Lord who is the way , Truth and 15 life , remove from you the way of iniquity . and instruct you in the way of his sudgments. Thus to a perfect form of living. As on the contrary being full of vertues he departed to our Lord on the Brittains who refused to make known to the the third day before the Calends of January , in Enrich that knowledge of Christianity which the leaven hundred and twentieth year of Grace. they had , when a afterward the English became (leg. 16) And he was buried in the Monaftery by other means perfellly infrusted in the Rule of of Evesham founded by himfelf. After his Christian Faith and Discipline , they remain in death God was pleased to work many Miracles

under the Saxon Heptarchy, XXI. Book 551 by his intercellion. His Succession in the see of Forcetter was wilfrid; or, as he funicribes his name to the Charter of King Ethelbald given to the Monaftery of Croyland, Winfred. He was elected this year, but not confecra-XXVIII. XXVIII. CHAP. CHAP. 1. 2. erc. The Scoulish Monks of Hy reduced to the due Observation | Easter of. Great access: was made to the luster A of this year by the Conversion of the Margs of Hy in Scotland , and all the Mona-Herrer and Churches tubject to them to the Vary of the Catholick Courch in the objervation of Easter and the Ecclesiafical Tonfure: Which pious work was performed by the H ly Mank Egbert, or whom we have feverali times treated. How this was done by him 2. Not long after (faith he ) those Monks of the Scottub Nation inhabiting the Island Hy, together with other Monaileries fubiell to them were brought through Gods Providence to the Observance of the Catholick rice of Easter and the Canonical Tonfure. For in the year feaven bundred o fixteen after our Lords Incarnation, in which Ored King of the Northumbers being unhappily flain , Ceenres ( or Kente :) unuertook the government of the lame, the melt Venerable Father E bert Preul of a hom we formerly made mention : ) came to them out of Ireland, and was with great honour and toy received by them He being both a winning Tea ther, and a devout prailier of the dutyes he raugh, was willingly bearkned to by them all. and by his pious and diligent exhortations wholly changes the inveterate Traditions which they had received from their Fathers ( to whom might be applyed that faying of the Apostle , That they had the Zeale of God , but not according to knowledge and taught them the Celebration of the patchal solemnity, and the right Leclefiafticall Tonfure or Crown , after the Catholick and 3. And truly berein was visible an effeff of Divine diffensation and goodnes that wereas that Nation had formerly with great charity communicated to the English people the knowledge of Divine Vericies as far as they had learns them they in fuccession of times chould be infinded by the English Nation in thoje things which they had not fo well learns , and be brought

A. D. 716.

their old errour., and irregular practifes, nei-ther admitting the ancient Catholick Tonfure on their heads, and observing the Christian solem-nities centrary to the Orders and practise of the Catholick Church.

4. Now these Monks of Hy by the instruction of Saint Egbert received the Catholick Rite when Dunchad was their Abbot about fourfere years after they had fent Aidan their Prelat to preach to the English Nation. This Dunchad was the tenth Abbor of Hy after Saine Colomba : and the Annals of Vifter observe that he admit-

ted the Roman Rites of Eafter in the year of A.D. 716 fourth day before the Calends of September being saturday, and that he dyed the year

5. As tou chinh s. Egbert, S. Beda addes, that he remained thirteen years in the fayd Island, which by a new Grace of Ecclesiasticall Communton and peace he had confectated to Christ.Con. cerning his happy death we thall speak in due place.





THE

TWO AND TWENTIETH BOOK.

OF THE

# **CHVRCHHISTORY** BRITTANY

CHAP

I. CHAPTER

1. 2. Gc. The Gefts of the Holy Abbot S. Ceolfrid : He resigns his Office and in travelling toward Rome, dyes at Lan gres in France.



HE year of Grace scaven nundred and seaventeen is illustrated by the deaths of :wo glorious English Saints,

the great's swibert Apolle of the Germans , and Saint Ceolfred the worthy Successour of S. Benedict B feep in the government of the Monafteries O Saint Peter and S. Paul at Firemouth and Girwy in the Kingdom of the Northumbers.

2. Treating above of the occurrents of the year of our Lord fix hundred eighty three , we then out of a Hiftery of Saint Beda lately published concerning the Abbots of those two Convents, related the memorable Geffs and happy deaths of Easterwin, Siefred and S. Benedict Biscop, who had been Abbots of the same before this s. Ceolfrid , to whom S. Benediff at his death recommended the care of them both, and by whom saine Beda himself received his education in learning and piety. Now therefore it will be requifite to purite his Narration concerning this his devout , carefull Mafter and Benefactour : Which is as follows:

3. 5. Cestified (taith he) was a man industrious in all things, fliven of wire, dilipent in buffers, tipe in iudgment and terven in his zealertor promoting Relivion. He as lath been already declared, by the affi 3. 5. Cecifred (faith he) was a man in-Stance of S. Benedict Bifesp in the space of " feaven years founded, perfected and go- " verned the Monaflery of s. Paul the Apolle : " and afterward became Abbet both of that and the other Monaftery also of S Perer, which confidering their mutuall charity and pro- " pinquity were to be effected as one M:na
fery: In which Office he continued twenty eight years, carefully and pridently accompilling the worthy delign begun by his "
Predecessour S. Beneditt. For he added feve- " rall new built Oratories , encreafed the num- " ber of Sacred Veffels and Vestments for the " Altars and Church and also much enlarged the Librares of both the Monafteries, former- | " ly well furnished by his Predecessour. Particularly he added three Pande Is of a New

Tranflation,

THE

554

valuable

of Cosmography of an admitable work, which s. Benediff had bought at Keme. 4. Moreover he purchased of the devout and learned King Milfild a peice of land of eight fathlies near the River Fresta, for a pollethon to the Mentafery of S. Fast : Which and had been rased by s. senediff, but he dyed beforehe could accoplish the purchase. But afterward in the raign of King Ored, Saint Geolfred made an exchange of this land for other land of twenty families near a rewn called sambure, (from which it tooke its name) becaufe it lay nearer and more conveniently to the Monaftery : for the effecting of wnich exchange he added a confiderable Summ of money. And having done this, he ient certain Manks to Rome who obtained of Sergius rope of happy memory a Priviledge p for the fecurity of the Monafter, as S. Benedel before had received rom Fope Azathon: and this latter likewif ., as the former, was confirmed in a synod by the subscription of the Magnificens King Aldfrid and the Buhops there prefent. In his time also a certain servant o' Christ learned in Scriptures and fecular knowledge, called Fitmer undertaking a Monaftical Profision in the Monaftery o: S. Perer, which he alterwards governed , gave for a perpetuall policilion to the lame
Monaltery a poice or land of ten tamilies,
which had been given him by Ring Aldfind
5. But S. Ceifind after a long and exact

Translation, to a former one of an old, of

which one he took with him in his last

voyage to Rome, leaving the others to each Monaftery one: he gave likewife a large Book

practile of Regular Oufervance , instructions for which he had received partly from his Father Saint Benediff, and partly himfelt had collected from the ancient Fachers; attet an incomparably skillfull exercise of Prayer and Plalmedy, never omitted by him; after a wonderfall fervour fhowedby him in correcting the disobedient and it gulat , as likewife an equall mildnes in comforting and strengthning the infirm; after asparingnes in eating and drinking not utnall in governours , as likewife a courlenes and vilenesse in cloathing, at last seeing himself full of dayes, and by reason thereof incapable of continuing the due office of a spiriwell superiour in teaching and giving good xample to his Monks, having feriously and a long space meditated on these things . at aft it feemed to him most expedient to give

order to his Minks that, according to the Priviledge given them, and according to the Rule of the Hily Abbot Saint Benedit, they hould chuse to themselves an Abbet ( as simical had been choten young by his Preecession then going to visit the Sepulchers the Apofles) that by this means himfelf night have the opportunity before his teath to attend to his own foule in folitude and exemption from feedlar cares; and they under the condict of a younger Abbit

Regular life.
6. Now having made this proposall, though all the Monks at first opposed themfelves with fight, tears and proftrations ver at last he obtained his desire. And so earnest he was to begin his iourney, that the third day after he had discovered his purpose secredy to his Breshren, he began it towards Reme. For he was afraid least he should be prevented by death before he could come "thirther, as in effect it fell out and indeed " he was defirous to avoyd the importunity of his freinds,men of quality in the world. who, he knew, would interpote delayes; and laftly he apprehended that fome freinds would prefent him with gifts, which he " flould not be able to require on a fudden: For this had been always his cultom, that " whenfoever any prefents were made him, he " would not fayle either prefently, or in a competent time to return fome thing as "

7. On the day therefore before the Nones " of lune being thuriday, Meffe being totemnly fung very early in t e Courch of the most " Bleffed Firgin and S. Perer, at which all who were prefent communicated, he immediatly " prepared himfelt to: his voyage. All the " Money theretore being allembied in the " Church of S. Peter , he having incenced the " Altar and made his Prayer before it than- " ding upon the steps with the Cenjer in his " hand, gave his benediction to them all ' whilst they were finging Litaries , which " they interrupted with their fighs and teats: " Then from thence they went into the oratery of the Hely Martyr S. Laurence, which is in the Dormstory , there giving them his last " farewell, he admonished them all to pre- " ferve mutuall Charry and peace, and notto " omitt, on occasion, brotherly Correption, as " the Goffell enioyns : after which he imparted " o all who had any way offended him his pardon and love, defiring all to pray for " him, and to pardon him it he had fliewd too much feverity in reprehending any.

8. This being done, they went to the Sea sheare , where once again kneeling, he " recited a Prayer, and having given them all the kiffe of peace, who wept all the while, he took thip with his attendants. The Deacons of the Church likewife lighting their Tapers, and carying their golden (refe, he." palled over the River, adores the Crofe, mounts on horfe-back and to departed, leaving in his Monasteries allmost fix hundred Religiom Brethren.

9. When he was gone the Brethren went to the Church , where with weeping they | commended themselves and all their affairs to our Lord. And awhile after having recited Tierer, they affembled againe, and confulted what was to be done, and refolved that by Prayer , Pfalmody and fasting they should without delay demand a Supercour and Father

under the Saxon Heptarchy. XXII. Book 555

their britaren they declare to the Religion " Monks Of Saint Paul what they had oetermined o dor, who willingly give their aftent the eto: So that Il became of one " mind , all their hearts and tongues were

" lifted up to God. to. At length on the third day after, being whisfundar , they mett t. gether again, and to them came not a lew of the clder Manks of Saint Paul. Then with an unanimous consent they elected for their Abbet, Thethert, wi o from his childhood had been brought up in the Monaflery , and well instructed not only in Regular Objervance, but in the skill of writing , finging, reading and teaching. He likewile in the dayes of Pope Sergim of happy memory had been at Rome, where continuing a good space he learnt, wrote and brought back with him whatfoever things he judged ne-

cellary.

11. This man then being by the generall confent of the Monks of both the Monafteries chosen Abbes , took with him fome of his Breshren, and with haft went to the Hely Abbet Ceelfrid who expected a wind proper for his voyage, and to him he fi-gnityed the Election which the Monks had made , whose answer was , God be thanked : and prefently confirmed the Elellion. Then he recived of the new Abbet Letters commendatory to Pope Gregory, in which with great tendernes they befought his Holines to extend all requifite Charity to their most beloved and most carefull Faster, whose corporall presence though they were deprived of , yet they were affured that whether he were alive or dead, they should ever find him an interceliour with Ged and Parren to them.

12. Now when Abbet Thethert was returned home, Buhop Acca was defired to come to the Monaftery, who with the accustomed form of Benediction confirmed the Abbet in his office. And he among innumerable actions performed to the common aduantage of the Monaftery, added this which was very acceptable to all, that he took up the bones of Abber Esferrin which had been buried in the porch entring into the Chur h of Saine Perer. as likewise the bones of Abbot Stefied, who had formerly been his Mafter, which had been reposed without the Sacrific , and putting them into one Coffin, yet fo that there was a partition between them , they buried them within the Oratory of the Bieffed Father Saint Benedict. This folemnity was performed on the eleaventh day before the Calends of September, being the Anniversary day of Ab. ftrange Providence of God the Venerable fervant of Christ, Withmer, mentioned before, departed this world, and was

A.D.719. of God, and withall by fending fome of | | buried in the fame place with the favo Abbots , the example of whose vertues he had carefully imitated.

13. But to return to the fervant of God Ceoffred : he partiting his iourney rowards the Monuments of the Apollies at Rome . before he could approach thither, he was feiled on by a ficknes of which he dyed For being come as fir as Langres in France about nine of the clock before noon, at four in the after noon he departed to our Lord: and the day following was honourably buried in the Church of the three Twin-brethren and glorious Mareyrs Speulippus , Eleufippus , and Meleufippus , Who as they were born at the lame birth by one Mother to they were regenerated together in the same faith of their Mother the Church, and on the fame day together with their Grand Mother Leonilla, they left to that place a worthy Memory of their Mar-

14. At the buriall of the Holy Abbot Ceoffed there was vehement weeping not only by those of the English Nation attending him in his journey, who were no fewer then fourfcore, but likewife the inhabitants of that Cuty, who much bewayld the retarding and fayling of the defire of the Reverend old man. Neither could any one without difficulty contain his teares seeing the dispersion of this good Abbers Disciples and followers , for fome of them, notwithstanding the losse of their Father , continued their devout icurney to Rome : and others thought fitt rather to return home and give notice of his death : Laftly fome there were who out of an unquencheable affection to their beloved Father would continue at his Tombe, amongst a people whose language they understood not at all.

14. He was when he dved feaventy four years of age, he had been a Prest forty feavon, and had executed the office of Abbor thirty five , ( or rather three : ) for from the time that Saint Benedict began to build his Monaflery to the Honour of the Prince of the Apostles, he was his inseparable companion, and affisted him not only in that labour, but also in the care of Monafficall Inflitution. In the pracitie of which he was so sedulous, that notwithstanding any occasion of age, infirmity or iourney, from the day that he left his Monaftery till his death, that is, from the day before the Ides of June to the feaventh before the Calends of Offober , which was one hundred and fourteen days befides the Canonicall howers he recired the whole Pfalter twice a day, and this when he was fo fick that he could ber sig frid : on which very day also by a not tide on horse - back , but was forced " to be caried in a Litter : every day, except that on which he passed the sea, and three days before his death he fung

of God,

III. Part.

A 2 2 2

The Church History of Brittany

Maffe and offred the swing sacrifice to

16, He dyel on the five and twentieth day of seprember , in the year after our Lorde Briernarion feaven hundred and fixteen , upon a gridly after three of the clock in the after noon , in the feilds of Me forefaid Citif of Langres, and was butied the day following in the Monaflery of the " three Twin Marryrs about a mile diffant , from the Ciery toward the fouth, there being present no small army, partly of English who attended him, as like wife inhabitants of the Menaffery and City adiovning , all which with loud voyces fung Pfalmes at his enterrment. Thus far writes s. seds:

7. It feems his body did not remain at Langres : for in the Supplement of the Galof Nevember we read celebrated the Tranflution of Saint Ceoffed an English Abber, who at his return from his pilgrimage of Renie dyed at Langves in France, and was buried an the Church of the three twinn Martyre. Afrerward his countrey - men demanding his Sacred Body , which had been glierified by many Miratter, it was with great vederation carred back to his own attonaffery. The day of his denotition is celebrated in our Mariyrologe on the five and twentieth of

II. CHAP.

A. D.717.

II. CHAP. 2. 2. &c. The death: Burialt and Miracles of S. Swibert.

HE fanie year, as hath been fayd, of the Germans and Frifans ended his mortality. [ This was the third year after he had vifited Prince Pipin and was returned to Werde (faith Marcellin.) At laft Almighty God who is himfelf the great reward of his faithfull fervants, and who by a temporall death of the fleth translates the living Stones of his Church from earth to his heal venly building , was pleased to call the wahant Champion of his Faith, Saint Swibert, to receive his Crown in his eternall Kingdom. Therefore in the faid year saine swi bere replenished with all Divine Graces , and inflamed with a cordiall defire to see Gid; after he had celebrated the Divine Myfferies on the Feeft of Saint Perers Chair in his Monaftery , a languisting facknes took him,

2. And when he faw that his difeafe every moment grew more violent, he called all his Brethren and Disciplestoge her; to the number of twenty, and in the first

fo that he was forced to confine himfelf to

place admonished them to follow our A. D 717 preferve peace and charity with ohe jano: ther , and with all of the houle hold of " Fasth. Likewise' that with all cate they " fhould observe the infirmer of Regular Difciplen , which he had taught them by Pord " and example. Then he told them expressly " that the day of his death was at hand that the day of his death was at hand; whereupon they all began to weep birted-ly. But the Hdy Buboy fall to them: My selected reviewed reviewer, doe wit weep, but rather reviewer in my behalf, for non I half receipe the recompence of all my labous, Ex. at early our charry is mee at this time of my returning on of the model, and provide mice with your property. After the half all this, we will your property. After the half all this, he would reviewed my the model to the model of t

them to a contempt of this prefent world, and an earnest defice of heavenly rewards, and & again putt them'in mind by their watchings , prayers and good works to precertain. And having added other words to this effect, and bestowed his sinedillin on to them, by his command they went out to the chieff with great fathles: 2. But he recained with hint the superious of 3. Burne retained with the suprime of his minglery sales Place, with whom a heliopid in first devour Player to Gal and a medication of Divine dillings. And when a the day of his departure and repose was a come, of which he had before been informed by an Angel, causing his foresaid Brethres to be once more assembled, he

he much rejoycing in our tore, exhorted c

commanded that Maffe should folemnly be celebrated in his presence. Then arming himself with the Communion of our Lords Body', and making the fign of the quietly flept in death , and his bleffed foule was caried by Quites of Angels to the eternall happy satisfy of the santi. And immediatly his face became of a flining brightnes : his Cell likewise yeilded an odoriferous fragrancy, whilch wonder-fully refreshed all that were present. Thus this most Hely Prelat same swibers Butip of Ferdi happily dyed in the fixty ninth year of his age, on a friday being the first day of

celebrates his Memory 4. In the fartie hower that he dyed his foule with great glory and loy appeared to saint white great glory and loy appeared to saint white with this beloved companion, saint way return the lift his way return it. ning from Epremie to Perma, requesting prefent at His Funeralls in Werda and commene his body to the sepulcher. This being declared to usby saint willebrord with much greif, he prefently took boat, and made great haft to werde. Thete was then pretont with him his illustrious spiritual daughter the Duebiffe Plettrudh with certain Pre-Last , who bleffed ditt for the ments of

under the Saxon Heptarchy. XXII. Book. 557

his holy Confessour Saint Swibert. All these the day following, being saturday, as they were according to custom linging the Vigite of the Dead, a young man

D. 717

was brought among them, who had been made blind by lightning, and with his clamours interrupting the Pfalmedy, and caling to the Saint to have his fight restored, affoon as he had touched the Coffin , he immediatly recovered his fight, to the aftonifinent of all. Besides another who was raging mad being brought in , and killing the cover of the same Coffin, was presently restored to his tenses: A third also who was possessed by the Devil by the same means was perfectly freed from the Ficked Spirit.

At laft on sunday after all the iolemnity of the funerals had been devoutly fullfilld the Sacred Body with hymns and Lauds was reverently committed to the ground by Saint Vikebrord Arch-bishop of Verecht . Sain: Villeic a Preift, the glorious Princeffe Piettrud: Ducheffe of the Auftrafians , and many others his Brethren and Disciples.

6. And I Marcellin Presft, who have written this Hiftery , and had been formerly a Descaple and companion of the Holy Buhop s. s. steere , I was also present at the Buriall with same Willebrord : after which at the earneft request of my dear Brethren Villese , " Gerard, Theodoric and others we remained with them in the Monaftery of Ferda fitteen dayes for their consolation. I will therefore here relate among many fome few testimonies of Miracles , which I raw with mine own eyes, and many other with mee, fo " that it not only deforvedly may, but ought to be beleived, that the faid Holy Buhop is , great in the light of God, and that his glory is wonderfull in heaven, fince he has made him so resplendent by miracles on earth. For after his death he ceases not to cure the fick , &cc ] Thus Writes the Holy Apoflolick Preift Saint Marcellin , adding moreover a Narration of feverall stupendious Miracles of which himself was an eye wirnes : and which the devout Reader may find in his Life : for I am unwilling to fwell this Hiftery with fuch like Relations.

III. CHAP.

A. D. 717

III.CHAP

1. 2. &c. The Monastery of Theokesbury founded.

7. The death of Saint Egwin Buhop of War-

1. TO the fame year is by out Hifferians affigued the foundation of the Monaflery of Tewksbury , though in the Chronicles of that Monaftery the Erection thereof is fayd to have been made two years fooner. And there we find this account of it:

2. In the raigns of the illustrious Kings of the Mercians Ethelred , Kenred and Ethelbald there lived two Dukes in great estimation , Oddo and in Biblioth. Doddo , men of high descent , much regarded for Couson. their vertues, but ( which most crowns their memory ) persons who with fincere sevetion loved almighty God , and fought bis honour : Which they made good by their charitable actions , for they and their Progenitours magnificently built and endowed many Monasteries. These foresaid Dukes about the year of Grace seaven hundred and fifteen gave order for the building a Monaflery in their own Territory near the Severn . Seaven miles destant from Claudiocester (or Glo cefter ) at place called Theokubury . from a certain clermis named Theorem who anciently had

3. This Monastery they built to the honour of God and the glorious Virgin Mary : and conferred upon it a Village called Stanwey with all its dependances, and some few possessions besides, for the fasteneation of Money, not many in number for at first there were but four or five which under the Obedience of a Priour ferved God according to the Rule of our Holy Father S. Benedict.

A. Now after that thele two Dukes were for their devout actions translated to heavenly toyes ( as we firmly believe ) their Bodies were buried in the Church of Perfora (Parflur) in which Duke Doddo had taken the Habst of a Monk, and which they had enriched with ample possessions.

5. Thefe forefaid Diskes had a certain Brother named Almaric , whose body was buried at Derhurst in a little Chappell over against the Gate of the Priory there, which Chappell had formerly been a Royall place. There to this day is shewd bis Sepulcher , where in the wall over the dove is this Infeription, This Royall Hall did Duke Doddo cause to be consecrated into a Church to the honour of the Bleffed Firgin Mary, for love which he bore to his Brother Almaric.

6. Thus we read in the faid Chronicle Where confequently is related how by reafon of the great rroubles and warrs hapning both in Mercia and other parts of the Kingdom till it was reduced to a Monarchy under King Althelflan, the faid Monaftery was often ipoyled, and twice burnt: But afterward ree-

III. Part.

Aaaa ij

dified,

A. D. 79.  A. D. 79.	INA.	& The Church-Hi	Story of Brittany	Ina.	K. lna.	under the Saxon Hepta	rchy. XXII. Book 559	K. INA.
and in conclution for the commodious and peledar fairmants on the placet, was a few and peledar fairmants on the placet, was a few and perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy, and make the perfect into a Printy and the perfect into a Printy and the perfect into the p		The second secon				C. C.S. Clarent Truckers and		A. D. 719.
pedaras financian on the place, it was it till credit into an Adey, nath the studying of the Common and Adey, nath the studying of the Common into the common and the commo	D. 718 d	fied, and annexed to the Abbey of Cranbers:		L. D. 719.	A.D. 719.	Casher fall fariefaction to his defices of		
recided into an midely, and mast tandary of the Common control of the control of	a	nd in conclusion for the commodious and				Gistraell Phowledge by the permittion of		
control living there.  1. V. CHAP.  1. V. CH	l p	leafant fituation of the place, it was it felf	W. CUAD	- 1		L. C. 1 Albre and Religious Brechren . he he-	VI. CHAP.	VI.CHAP.
take A. A. We considered the control of the state of the control of the state of the control of the state of the control of the state of the control of the state		recked into an Abbey, and the Minagery of	V. CHAP.	V. CHAD.		the laid Abbit and Attgrown of this don	, <b>.</b>	1
A. P. T.  1. C. LAD  1. V. C. H.A. P.  1. V. C.	10	rentern depretted into a Priery, and made			,,	took himieir to another menajiri at this day		1
spins of the spin	16	which to it. The great Patron and enlarger	. The Birch and Gallandian	1	, ,	called Huntell, or Nuttell Where he inomit-	1. 2. cfc. S. Boniface bis iourney to Rome:	1
guinnig of the downs time, at places of the state of the glottom of the state of the glottom of the state of the glottom of the state of the glottom of the state of the glottom of the the state of the glottom of the glottom of the state of the glottom of	ain ib. de	Firms Pakere the San of Hamon in the De-	1.2.1 ne birin . and first maiments of Saint	- 1	,,	ted himself to the direction of the Abbut	where he receipes authority to preach the	1
Malashey cellulars with any market and graphy and finding colled as it the Trid were transmissively on the General finding the Trid were transmissively on the General finding the Trid were transmissively on the General finding of the Trid were transmissively on the General finding of the Trid were transmissively on the General finding of the Trid were the mante from Trimon a devote them in from trimon a devote them. The trid general form them to the death of the trid general form them to the trimon from trimon a devote them. The trid general form them to the trimon from trimon and the death of Trid general finding the Trimon from the General finding of the Trimon from the General finding of the General		inning of the Narman times, as #1414m Of i	Bontface, Apostle of the Germans.	1	,,	thereof called Vinbert, who at first refused		1
that the Name of Franchistery dat from subject with the North-land Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were Transcrating or the Common distingtion the Table were the confidence of the Common distingtion of the Common	18	and the same with he har militake affirms	1	1	,,	to admitt him, but feeing his perfeverance in	Golpell to Impacis.	1
witt to addition of the class of the second of the first where of case and control plants of the second of the first where of all the class accordingly the Method of all the Case and according to the Method of all the Case and according to the Method of all the Case and the Cas	14	dalmibury (chines: vv ito by initiate and defen	HE great loffe which the Newsland	1		his earnest defire and supplications, at last	-	1 1
the death of their glotious Applies and whether their glotious Applies and whether their glotious Applies and the standard of their glotious Applies and the standard of their glotious Applies and the standard of their glotious Applies and the standard of their glotious Applies and the standard of the standard of their glotious Applies and the standard of their glotious Applies and the standard of the standard of the standard of the standard of their glotious Applies and the standard of the	- 11	hat the Name of I neockioning atta feel to delis		1		through Gade Providence yeilded to him.	lara da la la la la la la la la la la la la la	1 1
starborf Gal. But Comban according to the from the control of the first	1.7	eit to affeligious we, being to called as if the		1		Now where this Monaftery was feated it does	1. TN order and preparation to his voyage	
starbury Gud. But cannot accounted the form the control of the form the form of the first them have plans in the form of the first them have plans in the first them have plans in the first the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first the first the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first them have plans in the first the fi	12	stle were Theotocosbury , or the Court of the	the death of their giorious Applies, swi-	4		and annear And no wonder, fince by the	Lto Rome, S. Winfrid ( not yet called Boni-	ap. Sur 3.
incrementioned demander more genumely in the manufacture of the development of the common of the theory to the common of the the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the theory of the common of the	1.	Morher of God. But Camden according to the	bert , was quickly repaired with advantage.	4. 0.719.		for appear. That he would the Danes	face) repaired to the Reverend Buhop Daniel, Bi-	1
irves the name from risease a devotation resistance in the control	- 1	orementioned Chronicle more genuinely de-		i	"	lucceeding invanous and fully of the Dane.	then of Winchester, defiring of him, with be blef-	1 1
formerly living there all graph the death of The State of	- 13	rives the name from Theorem a devout Hermit			, ,	the memory of many Monapertes is lot.	fine lecent of recommendation to the Sec App-	1 1
7. To this year is alligned the death of growth infinite furchase more and this proposed in the proposed of th	1	formerly living there			, ,	3. In this Monaftery ne promited to much	Belief To the request the good Richan willingly	1
spon Bilisp of wrogher, after he had admitted that see the proceed of wrong you years it to whom faceceded wijeli, who go yeared the fame fearen and oversty years. Scarce stry thing contenting challes of them, believe their names, is reconciled.  1. V. CHAP.  1. V. CHAP.  1. V. CHAP.  1. Feered King of the Neubambers sponsore their manual street, and the country. His off, have been written by feered within the sponsore them, believe their names, is reconciled.  2. Feered King of the Neubambers sponsore the sponsore the sponsore the sponsore the sponsore the sponsore the sponsore them. The sponsore the sponsore the sponsore the sponsore the sponsore the sponsore the sponsore the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore that the sponsore that the sponsore that the sponsore the sponsore that the sponsore that the sponsore that the sponsore the sponsore that the sponsore that the sponsore the sponsore that the sponsore the sponsore that the sponsore the sponsore the sponsore that the sponsore the sponsore	- 1	To this year is affigued the death of	and deed, and who after incredible pains		ρ ,	in learning and piety, that he became a Ma-	position to the request the good barrely	1 1
ministed that the the fact of eventy four vests: To whom facecade sirily, who go verted the fant favor and wenty years. Scarce inty thing concerning either offices, before the fant favor and wenty years. Scarce inty thing concerning either offices, before the fant favor and wenty years. Scarce inty thing concerning either offices, the second of the s	I	Para Difficient of Marcefler, after he had ad-			, ,	Her and Tracker to others. And his fame was	conactenaca. And exercising the Office of a	1
rivent. To whom faceceded wilpid, who go werend the fame feare and overny years. Scarce inything concerning either of them, before the before them, before them, before them, before them, before them, before them, before them, before them, before them, before the before them, before them, before them, before them, before them, before them, before them, before them, before them, before the before them, before them, before them, before them, before them, before them, before them, before them, before them, before the before them, before	- 1	and the same force of the total	ceeding, crownd all his labours with Mar-		,,	ifo oteat, that a syned being affembled to	Provident Pajtour, after ne naa preferred to the	1 1
fiteward changed into sanges a vivo the governmentation of the superscript of the commendation of the superscript of the supers	1	ministred that see the space of twenty four	cordem. This was S. Finfrid, which name was			compose certain differences in the Churches	government of the forejasa Monastery a good Re-	1
Sacre iny thing concerning either offices.  1V. CHAP.  1V. CHAP.  1. **Erred King of the Northumbers driving of the Northumbers driving 'Grife flockered.  3. *The Pitty of Eitheld the Aferican King.  **Entire Live and Configuration of the Market Configuration of the African Concerning the Configuration of the African Concerning the Co	į	years: 10 whom succeeded willria, who go-		1 1	ا	of the Well-Saxons, he was made choice of	lagions Monk, called Steven, he dismifed the man	
Secret in ything concerning either them, befind in history from dopp one pays. The standard that name, cheerfully beginn his country. His Geft have been witten by freezil writers, and particularly by a without the standard on given his particularly by a without the standard on the standard of the stan	1	verned the fame feaven and twenty years.				by the recommendation of his own Abber	of God Winfrid with commendatory letters to his	
annoting from 1996 of 1997. The street of the trainer, is recorded.  1V. CHAP	1	Scarce any thing concerning either of them,		1			voyage sowards the places much defired by him.	1
the transe, clearling tyginh in Application of the Internal Contracting the Application of the Internal Contracting of the Northembers Aping Office Internal Contracting Internal Property of the Northembers Aping Office Internal Contracting Internal Property of the Northembers Aping Office Internal Contracting Internal Property of the Internal Property of the Northembers Aping Office Internal Contracting Internal Property of the Internal Property of the Northembers Aping Office Internal Property of the Internal Property of the Internal Property of the Internal Property of the Internal Property of the Internal Property of the Internal Property of the Internal Property of the Internal Prope	- 1	besides their names, is recorded.		1 1		and some die Abbas of Glefenbers to one	2. The Letters of recommendation given	1!
IV. CHAD.  IV. CHAD.	1			1		and seemalar Abbot of Giaptineary to got	him by that good Buhop Daniel, by which he	Ap. Bonijac.
1V. CHAP.  1V. CHAP.  1V. CHAP.  1V. CHAP.  1. *** Kernel King of the ** Narhömber**	i i			1				
1V. CHAP.  1. X terred King of the Northumbers drive was personal to the state of the Northumbers drive was personal to the state of the Northumbers drive was personal to the state of the Northumbers after two years position of the threat, to which he mounted by respin and muster of of priets in the way are to the form of the threat was personal to the state of the s	- 1		written by feverall writers, and particularly	1 1		wald about the present affairs : which em-		
IV. CHAT.  1. ** Remed King of the Northumbers dring Office florescends.**  3. The Piety of Eibelbald the Afterian King.  4. B. p. ph.  1. ** The Year following Knind King of the Northumbers after two years positions and muster of office this Highey many year configuration of the Knindson and the Northumbers after two years position of the Knindson and the Northumbers after two years position of the Knindson and the Northumbers after two years positions and the Northumbers after two years position of the Knindson and the Northumbers after two years position of the Knindson and the Northumbers after two years position of the Knindson and protection of the Knindson and the Northumbers after the Northumber		6:110	by S. Willebald a Bubop his Difciple with great	1 1	,	ployment he discharged with lo much ium-		
1. 2. Keered King of the Northumbert dying: Office faceceds. 3. The Pixty of Eikelbald the Acteins King. 4. D. 7th. 5. Pixty of Eikelbald the Acteins King. 5. The Pixty of Eikelbald the Acteins King. 5. The Pixty of Eikelbald the Acteins King. 6. D. 7th	!	IV. CHAP.	care and fincerity: likewife more largely by	1 1		i ciency and prudence, that to the great latil-	and all devout coriginals in the way, are to	146
a great Volume fill extance of s. sanjete his phylics with fufficient management of the Marketin and Principles of Highest Actions and Interest the Special Conference of the Marketin Hamilton Hamilton Hamil	V. CHAP		a cerrain Preiff call'd Debletand befides those	1 1		faction and loy both of the West-Saxon King	this day extant, among 3. Boniface & Epifices	
### After this heburning with charity and reading the Mercian King.  ### A. P. The Piery of Endedal the Mercian King.  ### A. P. The Piery of Device of Piery Shird, and the Mercian King.  ### A. P. The Piery of Piery of Piery of the Mercian King.  ### A. P. The Piery of Device of Piery Shird, and the Mercian King.  ### A. P. The Piery of Piery of Piery And Pierwise And Pierwi	1	To and The state Marchimeters				and where all debates ended.		
a. B. 7th. Piery of Ethebald the Mercian  King.  1. THE year following Knird King of the Northmobers after two years position of the Forme, 10 which he mounted by Trefag and murder of Operation with the mounted by Trefag and murder of Operation of the Forme, 10 which he mounted by Trefag and murder of Operation in the State of the Concerning the Con	- 1	1, 2. Kemrea King of the Reliberation				After this he burning with charity and	ples of Bleffed Abraham and Loth how accep	1
guenty. Here therefore we will begin a  **Ring.**  **A. 9. 7th.**  **I. THE year following Knived King of the Kendomiers after two years possible to the common of the com	1	dying: Ofric Jucceeds.		1 1		reale for the convertion of Infidels, and ha-	table to almighty God charity and holpitality	1
Martans, histeres deferred of his Inth, and confequently proceed in the North-minder after two years polific of the North-miner after two years and years with the North-miner after polific of the North-miner after polific of the North-miner after the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-miner after polific of the North-mine	1	2. The Piety of Ethelbald the Mercian	mans for this Bijory many years come-	1 1	,	wing received the order of Presthood, after	to strangers is, since for the merit thereo	
A. B. 7th.  The Year following Krivird King of the Northambers after two years possessing the Northambers after two years possessing the Northambers after two years possessing the Northambers after two years possessing the Northambers after two years possessing the Northambers after two years possessing the Northambers after two years possessing the Northambers of Northambers and predecession, dyed: and in his place succeeded office, it his affordate in the Jame crime.  And the Northambers after two years possessing the Northambers of North						much impagennish be obtained from his	they were honoured with the presence of	11.
1. THE year following Krived King of the Normal fereign and murder of Oreal his Kinfunan, and predecedion, qwell and in his place (unceeded Opic, his affociate in the lame crime.  2. Concerning the keting, **Pilliam of Malmf him, year pears evidently from his own Regilia.** 1. He was born in the year of Green fix hundred and feavenry, of an Inglish team of the Proposition of the Three, have left handled kyrim in Demonstrate the blad of their Mameful deaths. Tet Opic before he came to that Certain with him in which they say fear manned a Manafter with their hamsful deaths. Tet Opic before he came to that Certain surface and fixed with the formal fleever deference in the Certain flee and the was focarnelly in the himself of the three potentials and the came to that Certain service of the Certain control and the proposition of a little to the control of a deceding to the Proposition of a little that the gold above the death of the Proposition of a fundamental control of the three was controlled to the formal fleever deference in the Certain state of the proposition of a fundamental through the Normal fleever formal through the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the Certain flee and the Normal fleever deference in the State of the Normal fleever deference in the State of the Normal fleever deference in the State of the Normal fleever deference in the State of the Normal fleever deference in the State of the Normal fleever deference in the State of the Normal fleever deference in the Certain flee and th		ming.				ethe permittion to tollow & Swibert into	Angels. Consequently he promises to then	
to the Northumbers after two years policifion of the Therme, to which he mounted by Treefin and mutder of offeed his Kinfinan and predeceffour, syed: and in his place funceded Offire, his affordate in the time crime.  2. Concerning thefeLings, Viliam of Malming the state of the state of the thin the state of the thin the state of the state of the thin the switch they are centrely and marked and the state of the triping his the Treefin and mutder and feaventy, of an English Saxm family, as appears evidently from his own makes the triping his thin office tleaves, have left the men in the span their memorite, have the state of the triping his thin the sum that the state of the triping his the triping his thin the sum that the state of the triping his the triping his thin the sum that the state of the triping his the triping his thin the sum that the state of the triping his the triping his thin the sum that the state of the triping his the triping his thin the sum that the state of the triping his the state of the triping his the triping his the state of the triping his the triping his the state of the triping his the triping his to the triping his the state of the triping his the triping his to make the properties of the triping his the triping his to make the properties of the triping his the triping his to make the properties of the triping his the triping his to make the properties of the triping his the triping his to make the properties of the triping his triping his to make the properties of the triping his triping his to make the properties of the triping his the triping his to make the properties of the triping his triping his to make the properties of the triping his triping his to make the properties of the triping his triping his to make the properties of the triping his triping his triping his to make the properties of the triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his triping his t							eternall rewards if they would in the Reli-	-   ''
the Northumbers after two years polification of the Thrus, to which he mounted by Treess and murder of oped his Kinstnan and predecessors, type of the mounted by Treess and murder of oped his Kinstnan and predecessors, the politic properties of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the theorem of the the trees of the theorem of		I. HE year following Kenred King of				" Germany, Where by the Tellimony of S. March of	grow Preuft the bearer of those Lesters, Chari-	-   ' "
by refin and murder of ofted his Kinfman and predecession, special and in his place in which they were performed.  2. He was born in the year of Great fix which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  3. S. smpial (latith the fame Hisl) Authors in which they were performed.  4. He was born in the year of Great fix which they will have a subject to the family as appears veidently from his was credently from his own there is a subject to the family as appears veidently from his was credently from his was credently from his was credently from his was credently form his was credently from his was credently form his was credently from his was credently form his was credently form his was credently form his was credently from his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was credently form his was creden	4. D. 718.	the Northumbers after two years pol-	recounting his glorious actions and la-	1		cellin he became Canon of the Charles of	tably enterrain Christ himself.	"
by Treess and murder of oped his Kindman and predecessor, special in his place increased office, special and predecessor, special in his place increased office, his associate in the lame crime.  2. He was born in the year of Greet six hundred and sevenry, of an English Sex of this mile, say aspectation, and effect special control of the Erison by the Trees in the Crim.  2. Concerning the self-size, "six associate in the lame crime.  2. Concerning the self-size, "six associate in the lame crime.  3. Concerning the self-size, "six associate in the lame crime.  3. Concerning the self-size, "six associate in the lame crime.  4. Administ by the was creden, now eleft this me man paper hear self-size, where the shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of them shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading the slied of the shading		festion of the Threne, to which he mounted		1		" Precht under the Bieffea Stren-Danie 3. Fine	, c winfied (faith the fame Holy Authour	)
and predecessfour, dyed; and in his place (unceeded Offer, his afforciate in the larme crime.  2. Concerning these fings, william of Malms: Manufed and seventy, of an English Saxen family, a spepease evidently from his own countrey and Manafer family, a spepease evidently from his own countrey and Manafer from the own of the Market has been found in the supplied of the way to the supplied of th		by Tree for and murder of Ofred his Kiniman	in which they were performed.	1		brerd. But by reason of a furious periceution	mounted such the good Ruhans benediction	Id.ap.Sut.ib.
incoceeded offie, his aflociate in the lame crime.  Malmod-1:  Mal		and predeceffour dyed; and in his place	2. He was born in the year of Grace for			, raised against the New planted (nurines of		
family, a sprease evidently from his own pipels. The place illustrated by his Brits bury thus writes: Kerred who reigned only two Mangle in the manse of his parents are not recorded the was by them with great care educated the same many hap here memoris, that shedding the blood of their Mangle in the blood of their Mangle in the blood of their Mangle in the blood of the Merciana Ring Inguly hab, Brits for the memory in the blood of the Merciana Ring Inguly hab, Brits for Ringforn of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle in the blood of the Merciana Ring Inguly hab, bown perfected but Mangle of the perfect of the blood of the Merciana Ring Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle of the perfect of the blood of the Merciana Ring Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly hab, bown perfected but Mangle Inguly h		Grandal office his effortists in the fame	hundred and feavenry, of an English Saxe	.1		the Frifans by the Tyrans Radbode, all those	prejently took teade of the Brethen, and began	٦I
2. Concerning the left, fing, william of Manifer bours the water of the was vited and properly of the was creden, now called Kyrm in Devandance the mans of his parents are not recorded the was by them will great care educated, with their shameful death. Te of pict, bein boult of his shall educate the was but the was but the was formed to the was but the was but the was formed to the was but the was formed to the was but the was formed to the was formed to the was but the was but the was formed to the was but the was but the was but the was but the was but the was but the was but the was but the was formed to the was but the was but the was but the was but the was but the was but the was but the was the was first about the was bu				Othle Preib.		Apostolick Missionners being dispersed, he re-	nu tourney through jar remote country; an	
Malmis I Sury thus writes: Regretishe respect ally for sure from the regret and property of the Regions of Region of Regions of Regi		Commercial about the William of sedant		1 -eb-sm 141"		turned into his own countrey and Monafie-		
Regular 1 Seasons, have left the was by them with great care educated, and even in his infancy he was fo cannibly the me mar pape their memories, that he daining the blead of their Maffer I have differed being deligned by the unanimous content of the Manifery of the blad of their Maffer I have delighted the air to that he figured on the Linguistic Church triving from the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the content of the Manifery of Crylinal, emilyed he mand a series of the Language National Advantage of the Language National Advantage of the Language National Advantage of the manifer of the Manifery of Crylinal, emilyed he mand a series of the Language National Advantage of the Language National Advantage of the Language National Advantage of the manifer of the Manifery of Crylinal, emilyed he mand a series of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Manifery of Crylinal, emilyed he mand a series of the Manifery of Crylinal, emilyed he mand a series of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of the Language National Advantage of t		2. Concerning their lines, man of mainj.	was Graden now called Frater in Describer	Senif ; last.		. In. Where with great greit he found his		
the me mare pass their memorite, that shedding the blied of their Miller (but medited to the line) of their Miller (but medited to the line) of their Miller (but memorite, that the did to the blied of their Miller (but memorite) of the line of their Miller (but memorite) of the line of their Miller (but memorite) of the Miller (but memorite) of the line of their Miller (but memorite) of the line of the line of their Miller (but memorite) of the Mi		bury thus writes : Kenrea wno raigned only two	sha manage of his market was a secondarial	Hargus, S.		heloved Father the Abbot Vinbert lick , Who	voyage a good number of Gods devous fervants	,
the blood of them Manafer (how red fiver defer- wing fuch an anhappy and ) they deflied the airs with their shameful deaths. Te of picts for it is failed that he shall about the year fleaven hundred a Manaferry for Rel- gious Personal and in this pice of the Soulie about they year fleaven hundred a Manaferry for Rel- gious Personal and in the Space fleaven hundred a Manaferry for Rel- gious Personal and in the Space fleaven hundred a Manaferry for Rel- gious Personal and in the Space fleaven hundred a Manaferry for Rel- gious Personal and in the Space fleaven hundred a Manaferry for Rel- gious Personal and in the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven the Space fleaven hundred as Manaferry for Rel- gious Personal and in the Space fleaven the sould be treed in the Office of About the Office of About the Office of About the Space fleaven the Space fle	arg. ini. c 3	years, and after him Ofric eleaven, have left	the names of his parents are not recorded	Will c		also dwed shortly after. And S. Vinfrid (Or	who with great fervour and devotion visiting	g
the blood of their Maffer (how reld fewer defigure) with free what free contents that the content his mind with spiritual with their hameful death. It to fire before be to dear me to that Court hameful death. It to fire before be dear mere fine or fire of piety, for it is fail that he built abuse the face of piety, for it is fail that he built abuse the form of an addition to make the form of an addition to the form of the decrease King from the Kingdom of the Mercians King the with the form of the Mercians King the fire the following the fire of fire the fire of the the form of the Mercians King the fire of th		this one mark upon their memories, that shedding	rie was by them with great care educated	Sar ih.		Profes by the unanimous confent of the	many Churches of Saints by the way , begged th	e
wing fuch as makapy sind ) they defined the aux removes the that Courn, stemd is the verble precipient of the Lambert form of the stands of the Lambert form of the Mercians, they see fleaven hundred a Manaftery for Religions Profession of the Mercians, they will be a stand to the Mercians they see fleaven hundred a Manaftery for Religions Profession of the Mercians, they will be a fleaven hundred a Manaftery for Religions Profession of the Mercians, they have been done for the tereprehensions, and endeavours to induce him to mind the Office of Absternation of the Mercians, they have been done for the tereprehensions, and endeavours to induce him to mind the Office of Absternation of the Mercians, they have been a distribution of a pious stands called strews in the Office of Absternation of the Mercians, they have been a distribution of a segular life, and in his place procured the electron and institution of a pious stand; and the Office of Absternation of the Mercians, the world procured field of the time of the office of the office of the office of the office of the overtime of the office of the office of the overtime of the office of the overtime of the office of the overtime of the office of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of the office of the overtime of t		the blood of their Master ( how well seever defer-				" sendering the anathricas that Prelature	Divine afiftance, that they might without dan	-
with their shameful deaths. Tet offict before he came to that Cours, frend it have had more fines of piers, from it had that the built about the year feavon hundred a Manaftery of Relagions Figure of piers, for it is fail that the built about the year feavon hundred a Manaftery of Relagions Figure at clacefte.  3. But in the Longdom of the Mercians King perfetted his Manaftery of crysland, employable moving perfetted his Manaftery of crysland, perfect of code house, the content of the Market his possible move of crysland, and a military of the Mercians King the content of code of the Market his possible move of the Market his possible moving the crysland of the Crystal his former rigour, his former rigour, they perfect moving the possible moving the code of the Mercians of the Market his might perform with move followed the		ving such an unhappy end ) they defiled the aire				Money Was choich Abbett Date that I street	oer palle the terrible precipices of the Alpes	.1
if the Adoin the dame of the the whole ment is the content of the Meritar Chip leafed with it for the figure of pirty, for it is fail that he built about from the year forward hundred a Manafery for Refusion by year forward the Meritar Chip leafed for th		with their thamefull deaths. Tet Ofric before he				" ne utteriy reruiea, being dengited by atmign-	and afterward find the feirce minds of the Lom	- 1
feace of piety, for it b fail that he built abust the sunt abust they was feaven hundred a Minisfery for Religious Progent as Glaceller.  3. But in the Kingdom of the Mercians Kingdom, being perfetted built solicitudes after heavenly things, his Manufery of Cralland, employ having perfetted built solicitudes after heavenly things, his Manufery of Cralland, employ having perfetted built solicitudes after heavenly things, his Manufery of Cralland, employ having perfetted built solicitudes after heavenly things, his Manufery of Cralland, employ having perfetted built solicitudes after heavenly things, his Manufery of Cralland, employ having perfetted built solicitudes after heavenly things, his monithed not to refitt any longer the good monitories and provinteger to store that fauge Naturn, and arrived fifth of the granted form his individual containing the lightly having the folded draphites. Peeter and Seaton to refit any longer the good monitories and the folded Applies in Seaton to refit any longer the good monitories and the folded Applies. Peeter and solicitudes after due to that the might perform with more thank that might perform with more thank that might perform with more thank that might perform with more thank of the published a general status to that fifth, recorded there by the same and sufficient of george the fearing that the same and sufficient of george the fearing that the same and sufficient of george the fearing that the same and sufficient of the performance and configuration because the same and the same an		came to that Crown , feemd to have had more	first akonished, and after displeased with i		1.	, by God for a far more laborious employ-		1
the year fewen hundred a smaftery for Refigure at claced?.  In the year fewen hundred a smaftery for Refigure at claced?.  Suct in the Register of the Mercian Ripe is collicitudes after heavenly things, his state by a finded not chaining its folicitudes after heavenly things, his state by a finded not change its folicitudes after heavenly things, his state by a finded not considered by the first by a finded not considered by the first by a finded not considered by the first by a finded not considered by the first by a finded in filtration of his child. Whereupon changing his folicitudes after heavenly things, his state by a finded in filtration of his child. Whereupon changing all depict of refin his mind, he considered the first beautiful to the state its configuration of his child. Whereupon changing his folicitudes after heavenly things, his state by a finded in filtration of a state by a finded in filtration of a fixed by the first by a first point of the first by the state is to find the property with the state in the first by the first beautiful that he might perform with more figure his form of the first by the first beautiful that he might perform with more figure his form of the first by the first beautiful that he might perform with more figure his commending him to Hispard the Protestible and the property of the first by the first beautiful that he might perform with more first by the first beautiful that he might perform with more first by the state of the first beautiful that he might perform with more first by the state of the first beautiful that he might perform with more first by the state of the first beautiful that he might perform with more first by the state of the state is the first beautiful that he might perform with more first by the state of the state is the first beautiful that he might perform with more first by the state of the state is the first beautiful that he might perform with more first by the state of the state of the state of the state of the state of the state of the state		Goes of piers for it is Grid that he husle about	fo that he foared not fevere reprehensions	., I "		ment, and in his place procured the ele-	man and marciful	/- I
worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the solicitudes after heavenly things, his a location of the Mercians King perfetted his Manafery of civil and, employed he minds to promote the third of the solicitudes after heavenly things, his a monified not to refit any longer the good a moniform of log of third his child. Whereequon changing residently content of the solicitudes after heavenly change the solicitudes after heavenly things, his a worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abaing the worldly caree But the July Child not abain the July Child and an Alled Applies 1, Feet and so a submired by that fusing the properties which the regular defeat of the July Child not abain the July Child and the July Child applies 1, Feet and a submired by the July Child and the July Child and the July and a submired by the July Child and the July Child and the July and a submired by the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child and the July Child		Jence of picery, jor it is jain than the built about	and endeavours to induce him to min	il"		" Ction and inftitution of a pious Monk called	4. Thu Prayer Almigney God merciful	21
Inguly high.  But in the Quade of the Mereians Ring Ring of the Mereians Ring of the Mereians Ring of the Mereians		the year jeaven nunarea a monagery for Reu-				" steven in the Office of Abbot.		7
Ingulph, ib]  Enribeld, faith psylphus, having perfected bit Mannferry ferfeld at the psylphus, having perfected bit Mannferry ferfeld, employed be minds to present and the Mannferry ferfeld, employed be minds to present the good impirations of his child. Whereupon changes and the properties and providing to state the properties of the properties and providing to state the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the properties of the psylphus of		gious Virgins at Glocefter.			I -	"In this Monaffery he remained only	they travelled through the regions inhabited b	21
Impliph. high Ethicited, latth niguipms, naturing rejections and minds of promiting the content of the state		3. But in the Lingdom of the Mercians Ling				he two wests after which the Teale of Gods houle	that lavage Nation, and arrived lajety at it	,e
Manafters of crysland, embyed be mind a pro- most Halp Church thriving his while Kingdom, graning immunities and Trivuladges to other Monofferries also of Religion mina and weithen, For which purple in the chiral year of this view, the published a general status to that effect, the published a general status to that effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published a general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published as general status to the effect, the published of converting the influed Germans.  Which that he might perform with one certain years of age to a Manafter, they please one of their field of the their defigrs of their vegets the Adjlustion of their place, effect of the their defigrs of their vegets, to get Adjlustion of their place, effect of the their defigrs of their vegets, the Adjlustion of their vegets the Adjlustion of their place, effect of the their defigrs of their vegets, the Adjlustion of their place, effect of the their defigrs of their vegets the Adjlustion of their place, th	Invaleb, biff		Father by a ludden licknes from Gid was at	. "		" confirming all define of reft in his mind . he		
mete Haly Church thrising his whole Kingdom granting immunities and Privalleless to sther Monafleries also of Religion mies and weighter to state in the state of	9 · 1 · · · · · · ·	Monaftery of Croyland , employed his mind to pro-	monumed not to relut any longer the goo	" "		" once more resolved to attempt the Apalla-	S. Paul : Where after aue thanks to Christ the	
genning imministe and Privaledges is a there   ging his former tigour, he fent him benng   the configuration of the properties will be properties and order, he helped of converting the perform with more than hirteen years of age to a Manufary call the him hirteen years of age to a Manufary call to be pub inded a general status is that effect, recorded there by the same Authority.  **Monthly parties of the properties with more truly, Executed to be pub inded a general status is that effect, recorded there by the same Authority.  **Additional afficient sign, and a profession of the translation of		more Holy Church through his whole Kingdom,	inspirations of his child. Whereupon char			b) to 1 does of a second to attempt the Orphis		
Manuflerice als of Religions item and weithers.  For which purpie in the third year of his riven, he published a generall status is that effet, but more truly sextered in tection he remained feverally years, with the recorded there by the same Authoria.  Manuflerical life and order, he, being now forty nine security and order, he, being now forty nine security and order, he, being now forty nine security and order, he, being now forty nine security of the se		granting immunities and Priviledges to other	ging his former rigour, he fent him bein	81 "		uck office of converting the injust Germani:	All the second of the second of the second	c-
Est which purple in the third year of this reign.  be published a general status to that office?, commending this most effect of the Peneralise of their defent of the Control of the Cont		Monafleries alle of Relivious men and weemen.	then thirteen years of age to a Monafler, Ca	l-		Which that he might perform with more		1
he pub ished a generall statist to that effet, commending him to wildhard the Venerable recorded there by the same Authoria.  Abbut thereof. Vnder whose government and direction he remained severall years, with great perfection practifing all the Displant of a Regular life, and incediantly meditating on the this Streppures. Nowwithstanding by nation of his Displaces. Willeball.	l	For which oursele in the third year of his exton	led Adeftancefter (but more truly . Excete	01		" lecurity and order, he, being now forty nine		-
Tectored there by the fame Authority.  Abbut thereof. Vnder whose government and direction he remained feverall years, with the great perfection practifing all the Displin of a Regular life, and incellandly mediating on the Bob Sprayers. Now will confequently relate out of the Nar-  nother Bob Sprayers. Now within thinking by  nother Bob Sprayers. Now within thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  now will confequently relate out of the Nar-  nother Bob Sprayers. Now which thinking by  now will confequently relate out of the Nar-  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which thinking by  nother Bob Sprayers. Now which the Sprayers of the North Sprayers. Now which the Bob	ł	La militaria a comment statut to the office	commending him to Felfhard the Veneral	le \"		" years old , undertook a voyage to Reme , to		
direction he remained (everall years, with  great perfection practiting all the Displan  of a segular life, and incellandy meditating on the subject. Note that Name, his senedition and a Millionary  we will confidently relate out of the Nav-  on the subject perfection practiting all  we will confidently relate out of the Nav-  on the subject perfection practically as well confidently relate out of the Nav-  on the subject perfect on pretently legged that the pretate place and pretently of the Nav-  on the subject perfect on pretently of the pretate place and pretently of the Nav-  on the subject perfect on pretently of the pretate place and pretently of the Nav-  on the subject perfect on pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place are pretently of the pretate place and pretently of the pretate place and pretently of the pretate place are pretently of the pretate place and pretently of the pretate place and pretently of the pretate place are pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretently of the pretate place and pretate place and pretate place and pretate place and pretate place and pretate place and pretate place and pretate place and pretate place and pretate place and place and pretate place and pretate place and pretate place and pretate place and pretate place and p	l	ne puo meta a general statim to that effect,	Abbet thereof Vnder whole government at	ıd l"		" receive from the Holy Pope Gregory fecond Of	fres : For Alloon as the troty man 3. wingream	7.1
great perfection practiting all the Displan " of a gegular life, and incellandy meditating " on the Est's Serveines. Norwithstanding by n assim of his Displayers. We will confidence to the Nar- on the Est's Serveines. Norwithstanding by n assim of his Displayers. Wilebald.	١,	recorded there by the same Authour.	direction be remained forestly were wi	h   "		" that Name , his Benediction and a Missionary	admitted to the prejence and peech of Gregory i	ne
of a Regular life, and incellandly meditating "  on the Eldy Serspineer. Norwithstanding by "  n 141400 of his Disciple 3. Wilebald.  Zeale with which his heart was enstanted, summe.	1		unection he remained leverall years, wi	("		where His proceedings in this journey		ad
on the tiefs graphene. Now which his heart was enflamed, mm e.	l	A transfer of the second of th	great perfection practiting all the Difapi	" ("		" me will confequently relate out of the Nar-	declared to him the occasion of his voyage, and t	be
on the Haly Scriptures. Notwithitanoing by	l .	1	or a Regular life , and incellantly meditati	'B "		we will confedently relate out of the star	Zeale with which his heart was enflamed, smn	:
E.J.	ł	1	11 on the Holy Scriptures. Notwithstanding	<sup>y</sup> [		n same of Dis Disciple 3. Finebath.	, ,	- 1
reason	ı	1		-1			· dia	itly \

A. D. 719

diatly the holy Pope looking on him with a chearull countenance, asked him whether he had any ommendatory letters from his Bish p. Where-upon be presently presented to but Holines the Epistle yielded and feeld according to the due form. Which being read by him, and thereby the haly mans defign more fully discovered, the Pope had afterwards free and frequent dife wefe mith him, entertaining him with much reflect all the time

of his about at Rome, and moreover he bestowd on him whatfoever facred Relicks of Saints he defired. In the end he gave him commission and authority to preach the Goffell through all Germany, exemplified in Apostolick Letters yet extant, and directed to him, in which moreover he fignifies to him : that he was obliged to administer the Sacrament of Baptifm towards " fuch as by Divine Grace should be converted, according to the Form and order prescribed in the Roman Church contained in the Offices of the See Apoflolick: And withall commanded him that in case any thing were wanting to him in the fucceeding discharge of his office and Ministery, that he would not faile to give intimation thereof to

> 6. Saint Bonsface after he had received thefe Letters from the Venerable Pope, went from Rome to Luitprand King of the Lombards, by whom he was honourably entertained, and abode with him some pace of time. Then taking leave of him he paffed the fleep mountains of the Aipes , and vi-Gunz the formerly unknown borders of the Bavarians and Germany, from thence came into

carry the delicious Nettar of the Holy Faith. 7. During his abode, which was a confiderable time, in Thuringia, he with lively and Biritual exhartations invited the Princes of that Province to embrace the Holy Fatth and Religion of Chrift. And certain Preifts, whom he found in those parts addited to many vices and diforders , he wish effectuall reprehensions reduced to an orderly and Canonicall conversation.

Thuringta, where like a diligent and prudent Bee

he fearched all places where he might gather and

VII. CH.

VII. CHAP.

1. 2. &c. The miscrable death of King Radbode : deluded by the Devill.

Idem ibid.

W Hilf S. Boniface abode in Thuringia the happy newes came to him of the desth of the Tyrant Radbode King of the Frifons, who had lately with great fury perfecuted the Christians. At which report he received great ioy , and prefently after fayled into Frifeland, where with great Zeale and diligence be differ ed the precious feed of the Goffell , and withdrew very many from their Superflitions and Ido-

2. But before wee proceed in this Narra-

tien touching the Gefts of this glorious Apfle, it will be expedient to declare the circumstances of the miserable death of this Tyrant Radbode , recorded by a devout Frier of the same age, lones a Monk of Fontanell in France, who in the life of s. Wulfran Archbuhen of sens a loynt-labourer with s. Villebrord and s. Bonsfe e in the Conversion of the Frifens , professes that what he wrote he received from the testimony of a Venerable prest called ove , a Frifen by Nation , who himself had been miraculously delivered from death by the faid Apoftel ck Bishop, when he had been condemned and for the space of two howers actually hanged by the Tyrants command, as a Sacrifice to his Idels.

\*\*\* When by the light of many Miracles faith he , King Radbode had been convinced of the Presty of Christian Religion, and was difposed to receive Baptism, he by many earnest "". adjurations obliged the Apollolick Buhop to " answer him to this Question , is whether of " the two places did remain his Predeceffours Kings " and Princes; in that celefitall Region promised to " bem in cafe he would be baptifed ; or in the other " Region of darknes and tormenes ? Hereto the " Bishop replied , that without doubt fince they all dyed without Faith in Christ and Baptifm they a were condemned to eternall torments. When the " barbarom King heard this , He being ready to " ftep into the fountain where he was to be " baptifed, ftreight with-drew his foot, and " faid , That he could not be induced to want the " fociety of fo many gallant Princes , and live for " ever among a small company of beggars and vile "

4. Yet again after this he was perfwaded " once more to advice with the Hely Bulne " Fillebrord, whom he fent for to fee whether ! he taught the fame Destrine with s. Fulfran, " S. Villebrord answered the Meilenger, Since the " King will not hearken to the counjell of my Holy " Brother Vulfran , it is not likely that be will be ice perswaded by mee : For this laft night I fan him ce bound fast with a fiery chain. Yet he followed " the Meffenger ; but in the way was told that " that the unhappy King was dead without !"

5. And indeed it appeard that the wicked " 5. And indeed it appeared that the wholes king had filled up the measure of his sins, and was given up by God to impenitency; For in his last sicknes by the Divine permit. fion the Devill appeard to him in his fleep, " transformed into an Angell of light , with a " crown of gold upo his head gliftering with " inestimable iewells, and garments gloriously " fhining, and faid to the aftonished King, Tell " mee, Noble Prince , who has feduced you to a nillingues to forfake the Religion of your Predeceffours: Doe not hearken to them, but continue con- " flant in the worship of the ancient Gods of your " Nation, and you shall not fayle after death tobe " translated to golden Palaces, and live there in all « manner of pleasures and felicity. And to their would to their would to their feduce you, To morrow fend for w the Christian Dollour Vulfran , and command

A. D. 719.

nim er evor yen a fifth of ibar bappy crimall nearth which he promise you in case you will embrace the Chiffian Faith and be baptifed. The first han afforeable cannot doe to there be K. D. 719 Reffencers Chojen of his Beleif and yours : I will Mederake to be their Guide to shew them that

pleriously happy Mansion which I have promised 6. Alloon as the King awaked, he fent The Missing state of the property of the prope him to eternall mifery', no way to be avoyded but by Fairb in the Saviour of the world. and putging of sin by saprim but the word, and putging of sin by saprim but the king replied, that unleffe he would give him a light of the stapine promited him, he would not falle according to the order preferibed in the rifler to lend his saffen-

geri. Hereupon the Holy Buhop apprehending Mellenger likewife to detect the Deville fraud, " the Pages would publiff their own fictions, "therefore he thought good to fend one of his Descrip to accompany the Kings Meffer of Therefore alloon as they were at an indifferent diffance from the town, miett with one who appeared in the Illape of aman, and told them, laying, Make

or a man, and the tree in laying, more haffer, wil sheen you the happy manfien, which is firm the remaining the firm of the country in the co pathes, till at laff they came to a large way paved with feverall forts of polified marble. Then they faw afair off a golden " House, and the fireet leading to it was covered with gold and precious Stones. Afloon

" as they were entred into the houle, they law " a most glorious Throne, of a wonderfull beauty and magnificence : and their Guide told them . The withe Palace and this the Seat which God has promifed to give to King Rid-7. When the Descen with great aftonishment law thefe things , he iaic , If all thefe

things be works of the Omnipotent God, let them emain for ever But of they be illusions of the De-" will be them prepared which. Having faid this, he immediatly armed himself with the fign of the croft, and the Guide which feemed to have been a man vanished into a Devil, and the whole Palace became durt. So that the two companions , the Descen and the Frilin, found themfelves entangled in the

midle of reeds and briars in a great Marnh then three dayer space return to the Toms. But being thicher arrived, they found the Lay dead without saprifier and related to the slight sabis how trangely they had been dejuded by the Devil.

8. As for the Frifin, he presently professed his beleif in Christ and was baptised : his Name was ingamar : and afterward attended the Bishop to our Monaftery of Foncanell. But' the unhappy King was not permitted to be

under the Saxon Heptarchy. XXII. Book. 561 | K. INA. thideceived, because he did not pertain to A. D. 710.

through the countrey, whereupon a great millitude was converted to our Lord. Now he death of the forelaid miletable King Redbode hapned in the year of our saviant leaven hundred and nineteen, which was the feaventh of the illuftrious Prince Charles

VIII. CHAP.

1. 2. Gc. Severall Epiflies of Sains Bo-

ByT to leave this not impertinent dilay's Baronem though he was by Apollolick dele-gation empoweed to preach the Ford of God indegatte emperra is preus ine may commente of printently, in a dimuch as embracing christian bumility, he shought site to exercise the appren-tistis of his Apollolick Office under another, For during the space of three years he adjoyed himself a Coadincom to S. Villebrord (named by the Pape, Clement) in the convertion of the Fri-fons. And being carnelly preffed by him to ac-cept of his Arch-bishoprick of Perecht, he confanely refused, and begging licence departed from him to work alone in that beavenly Office.

2. And moreover diffrusting his own forces , he humbly begged the Prayers of others for the Divine afliftance in fo fublime work. Among his Epifles there is still extant one to the same effect directed to Leedbata a kinfwoman of his, to Bedda, Chunigilds and other Religions Virgins to continue their earnest Prayers to Almighty God that he might be delivered from many preflures which he fuffred from importune and wicked men , and that he might not ! be discouraged from defending Christs Faith and Church from many Hereticks , Schifmatiks and Hypocrites which used all their endeavours to make a prey of the new converted Lambs with their Mothers, and did more encomber him, then, the professed enemies

of our Faith, the Pagan Idelaters. 3) There is likewise found another Boille to him from a Hely Virgen named Burgan an' Abbeffe then in Brittany, of a Royall family as et is witneffed in other Letters of a following le date written to him by Hildebert Kingof Kent. This devout Virgin he had found at ce gery : and being returned into Britishy flie ce in an Epifle congratulated with him the "fublime office imposed on him by that " Hely Pope ; as likewife a vision which he is had received from God , who revealed to | ee him the great successe of his preaching : ee and moreover had cast down before him

VIII. CH

con, and S. Beda calls it Brusdum : which whether it was the fame, or a diftinct Menaffery from Nutscelle in the Prevince of the Mercians, it is hard to determine.)

IX. CHAP.

terbury, he was chosen to succeed in that

See. Notwithstanding Buhop Parker affirms

that Tatwin the Successour of Brithwald

was taken out of a Monastery called Brin-

1. 2. &c. Severall Buhops ordained , &c. 6. The Gefts of Saint Pega, fifter to Saint Guiblac.

Boniface buly in his Apostolick Office in Germany, and return into Brittany, where according to our Ecclefisfical Monuments, Eadbert who eight years before had been confecrated Buhop of the South Saxons by the Arch-buhop Brithwald, dying, there fucceeded in his place Eella. Who governed that see a very fhort time , for same Beda ending

his Hiffery in the year feaven hundred thirty A. D.720 one there expressly affirms that the faid Church of the South - Saxons having remained more of the source saxone having remained fame gears without a Binhop was obliged to have recombife to the Binhop of the Veil-saxone for the performing of fuch rights as required an Epifepall twenty and the Veil-saxone for the performing of fuch rights.

. And the year following the see of 4.0.710.

Dummseh in the Kingdom of the East Angles becoming voyd by the death of Asimelf, or Esculf, there succeeded in it Aldbert: And likewise the other Episcopalises of Helmham being vacant by the death of Norbert Hadislas succeeded him, which two Buhops are by the same S. Beda affirmed to be alive Id. is. at the end of his Hillery

1. The same year also Adgar Bishop of the Linderfari (now called Lincoln) dying, his successions was Kinebert, a man learned in the Ecclesiastical History, and from whom S. Beda professes that he received help in the writing of his. Concerning all these Bisheps little more belides their Names has been

transmitted to posterity.
4. In the Kingdom also of the East-Saxons at this time dyed King Beerns , who left the throne to be possessed by Alfraid, for so we stall find that he calls himself in Letters written by him to s. Beniface, of which tiere-

3. But the person whose death gave the greateft l fter to this year was Pega Silter to S.Guthlac,mentioned before : for io we read in our Marryrologe on the third of June. And hereto agrees our Historian Inquiphus Abbot of Creyland, who describing the state of that Island made ramous by the Sanctity of Saint Gurblac , records the names of feverall holy Hermites Wiich imitated the faid Saint in a folitary life of Contemplation, among the reft he makes expresse mention of his Sistersaint Fegs, withall relating the following course

6. In the same Island , faith he , in those Ismalphil times severall devout persons lived an Here-miticall life, who whilft the Holy man Saini Guehlac was alive ensoyd a fpirituall familiarity with him , and as fick men to their Phylicions they had recourse to him for remedy to all their pirituall infirmities. Among whom one there was lately converted to the Catholick Faith , a man illustrious for his noble descent and power in the world. His name was Ciffa , who immediatly after his conversion for jook all secular pre-tensions, and in a poore austere life followed our Lord lefus Christ. A fecond was Bertelin , & familiar attendant of the forefaid haly Father. A third was Egbert, to whom the faid Saint did most frequently and confidently discover his fecrets. And a fourth was Tatwin, the perfon who formerly had been his conductiour by boat into the Island. All these devout persons in severall cotigianu. Au ineje aevoni perjons in jeverai (oi tages , not far removed from the Oratury of Saint Guithlac, by the permission of the fore mentioned Abbot Kenulphus, spent their lives in folitude

### under the Saxon Heptarchy. XXII. Book. 1631

7. As for S. Pega Sifter to the faid glorious Saint, about a years frace after hu death, having lest in the hands of Kenulphus the Abburthe whipp of S. Bartholmen, her Brothers Pfalter and deverfe other Relicks, the removed from her Brether's Oratory to another place about four leagues diffant toward the West , where having frent two rears and three monthes in a mournfull penitent isfe, the undertook a pilgismage with great abfir ence and sufferity to the Monuments of the clorious Apofiles S. Peter and S. Paul at Rome. There immediatly after her arrival the whole Citty resounded with the fame of her Santliry There she devourly ended her dayes in the hely fear and fervice of our Lord. Her Sucred body vas with great honour buried there and her fonte freed from all incommodsties of this prefent mor-

tall life, was received to eternall reft and soy in

AD. 720

8 But though the dyed in a forrein coun trey, yet her memory was preferred in Brit-:any with great veneration. For a Church was built and dedicated to her honour, in the same place where, according to the defcription of Ingulphus, her Cell had been fea-ted. There to this day in the County of Northampton remains a Town from her name called Peagkirk : concerning which Camden describing the course of the River Velland, thus writes . After a few miles from hence the river Welland passing by Maxey Caffle and Peagkirk is swallowd up in the fore-mentiond fenns. Now Peaguirk is the place where in the primitive Church of the Saxons Pega the fifter of Guthlac, together with many other Sacred Virgins , afforded illustrious documents of piety and Chastity. From her that town took its name.

9 In the territory about this place, called Teagland , wee fluil find two hundred and thirty years after this time a cettain community of Pressis, who though they lived a devout Religion life , yet they were not Monks , nor by any vow obliged to perfeverance in that condition : They wore a fecular though very grave habit: and were obliged to continence and obedience. They depended on the Abbor of Croyland, without whose authority none could be admitted among them. But in the forefaid time Monafiscall institution flourishing, and few Ecclefiafticks offring themselves to embrace their Inflient , most of them became Monks of Croyland, as the fame Ingulphus te-

K. CHAP.

A. D. 721

X. CHAP-

i. 2. &c. The Gests and bleffed death of Saint labor of Bruerley. 6. 7. Grc. Severall Miracles wrought by

i. IN the year of Grace feaven hundred 1 twenty one, the famous saint John firnamed of Beverley, being oppressed with ago religned his Bushoprick of Tork; and retired him el: to the end he might only attend to the care of his own foule, and prepare him-

icit for a happy end. Concerning his originall, as likewise his education during his childhood under the care of s. Theodore Arch-bishop of Canterbury. by whom he was instructed in all learning and piety, we have already treated. After that returning to his own countrey of the Northumbers, he retired into the Monaftery of sereneshaleh, under the government of the Hele Abbeffe S. Helde: for the near unto her own Abbey of Religious Firgins had founded a fmall Convent of Monks for the fervice of her Church : Out of which Saint Beda profelles that he had feen to sfine five Bishops ; all Bed. 14.c.23 of them men of fingular merst and fantisty, whole names were thefe , Saint Bola, Saint Eata , Saint Ofifor, this S. John , and S. Wilfrid.

1. In the year of our Lords Incarnation fix hundred eighty fix he was confectated Br shop of Hagufilad (Or Hexham) and tucceifour to Saint Eara. But the year after Saint wilfria returning from his long banifliment, and being restored to the Arch-bishoprick o: the whole kingdom of the Northumbers, comprehending the three Disceles of York Hagmitald and Lindesfarm, Saint John willingly yeilded up to him his New polleffed Bishe prick. But five years after s. Wilfid being again expelled, s. John was reflored to his See:at which time he promoted to the order of Descenship S. Beds then twenty years of age. This he did at the request of his Holy Abbor S. Ceoffred. But in the year of Grace in which s. Filfred was recalled from his baniffment and quietly reflored to his rights. he contenting himself with the single Brshoprick of Hagufiald then vacant by the death of s. Bosa, permitted s. John to remove

from thence to the see of Tork. 4. Having therefore with admirable perfe-Gion frent thirty tour years in the administration of those two sees successively Hagu-Hald and Tork, and finding that by reason o his weaknes and old age he had not strength 40 ditcharge fuch ano fice attended with cares and labours, this year, as hath been fayd , he eafed himselt of so great a burden , and ha ving ordained in his place his Preif Wilfrid

III. Parr.

ВЬЬЬ

IX.CHAP.

1564 The Church History of Brittany practife, in which he took great delight, he A. D.711 A. D.721. who was a kiniman or the great S. Vilfred, was able to expresse his thoughts freely. and by the advice of the Holy Abbet Brithun, 8. This recovery of the poor dumb child did much rejoyce the Holy Bushop, who preretired himself to a Monastery built by him ,, felf at Desrivede ( Sylva Desrerum) or Beverley, fently after commanded a furgeon to use he there spent the remainder of his life in his skill for curing the scurfe of his head: and in a short time by such care, but prinall fanctity, and on the Noner of May departed to our Lord, and was butied in the porch of cipally by the prayers and benedictions of Saint Peter, in the fame Monaftery. Thus the good Prelat his head was perfectly heawrites the Author of his life in Capled, and the child who formerly had been deformed and dumb, became of a lovely 5. He was both in his life and after his death illustrious for his Miracles: severall of chearfull countenance, adorned with beautifully curled haire, and ready in speech. which are recorded by Saint Beda, who li-Being thus cured, the Hely Buhop offred to " ved with him, and writes nothing but what entertain him in his family, but he chose he had received by the restimony of such as rather to return to his freinds. familiarly knew him, and particularly of 9. This Miracle was wrought in his first the most reverend and most sincere Abbot Ber-Discese of Hagustald : Whereto we will add Hun, or Brithan, who had been his Deacen. another performed in that of York : related Now though I am unwilling to fwell this by the fame devout Abbot Brithun to Saint Idibides Hiftery with the frequent narration of Beds. There was , faid he , a certain village Miracles : Yet being fecured by fuch an belonging to a Count named Puch , diffant about irrefragable authority , I will here adtwo miles from our Monastery of Destwode ( ot ioyn a breif relation of one or two among Beverley. ) This Counts wife had for the Bace of forty dayer been greivously tormented a to a ficknes, fo that for three weeks she could not be 6. There was a certain retired mansion Id.ibid. compilled about with a wood and trench, removed out of her chamber. Now it hapned at at the distance of about a mile and a half the lame time that the Man of God was defired from the Church of Hagustald , from which it by the faid Count to deascare a Church in the is separated by the River Tine : To which Same place. Thich having done . the Count earminion there is adioyning a Church-yard neftly requested him to dine with him. But the confecrated to the honour of saint Michael Buhop refujed , fajing , He muft needs return the Archangel. Thither the Holy Buhop atto his Monastery near adjoying. The Count told him that if he would vouchfafe to honour tended by a few of his Disciples was wont, when opportunity was afforded, to retire hu house with his presence, he would give con himself, especially in Lene, that he might fiderable Almsto the poore . I likewife loyad with without interruption attend to Prayer and bim in the fame request promifing the live Chaspiritual Reading. On a certain time there-fore in the beginning of Lene going thither, rary to the poor , upon condition he would dine in his house and give his benediction to it. he commanded that there flould be condu-10. With much adee at laft we obtained this cted thither tome poor begger who withall favour from him , and io went to dinner. Now the was afflicted with some extraordinary in-Holy Buhop had by one of my Monks accending " firmity , that he might there have a fitt m fens to the Counts wife fome part of the Holy " object for his charity and Almes. And water which he had confectated and used aming " the same course he usually held in his rethe Ceremonies of the Dedication : commanding him to give her some part of it to drink, and 7. Now there was then in a village not far that with the rest she should wash that part " diftant a certain youth not unknown to the where she felt the sharpeft pain. Which she >> Buhop, who was altogether dumb, and withhaving accordingly performed , immediatly rofe " all had his head wholly covered with a thick up perfectly found, and was not only freed from " fourf , which entirely hindred the grouth of berpains, but had her former ftrength entirely " haires, except a few which like briftles ftood reftored : fo that she ( imitating Saint Peter " in a thinn circle about the lower part of his wives Mother in the Goffell) came down, and " head. This young man was brought thereduring the whole dinner presented drink to the Buhop and to all the rest of the company. " fore to him, and a small cottage was built " for him, to which the Hely Bahop dayly went 11. The Centuriators of Magdeburg write with a very uncertain fulle concerning this Coassisting 11. The Centuriators of Magdeburg write with his Almes. Now on the fecond Sunday of Lent he commanded this poor child to famous Buhop : fometimes highly commenenter into his Cell, and being there to putt ding him, and again as sharply censuring forth his tongue, which the holy man took him He dyed , fay they , with great conflanc) hold of , and made the fign of the Croffe of an Evangelical Spirit. And again: He was upon it And having done this, he bid him illustrious for his piety and miracles , as Saint ipcak : Pronounce, faid he to him gea, gea (that Beda relates. But withall they adde , Notis, yea, yea: ) This the child pronounced di-

stinctly and presently after other words of

more tyllables : and in conclusion whole

gentences: So that before night by frequent

withflanding fuch great wonders he did not per-

form without Superflition : For he did not

relye alone upon his Prayers , but moreover

under the Saxon Heptarchy. XXII. Book 565 | K. INA.

made use of buly water (aqua lustrals.) Vn. rable Confessor of Christ Saint Brithun drew happy men , they little understand the estimate of the Englub. 1. D. 741. ficacy of the Presers and benedictions of Gods Charch , by vertue of which for at leaft fitteen ages together the power of Denills has been to oftendred of no force by the use of Hely Water and fign of the Croffe , terrible to infernal spirite, and odious to fuch Miniflers.

IK. LAA.

Malash Parif.

XI.CHAP.

12. I will onely adde what William of Malmabury relates as a thing utually periormed and generally acknowledged by the impabitants of Beverley in teltimony of the fanctity of their glorious Parren , which is, that the feircest Built being haled with many strong ropes by the force and sweat of feverall lufty men, affoon as they are brought into his a burch yera, immediatly loofe all their tury and feiscenes, and become gentle as lambes, so that they are there left to their freedom to foor themfelves, whereas before with their feet and horns they endangered all that came near them. Moreover how by the intercellion and patropage of this Help Prelate, above a hundred years after his death, King Ethelfian obtained a fignall victory against the sorts, shall be declared in its proper place. His Memory is celebrated in our Mererrologe on the seaventh of May the day of his death : and his Translation made in the year of Grace one thousand fixty three, is folemnly commemorated on the twenty fifth of ollaber. To conclude, his Feeff always folemnly obferved in the Province of Tork, was by a Decree of a syned affembled in the year fourteen hundred and fixteen, ordained to be kept Haladay through all England , upon occation of a great Victory which then King Henry the fith obtained in France the tame

He was Deacon for many seats to the Holy Buhop of Tork Sains John of Beverley : and for one function of the life and Landable conversation , he was in his affection preferred by bim before others , and configured Abbot is the Monastery of Deirwode, now called Bever bry , which the aid Holy Buhop built from the foundations. And to the fame Monastery Sums toon in his old age refiguing his Bi-shoprick retired by the counsel of the faid holy Abiut, where also he dyed after he had thems four years in an Angolical partiry of conversation. After his translation to beavenly toyes the Venerable Abbot mucating bu good Mafter , perjewered so the end of his life in waschings faftings, prayers and other good works. For he was a lover of vertues , a perfecuent of wice , a defpifer of this prefent world , a Textons affirer to beavenly injes , a fastbfull quardiun and infrostour of the flock commissed to tim, an universed praftifer of puffice and piety , a munificent differfer of Almes, and in a word, one who with all diligence performed whatsever he knew to be pleasing to God. Thus confiamly ferving our Lord in all good works to bu decrepies age , he crowned a must holy lefe with a fustable death. and having queeted this world on the Nones
of May, he received his reward in heaven. His body was with great himour buried in hi eren Monaftery. There in proceffe of sime his fanility becoming ellustrious by many Miracles, with confent of the Clerky and people it was taken up, and his facred Relicks pla-ted near the Coffin of his beloved Master and Instructour the Holy Buhop Saint John , close to the Altar in his Church of Bever-

3. The fame year is recorded the de-Your Pilgrimage of Daniel Biftion of Wincheffer to Rome, who is supposed by some to have subscribed to a syned about this time affembled there, in which a heavy Anathema is pronounced against al fuchas prefume to affociate to themselves in mariage any Virgins of other women confecrated to God or those whose matrimonial fociety men being promoted to fuch orders, have according to the Churches Discipline, been obliged to forfake.

led s. Berliun, whose Name is commemorated among the Saints in our Martyrelege on the fifteenth of May. Now though our Ecclefiafticall Monuments doe not place his death till almost twenty years after that of S. Iohn . Yet in confectating his Memory to posterity in this our History, it seemed expedient not to divide them.

XI. CHAP.

3. The Pilgrimage of S. Daniel Bishop of

IN this Narration of the Gefts of the holy Biffing S. John of Beverley, often

mention was made of his Deacon S. Brithun.

or as in a Manuferipe Copy or S. Beda he is cal-

1. 2. Of S Brithun Abbot.

Winchester to Rome.

2. Concerning him thus we read in the Authour of his Life in Capgrave : The Vene-

III. Part.

Bbbb ii XII. CHAP

1	66 The Church-Hi	Story of Brittany	K. Ina.
1		the Weft-Saxons , where he was Difciple to	A. D. 723
1		the famous saint Aldelm, and made Deacon,	11. 5. 723
1	XII. CHAP.	as William of Malmsbury testifies. After that	١.
ľ	- 11	he went over into Germany, where he affo-	dialosi.de
١.	. A Rebellion of the South-Saxons repref-	ciated himself to Saint Fillebrord, and was	Pous, !.
١,		present at a Synod assembled by that Holy	i
1	fed.	Apostolick Buhop at Verecht , to which his	1
١.	2. 3 &c. Of Saint Pechelm Buhop of	name is found subscribed. It was he who	1
١	Cala Candida: and of S. Viro ( an Irish	related to Saint Beda the fad Story of the im-	١
1	Buhop )	penitent Soldier and favourite of coenred	Sap. 1. 21-6.
1	Bally of Carellan amaishingha Sa	King of the Mercians, former'y recounted	
14	5.7 &c. Cafa Candida was within the Sa-	in this Hollan	
1	xon Dominions.	in this History.	
1	11	5. By whom this holy man was confe-	l
П	HE year following great commo-	crated Buhop , not any of our Historians due	
- 1	tions were railed in the sourners  .	declare : but in the Belgick Calendars publi-	
1.	parts of Brittany. For the South-Saxons impa-	flied by Mirem we read that he was ordel-	l
1	rient of the yoak layd on them by the reft-	ned Buhop by the Pope, as likewife the	Mirin Fel
1	Saxons, elected among them a Generall 2	companion of his pilgrimage Same Fire	Belg 15-lad
١	saxons , elected among them a deneral a	For there wee read this pallage : Saint Ple-	302 13-160
1	young man of great courage called Eald	thelm ( fo he is there named ) born of Noble	1
1	brub under whose conduct they seised on a	parents in the kingdom of the Northumbers,	1
1	ftrongCafile newly built by KingInas in Somer-	parents in the Ringarm of the Northumbers,	1
1	Cetshire at the River Thone , therefore called	from bu youth excelled in humility and me-	1
-1	Thoneson, and now Tameson. At which time	defty : and even in that tender age chastifed	
-1	King Inst being by fome delign, or perhaps [	his body by watchings and fastings, assending assending assume to riper age,	1
1	by ficknes diverted, his magnanimous Queen	afiduenfly to Prayer. Being come to riper age,	.1
1	Edilburga with a choice army layd fiege to	he was diligene in the fludy of Holy Scriptures.	.1
- 1	the faid Caffle, and in a fhort space took and	Then he was promoted to the order of Preift-	
- 1	the laid Capite, and in a thort space to be affect	bood, he was liberall to the poor, and adorning	1
1	destroyd it, that it should no more be a feat	wish all vertues , insomuch as that internal	
- 1	of Rebellion. But Ealdbrith by flight escaped		
1	into surrey , and from thence retired into	Light which he received from Gods hely Spi	1
-1	Suffex , where ting the following him with	ret shone forth glorioufly in all his actions	•
١	a powerfull army, and fighting with him, di-	Not long after affociating himself to Sain	
- [	sperfed all his forces, and flew Ealdbrish , so	Fire he accompanied him in a pilgrimage !	۰
1	utterly extinguishing the rebellion.	the Monuments of the Bleffed Aposiles Sun	4
- 1	2. The fame year a New Episcopal See was	Peter and Saint Paul at Rome. There the	
- 1	erected in the Province of the Piets, or rather	with great devotion visited all hely places	.1
	an ancient one being decayed, was restored:	and by affiduous Mortifications and prayer	,
	an ancient one being decayed a Las tendede	offred themselves Holocausts of sweet savin	
	This was the Episcopall See called Candida	to God. These two holy men being observe	A
	Cafe, and holy man called Petbelm was con-		
•	fecrated Buhop of it. For thus writes S. Beda,	by the Pope to be endued with divine wife	
	concluding his Hiftery, Pelthelm new fitts Bi-	dom and enflamed with Charity , he cenfe	71
	shop in that part of the Province which is called	crated them Bishops, and enriching them will	
	Candida Ca/a(or White house:)the which Die-	Sacred Relicks of Saints , he dismissed them	10
-	cefe was newly crefted by reason of the multiplying	their own countrey. There Plechelm becan	ne]
	of beleivers in those parts, and the first Buhop was	Bishop in the Church called Candida Cafa, she	re
	the faid Petthelm.	with unwearied labour he extinguished all r	e-
	3. Wee have in the eighth book of this	mainder of Idelatry.	1
ş.	rid deviced how in the year of Care	6. Here is a great controverfy against t	hel
	Hiftery declared how in the year of Grace	seem presentions miled by the ancie	nr
	three hundred ninety four S. Siricims Pope	Saxon pretentions, railed by the ancie	
	confecrated s. Ninian first Buhop of the Sou-	Scotts or Iruh, and the Modern Scotts, each	
	thern Filts , who established his Episcopal See	them challenging to their own countr	cy
	at this place, where he built a Church to the	thefe two Sames. The Iruh contend that Sa	nr.
	honour of s. Martin, and with great industry	Pelibelm was Buhop of Tuam , and S. Fire	O!
	converted a great part of the Nation. But	Dublin:and confequently that their Saint	Pe.
	after the Saxons had Subdued the Pills , wee	Thelm was different from the prefent Bat	200
	arter the saxons had repuded the Parts, wee	of Candida Cafa. As for s. Wire their prete	n-
	read of certain Buhops of the Pills , as about	sing from to be utall grounded Forthon	oh
	forty years before this , the devout Buhop	tions feem to be well grounded: For thou	5
	Trumwin but it feems they had no determi-	he be in the printed Copies of S. Marcellin 2	L.
	nate see, at leaft not this of Fire bern, or Can-	other our Historians named Buhop of t	bc
	dida Cafa, which was at this time restored.	Deirs, that is Torkshire, yet fince in none	01
	4. As for this Pelibelm, he was a man of	our ancient Caralogues we find any fuch	B
	great piety and learning, and so illustrious	thop, their fuspicion of a mistake in	th:
	let at he was confulred in difficulties of green	writing feems reasonable , that inflead	0.
	that he was consulted in difficulties of great	writing feems reasonable, that instead	
	importance by Saine Boniface, as appears by	Deiri, we ought to read De Iren, that is	m
	fev rall Epiftles yet extant. In his younger	Ireland. But as for Saint Petinelm, who acco	1.
	age he was educated in the kingdom of	panied s. Fire first to Rome , and after to	1.16

under the Saxon Heptarchy. XXII. Book. 567 the Holy Popes summons : but attended by A. D. 722. countrey of the Frifens a second time, it is ', D. 723. a troop of his brethren and Disciples immeevident in S. Marcellin that he was Buhop of diarly took his journey towards ttaly, and Candida cafa. being come within the fight of Rome, he gave 7. As for the Modern , now only called, scotts, they have no flew of right in their God thanks for his profeerous voyage; and commended himself to the parronage of plea. For it is manifest by the consent of all out Hifterians, that the Diocefe of Cafa Candithe holy Apofles S. Peter and S. Paul. Alloon as the Pope was informed of his arrivall, he da, though now included in scotland, vet prefently fent for him, and after kind faluanciently belonged to the English-Sixon tations, he appointed him a convenient and Kingdom of the Bernicians , and fo continued honourable place for his entertainment. to the times of King Edgar. So that the im-And afterward taking an opportune featon, pudent railines of Dempfler affirming , That this doen evidently appear that the Buhoprick of Candida Cafa was always in the dominion of he tent for him to come to a conference at the Church of the Bleffed Apofle S. Perer. And after long discouries with muruali fatisfa-Scotland, and never was fabreit to the surifdiction , th: Pope required of him an account Him of the English , is unantwerably retured of his Faith. The Holy man answered him Pfa in Pri. by the learned B. Psher in his Brittuh Antique. and f. 665. tier , who demonstrates that the Diocese of in their terms , It will not be easy for mee to give a reasonable fatisfastion to your Holines by Cala Candida, or, as it was afterward named, a fudden feech orreply to a demand of fo great imof Glaffe , was a part of the Cumbrian Kingdom. And Malmibury exprellely affirms that porrance; My request therefore is that you would afford mee fome time to anfwer by writing. To the Kings of the Northumbers in their times this the Pope yeilded. Whereupon accorextended their Dominion to all the Regions dingly shortly after he presented to him in bevond Humber as far as Scotland, and that Frim a full account of his Faith. within their confines were contained thefe 3. When the Pope had per fed the faid Diocefes , The Arch-buhoprick of York , the Bi-Friting, he commanded him in a familiar shoprick of Hagustald and Rippon , that of Linmanner to fitt by him : and exhorted him desfarm, and laftly the See of Candida cafa. And this is ingenuously acknowledged by loanto retain constantly, and with gre t cale to teach that Faith which he there professed nes Maior a Scottuh Friter. And afterwards entring into long discour-8. Of thefe two Bubons S. Pethelm and fes touching spirisuall matters, in which s. Fire, wee flialltreat further hereafter, when they ipent the greatest part of the day : at we shall find the m with great zeale and fruit last he asked him in how many regions he exerc fing the Apollolick Office with our other has plinted the Fath : Whereto be having Saxon Missioners in Germany. To which counfuccincily answered, tie Pope then plainly trey the memorable Gefts of S. Bonsface at th's discovered his i tention to him, that he time doe call us. would confectate him Bishop, to the end that being promoted to a higher Apoflelick aignity, he might with greater confidence хіп. Сь XIII. CHAP. and authority correct fuch as were in errour:adding withall, that his fermons and exhortations would be more acceptable and 1. 2. &c. S. Boniface being summoned. reeffectuall, when it should appear that he was paires to Rome : gives an account of his empowred to that office by the Supreme Bi-Faith and is conf crated Bishop by Pope thep of Gods Church. 4. Then the Holy man feriously conside-Gregory, ring this proposall, and apprehending least a. The Form of his Obedience to the See if he should refuse it, that taying of the Pro-Apollolick. pher might be applied to him , He reieded 6. 7 Gc. He returns with many recommen benediction, and it shall be removed far from him, dations. submitted himself to his Holines will. The day therefore of his Ordination being come, THE labours of S. Boniface were for great in dispersing the precious feed which was the Feaf of S. Andrew, the Pope confectated him bishop , and withall would have him thence forward to be called Bonsof the Goffell in Germany, and to wonderfull a Benedition had Almighty God Illowed on face, whereas before his name was Winfrid. Moreoverto the end he might more frictly them in those few years which passed since oblige him to exhibite Obedience to him felr his leaving Rome, that the report thereof coand his Successiours, and to observe the Tradiming to Pope Gregory, he thought fitt to recall tion of holy Faith, I c required and received him thirher, that he might hear from his own an oath from him in the Form tollowing, mouth an account of his Apofleship , and as is to be read in the most ancient Rethereby enable him to proceed with more vigout and authority. 5. In the Name of our Lord God and Sa-2. S. Beniface having received letters to this effect, deferred not at all his obedience to viour lefm Christ , I Bonsface by the Grace

### The Church History of Brittany

A. D. 713. of Ged now ordered Bishop, dee gromife to thee, O Bleffed Peter Prince of the Apoftles and to thy Vicar-Bubop Pope Gregory, by the Ea-ther, fon and Holy Ghoff the inseparable Trinity, and by this thy meft facred Body that I will constantly maintain the Universality and purity of Holy Faish, in the Vaity of which Faith I will through Gods afissace over persevere, since therein the salvation of every Christian does confist: I dee promife likewife that I will never be induced by the persuafions of any to diffent from the Vnsty of the Catholick Church, but as hath been fand, I will in all things maintain this Faith and the purity thereof, and exhibite my endeavours and concurrence to advance the proffits of thy Church , fince to thee our Lord God has given the power of hinding and loofing , and to thy fore aid Vicar and his Successioners. Ana in cafe I shall know any Buhops trangreffours of the ancient Decrees of the hely Fathers , I will have no communion or parescipation with them; but on the contrary to the utmost of my power I will resist them, and however I will faithfully without delay denounce them to bu Holines. But if it should happen, which God forbid, that I should Vereafter accempt or any way doe any thing contrare to the tenon of this my Vow , may I in the last dreadfull Indoment incurr the Sentence and punishmens of Ananias and Saphira, who prefumed to deale unfaithfully with you in di-Spofing their goods. This form of Oath alfo 1 Boniface humble Bubop have written with mine ewn hand, and having land it upon the most facred Body of S. Peter, I have, in the presence of

> dinely, which I doe promise to keep.
>
> 6. After this the Pope studiously affished and respected him in all things : for he gave him a B ok containing all Ecclefiafical De-crees which had been synodically made by his Predecessurs: enjoyning him that both his Clergy and people flould be ordered according to the faid infinuts. He likewise by a Priviledge in Friting promised and confirmed to him and all that depended on him the favour and Protection of the see Ape-

God who wmy judge . taken the my outh accor-

7. To conclude, at his departure he gave him feverall Letters , to the illustrious Duke Charles Mair of the French Kings palace, to all Bishops , Preifis , Nobles , &cc. requiring their affiftance and defence of the faid holy man, in the execution of his Apoflolick Office among the Nations feated on the Eaftern parts of the Rhene. With these he adjoyed a Letter alfo to the Clerer and people peculiarly subject to this Holy Buhop , requiring them to fhew all reverence and ob dience to him: acquaining them withall that among other Iniunctions given him, he had commanded him not to prefume to make any unlawfull Ordinations : not to permitt any one who had two wives or one which had not been a Virgin, no illiverate man, or deformed and vitiated in any of his members, none which had been in publick Pennance, or obnexious to In-

Aice, to be promoted to Holy Orders. That he should not receive to the fame Orders any Agy. prians or Africans , because many such were Ma. nicheans and often rebapti Zed: That he should be co revenews or ornaments of his Churches : And co that the Rents and Oblations thould be divided into four portions, of which one he should referve to himfelf: a fecond should be diffributed to the u Clargy proportionably to their Offices : a third to te the near and ftrangers; and a fourth to be referred se for maintaining the fabricks of Churches : Of all ... which he was to give an account in the ludgment of God. That Ordinations of Preifts and Deacans should be celebrated onely in the Fail of the fourth and tenth Monthes , at the beginning of Lent , and on the Velpers of Saturday after Whitfontide Laftly that except in dan- u ger of death the Sacrament of Baptim should a not be conferred but only on the Solemnities of Eafter an i Penteceft. 8 To these Letters were added others full of pious exhortations and Catechilicall instructions to the people of the Province of the Thuringians and also the Ale w Saxons , both Idolaters and new converted " Christians. And lastly whereas among the " Thuringsans there were fome courageous persons who in defence or their Fath had se luffred greivous perfecutions from the Pa | " gans, he addressed a particular letter to them, by name to these Noble persons, Alteiph, Godelas, Vilary, Gunthar, Albold, &cc. in which he highly exalted their constancy giving humble thanks to God for the lame : and encouraging them to perfevere " in their constancy; to have recourse to " the see Apostolick in any of their necessi- is ties; and to be obedient to their new confectated Bishop.

#### XIV. CHAP.

XIV. CH

1. 2 &c. S Boniface returning into Germany constantly exercises his . Apostolick Of-

fice : He deftroyes Idolary Oc. A. He excommunicates Hereticks and licentious Christians

5. He is encouraged by S. Michael to whom he builds a Church.

6. 7 8. He by Letters beggs the Prayers of Severall Devous persons.

1. Seint Boniface encouraged and fecu-ored by the authority of fo many re-commendations began his journey towards Binfal-in. Germany the beginning of the year following : and being come to the Noble Prince a Charles , firnamed Marcel , he prefented " to him the Hely Popes Letters : and recom. " mending himself to his protection, with

### under the Saxon Heptarchy.XXII.Book. 560

his confent he proceeded in his journey to the Region of the Catti, now called Hellims . to whom he had aiready begun to preach the Goffelt : and to fecure him ooth there and in the way thither the Prince ave him likewife Letters of fafe-quard, directed to ali Bishops , Dinger, Counts , &c. fignitying to " them that it was his will that the Apollouck Father and Bishop Boniface the bearer of those fhould without any moleflation or injury goe or remain in the faid countreys as being

A.D. 724

one whom he had received into his favour and Procession ( which he calls Mundi-1. When he was come into the Province of the Catts he found there very many who had cast off the Profession of Christianity ; Some Secrififed to trees and fount ins . at least privatly : fome followed footh faying and coufening divinations and many were addicted to abominable Sacrifices: fo that a very finall number remained constant in the way of

Truth which they had been taught. 3. By the advice of these the Hily Bishop with their affi.tance attempted to cutt down acertain Tree of a prodigious vaftnes which grew in a place called Gessmer, and had been for many ages called the Tree of Iupuer. Whereupon a great multitude of Pagans ran thither . with an intention to kill him as an Ennemy of their Gods. But at the fame instant the Tree though not at all deep cutt, as it it had been agitated by a Divine force, was torninto four peices. This when those Parans faw, they gave glory to God, and embraced the Faith.

4. Neither did he find greater opposition from Pagans, then from Heresicks and licentious Christians. For going from that Province to the Thuritians , he found there a great decay or the Catholick Faith, occasioned by the death of some of their Princes which had been converted. The principall Authears of feverall Herefies among them had been these infamous persons Dorthuvin, Berther, Eanbert and Humed. Others there were horribly defiled with feandalous lufts and adulteries : All which after flarp reprehentions he cutt off from the Churches Communien by Excommunication.

s.In the mean time the fam of his Preaching, being spread, great accessions we'e made to the number of Beleive s. Many Churches were erected and Monafteries built. Among which one of the most Notable was founded at orderf to the honour of the Bliffed Archangel Saint Michael , who had appeared with great glory to the Hely Bithep on a certain night fleeping in his Tent near the River Oraham, where he had been employed in preaching and baprizing, and with many comfortable words encouraged him to be constant in that holy employment. The morning following he celebrated Maffe in the same place : after which he commanded that dinner should be pre-

pared. But being told that there was no ineat : Is it fo , answered he ? How many thoufand: did God fees in the wildernes forty years together ? Cannot be provide for his fervant how unworthy foever, nourthment for one day Having faid this, he commanded the Table ihould be covered : and prefently a great " bird flew thither bringing in hermouth a "fish fufficient to fatisty all their hunger. " This fifth he bidd should be dressed : which having eaten, the remainders were cast into the river. This was the occasion of dedicating the faid Monaflery to the honour of same Michael : in which he allembled a great number of Gods fervants, all which " living after the Primitive manner, provided themselves necessaries for their sustenance and cloathing by the labour of their

6. Now though such effects of his preaching were indeed admirable:yet their ftrangenes will be diminished it wee consider the protound Humility of this man of God, who distrusting his own forces, depended only on God, whose athitance he begged dayly himfelf, and by frequent letters folicited others to doe the fame. To which purpose these are to this day extant severall Epifles directed to his devout treinds in Brittany. Two there were written to the devout Abbeffe Eadburga kinfwoman to the | Bmif. #p.2 King of Kene : in one of which he entreats her to fend him written with her own hand the Epifiles of his Mafter ( fo he calls him ) " Saint Peter , who had directed him to that iournex where words he defired to have always pre-Cent before his ever

7. Answers also to other Epistles of the like nature he received from teverall perfons: From Ælforald ( or Ethelwaid ) King 16. tp 41. of the East-Antles , from a Biffing called Torthelm ( probably the fame with Torther | ce who had furrendred his Bifhoprick of Hereford to Walfled, and was yet alive : or perhaps with Torra Bishop of Lescester , of " whom more hereafter. ) Likewile from Daniel Billiop of Finchester, by whose en- 16 Ep. 67. couragement and benediction Saint Boniface first undertook this Apoillick employ- " ment, and who had been Buhop twenty is years before him : Who therefore in " the same letter with a becoming gravi- " ty instructs our Holy Buhop how to proceed in his confutation of the Errours of the Pagans, &c. He likewife com- " plains of an infirmity with which he was . " much afflicted, and defires his prayers to God for a remedy. Which infirmity, as " appears by S. Bonifaces answer , was some diteate in his eves.

8. Of the happy successe of his prea- " thing Saint Bensface , according to orlers received , informed Pope Gregory, " is appears by the same Popes answer : " In which , besides thanks given to Al- 16 Ep 125. mighty God for the power of his Grace . |

The Church-History of Brittany he might be perfectly instructed in their A. D. 715, most accurate observances. So unwilling he and exhortations 5. Bensface to persevere in his labours, which God would gloriously A. D. 725. was to pretermitt any thing which might advance piety: although himself had from his infancy been bred up in the crown : He acquaints him , that whereas , according to his information, a certain Bishop in those parts, through flouthfulines would not affifthim in preaching to the Infame Difcipline , which was also practifed in many Monafteries in Bristany as S. Beda teftifidells, yet challenged a portion in the oblations and contributions of the Discese , he fies, and as appears in feverall of s. Benifaces had written to the Noble Prince Charles Mar-4. About the fante time Fithred King of Bill 1444. rel to forbid the attempt of the fayd Bishop, Kent (whom 5 Beda calls Victred ) died on not doubting but he would obey fuch his the ninth day before the Calends of May, and left his three Sons , Edilbert , Eadbert and Aldru heyrs of his kingdom which himself had worthily governed the space of thirty four years and a half. Or these three sons, Edilbert, first named by XV. CHAP. KV. CHA. or therefore sams, Laners, put unined by S. Beda, and therefore probably eldeli (though william of Malmiburg gives the preference to Eadbert) wrote the same year an 1.2. &c. Religious Virgins out of England, Mistreffes of Piety in Germany. Epifile to S. Bonsface, which he fent him by a Ap. Bonifer Monk called Etheld who accompanied the 4. 5. &c Proceedings of S. Boniface. foren med Missioners in their voyage : In which he fignified to him the joy which he 1. THE year following s. Boniface perceireceived in the affurance given him by the holy Abhesse Buggan his Kinswoman, lately I ving how great a harvest therewas in thole regions of the Cates and Thuringians not y roote wagen in a min woman inter-terurned from her pilgrimage to Rome, that he the faid Banifase would be mindfull of him in his Prayers. He withall told him how S Bonilac. ap. Sur. Baron. bic. and how few labourers : he therefore fent into Brittany for more affiftants. And the whole English Church there did to willingly great the generall toy in his kingdom was " comply with his defires, that not only many for the wonderfull benediction which God persons eminent for learning and sanctity had given to his preaching among the Fawere fent over to him, but likewise Books gans. Moreover he ex used the ama lnes of a prefent fent by the fame bearer, to wit, a and other furniture and prefents of feverall veilell of filver gilded within , weighing 2. The principall men which went from Braceany to affait him were Burchard, Lullus, three pounds and an half, and two smaller ones. One request also he made to iim, to Gregory, Willebold , Willebald and his Brother fend over two falcons , because birds of that Fitta. Severall Religious women likewise fort bred in his kingdom were not so vigoupon his invitation palled over into Germarous. He concuded with begging his ny to become instructours in Monafficall Difprayers for himfelf living or dead, and encipline: Among whom the most eminent treating the favour af an Anfirer. were Cunifilds Aunt to S. Lullas, and her 5. Now as s. Beniface courageously laboudaughter Bertgiffis, likewile Cuntrudu, Tecla, red in Vpper Germany , fo did S. Willebrord in Lieba and Waitpurges tifter to Willeblad , and the Lover. And this year he feems to have vianother Cunigildie fifter to Villebeld . with fited and cultivated the Ter itory of Antwerpher daughter Bergiftis: These were skilfull For thus writes Mirans in his Belgick Calender, In the fixth year of Theodoric King of France. Belg. 7. No in sciences and appointed Mistreffes in learning and picty among the Thuringians. Cu-nitrudis was fent into Bavaria, Tecla by his Robing Prince of Antwerp and his wife Bebelina vemb gave to S. Villebrord a third part of the Cuorder remained at Ochnofurs upon the River Homes, and lakewife the Church belonging to the Moran, and Lieba was made Abbelle of Reli-Caffle there which S. Amand Bishop of Macfirick gions Virgins at Bischofesheim. All these were had bushe. These gifts he bestowd for buying eminent for fan city;and of them the names incenfe and Lights, and that the Preifts ferving in of three are recorded among the Saints, to the faid Church might pray for God: mercy and pardon of the Sins of the Donours: as appears in wit, Tecla, Lioba and Valepurgis. The Life of Saint Valepurgis was faithfully written by a the Charter of the faid Princes, recorded by devout Monk called Folfard : and that of s. the same Authour. Moreover in a Second Liebs upon the command of Rabanus by his Charter the same Prince and his wife fignify Disciple Rodulphu. that they had also given to the Church of S. Perer and S. Paul built likewise by Saint 3. In which Life we read how S. Beniface being defirous to establish in Germany Mona-Amand, (of which Church S. Filebrora had the

fical Disciplin in a most exact manner, sent

to the fountain thereof , the principall Mo-

nastery of S. Benedicts Order, Mount Caffin, his

Disciple Sturmins, to the end that making

his abode there a convenient space of time,

ARD. A.D. 716 XVI. CH. A. D. 126.

## under the Saxon Heptarchy. XXII. Book. 571

Eprernac , where also the same s. willebrard dyed as fliall be fliewd in its due place: And he thus concludes , That Evangelical Plantation which S. Amandus and S. Eligius began among the inhabitants of Antwerp was perfected by S. Willebrord.

#### XVI. CHAP.

#### 1. 2. &c The Piety of King Ina : His devont iourney to Rome.

THE year of Grace feaven hundred twenty fix was much illustrated by the piery and devotion of the glorious King of the Veft-Sexons, Ina , who after a raign of thirty eight years, having munificently ex-tended his liberality to the See of Rome, then at last in his old age undertook a tedious iourney thither , leaving his Kingdom to younger and ftronger shoulders , and resolving to fpend the remainder of his life in devotion meditation of celestiall things, near the monuments of the glorious Apo-Ales S. Perer and . Paul . A practife of devotion in shole dayes very frequent with all forts, Noble and graphe, men and women alfo, as S. Beda tc-2. Before he putt this in execution, he the

year before had, beyond all his Predece fours, richly endowed the ancient venerable Menaftery of Glaffonbury, where from the tounation he erected a New Church confectated to our Savisur, and the Honour of S. Peter and S. Paul Princes of the Apofiles; and withall conferred on the faid Monastery (which he files the prime fountain and Originall of all Religien in Britteny) very many large policilions and Maners, confirming withall whatfoeves had been formerly given by Kings his Prederefours or any others . a particular account whereof he fetts down in his Charter. Moreover he granted to the fame Monaftery very great Priviledges and exemptions from the Bubops authority, permitting the Minks to re-ceive in the faid Monafter, or in any Chappells annexed to it the Ecclesiaficall Sacraments fro whatfoever Bubop they should think fit, so he were such an one as was conformable to the Church in the Pafeball celebration.

3. A Coppy of which Royal Charter is extant in Ser H. Spelman , extracted out of the ancient Archives of that Monaftery : Where it is further written , that the forefaid King Ina after the fealing of this Charter by himfelf, with the confent and atteffation of his Queen Edilbur-54, of King Build ed. of Adelard the Queens Bro-iber, of Bearthwald Arch-buhop of Canterbury, ere, directed Letters to Pope Gregory figured with bu Royall Seale, in which was enclosed the fame Charter exemplified , together with a Cup of gold and other royall presents , befeeching him that he would receive the Church of Canterbury with all its appartenances and priviledges into the prote-tion of the See Apostolick and confirm them for

ever be his authority. The same year likewise the faid King took a tourney perfonally to Rome, and fent back to Glaftonoury the Priviledge confir

A. D. 726

med by the Apofolick fignet. 4. This devout journey of King Ine to Rome was fuggested to him principally by his vertuous and pious Queen Ethelburga: The innocent fubriley bywijch flie at laft effected it is related by William of Malmibury, to this effect: King Ina, faith he, bauto wife Ethelburga, a Lady of Royall blood and a Royall mind likewife. She frequently instilld into the cares of her huband motives to induce him to bid farivell, at leaft in bu last age, to all wordly varietes. Such good suggestions he would seem to approve, but the execution of them he delayd from day to day At last she attempted to overcome him by fubtilty in the manner following:

5.On a certain time being in their Countrey-pa.

lace, where a Royall court was keps with extreme magnificence: affoon as they were gone from thence, the Keeper of the house by the Queens private order defied all the roomsof the palace with rubbish and the dung of cattell ; yea in the bed where the King and Queen had Iyen, he puts a fow with her young piggs. In the mean time when the Court had proceeded little more then a mile in their return, the Queen entreated and importuned the King to goe back to the fame palace, as if it imported almost her life. The King with no great at ficulty mayer fwaded but when he found huPalace, whichke had elft but even then magnificetty adorned now become fougly and naft, he wonderd at it, and turning his eyes to the Quern feemed to ask her the reason of this change. She taking advantage of this occasion, with a smiling look faid to him, So, where are now the ruftling fumults and noises Where are the magnificent purpleTapifries? Where are the many veffells of gold and filver: where the luxurious banquets for which fea and land was fearched ? Are not all thefe vanuhed away lake smoke and wind? But wee to those who fixe sheir minds on fuch vanities, which like a co fivifi torrent make half to loofe themselves in the abiffe , for they likewife sholl be fnatched away .. with them. The more powerfull wee are, the more powerfull will our torments be, unleffe wee provide in time for our eternall flate To this purpofe she foke, and with such efficacy she by thu emblem drew her husbands mind to perform what for many years together she could not obtain by her persivations. For after many victories and rich porles gained from his enemies , and many noble exploses performed in the world, he at last affiring to the supreme perfection of picty, undertook a pilgrimage to Rome.

6. As touching his pious Queen Edilburga, how the disposed of her felt, entring into'a Monaftery , of which the became Atbeffe and dyed in great sanduy, wee fliall treat in due feafon and place.

overlight) the entire village of Preprusalre

feated on the River Nutta, and half the rents

and proffits of another village called win.

lindechim. Thus writes Miraus out of an an-

cient Manuscript belonging to the Abbey of

Forernac.

XVII. CHA P

К. Етне-A. D. 716. XVII.CH.

### The Church-History of Brittany

XVII. CHAP.

Peter pence.

. 2. King Ina first conferrs on the See A-

postolick the Pension called Romescot , or

1. 4. &c The Same is continued by Succee-

and the like by foresin Kings . Oc.

ding Princes:even of the Norman Race:

K ING In being not only resolved, but

mage towards Reme, determind to leave forme

lasting monument of his Fiery and affection

to the see Apoftolick. His Predeceffour Cedwalla

had voluntarily quitted the throne, and with

great devotion changed his Purple into a

poor Monaficall habit there near the Monu-

ments of the Apofiles. King Ina not content

to imitate him in that, will moreover testify

his fubmillion and respect to the see Apofto-

lick by a liberall contribution to laft for ever.

For which purpose, faith an ancient Hifterian,

a generall Decree was made by the whole Kingdom

of the West-saxons, that out of every family there

should yearly be fent and offred to S. Peter and

his Church one penny, which was therefore called

Romelcott, or Peter-pence, not because it was

collected at the Feaff of S. Peter ad Vincula, 25

sirH.spelmä imagins(for that order was made

long after this time) but to the w the fignall

obligations, and more then ordinary respect,

Vion and subjection which that kingdom

had to S. Ferer and his Successions in the See

2. This Munificence of King Ina was in fu-

fuccessions, the Danet had fubdued the whole

Kingdom, the faid Tribute was augmented,

money then it feems being more plentifull, or the peoples charity encreasing, and inflead of a Penny, half a mark was appointed to be payed on a certain day. Thus we read in the Anciene Lawes recorded by Hoveden. And

King Canuts in the year of Grace one thou-

fand thirty two being then at Rome, whither in imitation of this King Inc he had undertaken a devout Pilgrimage, wrote from thence Letters to his Bishops, Nobles and all officers in Brittany, in which with great feverity be required them before his return to discharge all arrears due by the ancient Law, to wit , the pence due to S. Peter out of all Citties, towns, villages, e.c. Which if they failed to doe, he threatned to thole

who faild in this day a fevere punishment withour pardon.
5. After the expulsion of the Danes, S. Edward King and Confessour, the last of the Sexon race. as he exceeded all his Predeceffours in piety, fo likewife in reverence and affection to the 49. Sell,

Apoftolick See. And therefore in a Body of Lars Spinit f. collected by him with the confert of his serons, he renewd all ancient Laves of his Saren Progenitors which favoured of justice and piety, and among the rest, this Pension of S. Perers pence. And though in the Chronicle of Lichfeild it be faid that the faid Lawer (ever after-Wards called S Edwards Lawer ) had for the space of sixty feaven years, fince the death of his Grandfather Edgar, been torgotten: that is to be understood not of this particular Law touching Perer-pence, but o. fome other of the Saxon Lawer then renewd: Since it i evident that the faid Penfim had not been omitted.

as we fliewd by the example of King Cantillian

6. After this time follows the Race of the Norman Kings, among whom this Picty of K. Ina was not obliterated. For in an Epifle to Pope Gregory the feavensh from K. William the (onquerour we read, that the fame King affures the Gren.e.v. Pape that the money due to him which for the last three years had been negligenely collected should then at his resurn be fent: And that for the fusure his Arch-bishop Lanfrank and other Bishops should have the care of collecting and fending it. Confequently in another Epifile from the faid Pope to the Arch bishops, Bishops, &c. wee in Ging Diocefe , & at that time Jue, collected out of arthur & the Regulier of the See Apostolick viz. From Canterbury Diocese seaven pounds, eighteen thillings fterling : From London, fixteen poun s, ten shillings: From Rochefter five pounds, iwelve shillings: From Norwich, one and twenty pounds, ten shillings : From Ely, five pounds : From Lincoln, forty two pounds: From Chefter, eight pounds: From Wincheffer feaventeen pounds, fix thillings, eight

ture times imitated by other Saxon Kings also. For in the year of Grace feaven hundred ninety four offs King of the Mercians (faith Huntingdon) gave to the Roman Buhop a ferled rent out of every house in his Kingdom for ever. And in the year eight hundred fifty four, when the whole Kingdom had been reduced into a Monarchy . King Ethelwolf the son of Bebert undertaking likewise a pilgrimage to Rome, as William of Malmsbury testifies, offred to S. Peter in the presence of Pope Leo the fourth a tribute out of his whole kingdom, which

is payed to this day.

Arofolick.

As touching the fucceeding Saxon Monarks, though no doubt this contribution was payed, yet there is to be found no folemne Decree enjoyning the payment of it before King Edgar , who made a Law (recited by our learned selden) the title whereof is, Concerning S. Peters pence or the Roman tribute (Vectigali.) In which a certain Taxe is established proportionably to each mans ability: and moreover, in case of Non-payment there is prescribed a deter-minate penalty and forseyture to be payed to the Bishop and the King. And the fame Law was received and submitted to by the Danes who at that time, which was in the year of Grace nine hundred fixty four, possessed some Provinces of the Kingdom.

4. Afterward when , during two or three

pence : From Excerer, nine pound, five shillin : From Forcester ten pounds, five shillings : From Hereford, fix pounds: From Bathe, twelve pounds

five shillings From Salsebury feaventeen pounds

From Coventrey, ten pounds, five shellings : From

Tork eleaven pounds, sen shillings .

D. 726

in the year of Grace one thousand forty fix

by a Generall Affembly of the States of Poland under King Casimir a promise was made of a half penny yearly to be payed by every person in that kingdom to the Pope, And in the year of our Lord one thouland feaventy fix Demetrins Duke of Dalmaria & Creatiain a Synod affembled at Salona obliged himself to pay to the See of Rome an annuall Tribute of two hundred prices of Gold called By Tanting. The like Penfions we read to have been given by the Dukes of Bristany, &cc. Thus much weethought fire to adde upon occasion of this charitable Liberality to the See of Rome begun by the de-

vout Saxon King Ina. Wee will profecute his iourney the year tollowing.

A. D. 727

XVIII. C.

XVIII. CHAP.

under the Saxon Heptarchy, XXII. Book, 573

7. As for his son and next Successour King

William Rufin , William of Malmibury intorms

as that the Bishop Elect of Exceter being at Rome

pleaded the Kings cause before the Pope with all

his elequence and skill relling him that all his Fa-

thers and Brothers customes should be reitored:

That England was a peculiar Province of the Ro-

man Church and therefore yearly payedTribute to

w. Whether he had order from the King to

train his compliment to far, it does not ap-

pear. As for King Steven, King Henry the fecond and King John, they not only continued this

Pension, but standing in need of the Popes fa-

your and affi tince, they to flitter the Pope,

acknowledged the Kangdom of England to be

feudaran to the Church of Rome, and under her

lurs de from : yea King John made himself the

orper Vaffal , and his fon did homage to the

Pape for his Crown: a tubi action which Mathew

Paris defervedly calls (non formofam, fed famo-

am)not feemly, but on the contrary infamous. In

acceeding times the fame Pe fion was duly

payed,but never as knowled ged to be in pro-

per expression a Tribute but an honourable

ontribution or charitable Alms, or inftice

indeed due because established by Law : but

tar from giving the Pope a Temporall right or

Jominion in England. On the Contrary, in a

Parliament in King Richard the Seconds days

all the Buhops and Lords of the Kingdom prote-

fled, That the I rown of Englan s wand ever had

been free from Subsection to any as to the Temporall

Rights and Revalsties of stand that it depended

on Cod alone. As for the Peter-pence they were

always payed:and proper Coyn for that pur-

pole was anciently ftamped: yea and the Pope

had in England peculiar Officers for the Colle-

ction o. it as John Derlington in the times of

three Popes, loba the One and twentseth Nicholas

she third , and Martin the fourth. And Polyder

Virgil an Italian acknowledges that he was

fent into England to perform the Office of Col-

8. This liberality begun by our \$4xon Kings,

was imitated by other Extern Princes in fuc-

ceeding times: Taus tope Gregory the nineh of

that Name in an Epsale to his Legars de-

clates that in the Archives of S. Peter in three

severall places it is f und that Charles the Empe-

rour collected yearly for the service of the Aposto-

lick See swelve hundred pounds , besides what

every one offred in his part cular devotion. And

lectour for the Pope.

1. Death of Tobias Bishop of Rochester. 2 3 S.B. miface confiles the Pope about feverall Questions : bich are resolved by him

THE same year Tobias Buhop of Rochester died Hewas, faiths. Beda, Diffeiple of Theo. dore Aren-bushop of Cancerbury of happy memory. and of Adrian Abbet of S. Augustins Monastery And to a great perfettion of earning both Ecclefia ficall and secular he added to accurace a skill in languages both Greek and Latin , that they were as familiar to him as he Native countreys tongue He was bursed in the Porch of S. Pauls , which himfelf had built within the Church of S. Andrew to be a place for his sepulcher. From this pallage of s. Beda the great Cardinal Baronius interes, that the English Nation received from the Roman Church not the Catholick Faith only, but likewise all good literature. To Tobia the: e succeeded in the see of Rochefter Aldul finiwho was the tenth Bishop of that Church.

2. But the inceffant labours of s. Beniface wil oft interrupt our Narration of the affaires Ap. Bonifac of Britiany, and require our attention to them. This year ( as appears by an Epiftle or Pope Gregory to him ) he lent his Freif Lenus! to the Laid Pope to onfult him about certain difficulties occurring in the discharge of his Apoplolick Office. As 1. within what degrees of propinquity Mariage may be permitted to which the Refolution was , that the utmos fluidines ought not to be exercised to such . new converted Nation , and therefore tha bevond the fourth degree of affinity or confanguinty Mariage might be allowd. Again ... that in case a woman have an incurable in firmity (before Mariage be accomplished ) is may be lawfull for the hufband to marry another 3. That if a Preiff be defamed by an acculation of the people, and no certain Firneffes be produced against him, the Press by oath makin. God witnes of his innocence shall temain in his degree 4. That it is nofitt that more Chalices then one should be upon the Aliar at celebration of Maffe That concerning eating meats confectated to Idels, it may be allowed after making th fign of the Croffe over them except in cafe o feandal mentioned by S. Paul, ti at one shoul fay , This : as offred to Iduls. 6. That children o either fex offred by their parents to God in their infancy to a Regular Difeipline, may not afterward in ripe age leave that state and contract matrimony. 7. That persons baptized by adulterous and trandalous Presses ought not therefore to be rebaptized. But in " cate there be a doubt whether infants have been baptized or not , then according to "

III. Part.

Cccc ij

the Tradition of the Holy Fathers , they ought "

HE-	74 The Church-H	listory of Brutany	K. LTHE.	I L	ETER-	under the Jaxon Heptar	chy.XXII.Book.575	
- 12		him who affirms. There is were excited en the				11	rempred to obtain the kingdom for himfelf. But	A. D. 729
	be baptized 8 That the holy sacrament of	great misches of the English flate.	A.D. 717.	٨	D.719		the young man not being able to bring equall	
		4. Besides this house, the same King Ina built	ld, :b.		- 1	11	forces mito the feeld, having for some time born	
		near to it & Church to the honour of the Bleffed	1 1	<b>I</b> 1	X.CHA.	XX. CHAP.	the burden of a furious combat, at last being	
		near to it & Church to the nonour of the Bleyea	1 1	1X			overpowred was forced to fly , and quite abandon	
		Virgin Mary, in which the Divine Myfteries might	1		i	i. 2. Death of S. willeic: and of S. Engel	the kingdom : By which means King Etheiward	
		be celebrated by and for such English as should	1 1		- 1		v.u firmly eftablished therein.	
,, 1	m Monafteries q: Churches, it would be a folly	come to the Citty, and in which if any of them	1 1			mund a Martyr.		A.D.719.
,, ii	n Monafferies Q: Churches, it Would be hands	hapned to dye, here they might be bursed : Thus	1 1		- 1	3. 4. Ofwold rebells against King Etbelard:	ferving Succession of King Ina, prefently after	
,, t	o flye, fince no man can scape Gods hands.	weites the fame Autheur : who in a nother	1 1		- 1	and is expelled.	extended his Roal magnificence to houses	
		place declares, that Burrhed laft King of the Mer-	1 1		- 1	and we tap a control of	of picty and Religion : particularly to the fa-	
		cione going in pilgrimage to Rome and there	14.44		1	5 6 dec. Death of S Egbert.	mous Monaftery of Glaffenbury, the memory	
		dying, was after a Royall manner burted in the	A. D. 874.		1	2 9 Ofric King of the Northumbers dying,	whereof the Antiquines of that place doe	
	ing with them : For this may be a mean to	Church of the Bleffed Virgin , adioyning to the			- 1	the pion King Ceolulf succeeds.		Antiquit.
"["		Schoole of the English.	1		i	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	thus commend to posterity: "ben Cengiste was	Glafton.
		1 It is not easy to determin in what region	.1 1				Alber in the year of our Lords Incarnation fea-	
Server 1	(nd to his learned freinds in british),	51 It is not early to determine in what region	1			I. O this fame year is configned the	ven hundred twenty nine , Ethelard King and	
	and particularly to the holy Prelat Daniel Bi-	of this Cury the faid Schoole and Church wet	١ ١			hanny death of the Holy Presit and Dil-	succession of the bestowed for a stable possession to	
***	a	placed. Severall of our Hifterians agree that i	'l 1		- 1	carie of S. Swibert , S Viker, O. whom tome	the Religious family ferving our Lord in the Mo-	1
1,11	in spot winenester, who tetated him being much	was the fame which is to this day called th	۱ ا		- 1	what hath been favd before. Concerning	nastery of Glastonbury sixty bides of land in Po-	l
	in west : and comforted and oblings Ger-	Hoffitall of the English, or the Hoffitall of S.To	-		Mir. in Faft .	him thus writes Miress in his Belgick Calen-	bonbols, and swelve bydes in Thoric. His Queen	ŀ
"	afflicted with his perverse and obstinat Ger-	marthus write Polyder, Harpsfeild, Parker. 80	: 1		Mir. in Patt. Beig 1. Matt.	dar : S. Willess was an afestant of the boly Buhop	lakewife named Fridegisha gave Brunant. How	١.
ر (ر	man Clerry. Both his Epifle and the Anfrer	But other Authours mentioning the treques	or I		bull research	S. Swibers in the preaching of the Goffell : and	this devout Queen nine years after this quit-	1
,, ,	to it are still extant.	conflar ations of it, particularly Anaflatine	. l			became a Canon of the Church of Virecht lately	ted her 1014 flate, and undertook a pilgri	l
1		blastbecaram in his description thereof abou	(r )			became a Canen of the Courter by electif talety	mage to Rome, where the confectated her-	ł
	VIV CHAD	the year of Grace eight hundred, twenty three	e 49, Beres.			erefled. After S. Swiberes death he governed the	felt to God, wee fitall ffrew hereafter.	l
. Сн.	XIX. CHAP.	thews that it was leated in the Sabarbs, ne	19. Berne.		- 1	Monaftery of Werda the frace of ten years with	This year likewise dyed the most holy	1
	1 2. &c King Ina at Rome builds the Schoole	to the Church of 3. Peter, in that place while	. A. D. 813.			great commendation and effeem. He died this		ł
	1.2. OC KING Ind at Kome buttes the sendore	is now called the Borgs, and anciently sax	: 1			year : and his Memory is celebrated among the	Abbet Egbert , of whom frequent mention	1
- 1:	of the English who re it was feated.	is now called the Borgs, and anciently 322	4,			Sausts on the fecand of March.	has been made. This is he who in the year of	1
- 1	o 7 Hethere takes a Monasticall Habit. bis	because a Colony of Saxons was fent thither	'7]		lillader.	2. About the fame time alto dyed, yet more	Grace fix hundred fixty four being mortally	ł
- 1'	/ Henrichants a series	Charles the great.	1		10.00	happily, because his life was facrififed by	fick of the Peffslence was wonderfully refto-	l
1	bappy death.	6. King lan having thus provided for fee	u-			Martyrdem, the glorious Same and copanion	red to health ; and forfaking his Native	l
- 1	I. IN the year of Grece fraven, hundred	t sing a perpetuali fuccetion and propag	2-1			of s. Willebrord, S. Engelmund, who , according	countrey Brittany, went into Ireland in the	
- 1	twenty feaven the devout King Ina fi-	tion of the Faith among his countreymo	п, і			to the fame Authant, imbued with Evangeli-	year fix hundred and ninety, where for his	
. 727.	twenty leaven the devode Ling and a	presently retired himse t to a quiet repo	le		1	cal Doffris the Sacavians and Kenemarians. But	admirable piety he was in ligh estimation:	
. /-/.	nifhed his journey to Rome. At his leaving	in contemplation. He therefore in the	x-		1	tas Dortris ree satavian and Kintmans.Dut	and being defirous to expote himself to all	
i i	Brittany he refigned his kingdom to his kinf-	pression of William of Malmibury, cutt off			Sappless.	in the supplement to the Gallican Martyrologe		
- 1	man called Ethelard, a worthy Succession of fo	hair, and cleathing himfelf with a vile plebe	## . LW10.1.1		Ka :yı Gal-	a larger Elegy is , iven of him . in this man-	incommodities and dangers for spreading	
- 1	Noble a Prince. And being thus ditcharged	hair, and clearning himself with a she pre-			La Limije	Bet At Velfain Holland on the one and then-	the Faith in forrain countreys , was by Al-	
- 1	ot fo great a burden of fecular tolicitudes,	habit fent the thert remainder of his age !			1	tueth day of tune is celebrated the happy weath of	mighty God who deligned him for another	
	he performed his journey more chearfully.	fecret retirement. And how acceptable t			1	S. Engelmund Press and Martyr. He by Nation	employment, hindred; Notwithstanding by	1
1	1. Being arrived at Rome laith Mathew of	last factifice of himself was to Almighty G	12, 14, d.		1	an Enginberan, was companion of S. Fillebrord,	his exhortations the glorious Saint Wille-	- [
mon hic	Westminster, he by the confent and will of Pope	he was pleased to thew by many miracles , ia	itn į		1	by command of Pope Sergine was sound in cons-	brord, Suibert and their companions under-	-1
	Gregory built in the Citty a certain house, which	the fame Authour. Now that by this plebe	45		1	mif on with him in hu Apoflolick Office , in	took that most famous Apostolick M. Sien	1
	he would have to be called The Schoole of the En-	babis was meant a Minafiscall one, the ger	1e-		1	preaching converting of foules and working mi-	into Germany : This likewife was he who,	. 1
	glub. To the faid house the following Kings of	I will content of our Hifferian doc count	m. 1		1	racles among the Frifans. He was alfo Abbot and	hirteen years before this, reduced the Monks	. 1
- 1	this Nation, the Princes, Bishops , Preifts or any	E b - closebing of Peligion Derions at	the I		1	directour of many Religious persons which be af-	of Hy in Scotland to conform themselves to	
	this NATION, the Princes, Bishops, Freight or any	l beginning was the lam; with that of the	Jt-		1	sembled to ether to prasse our Laid. At length	the Casholick observation of the Paschall So	
	other Ecclefiafticks , were to come, to be inftructed	I dinger manner fort of neople : Dutialli	1115		1	Jemoseu ro ciner to prasse our Louis. At tengin	lemnity.	1
- 1	in the Catholick Faith and learning , to prevent	11 - in-ring among fecular perfons and Relift	0.966		1	being Testoully orgent to withdraw the Savage	6. This Bleffed Saint, whom S.Beda calls a	.
	the teaching any perverfe deftrine contrary to Ca-				1	Nation of the Erifons from their horrible Super-	o. ans biegen sam, whom s. Dead calls a	8 d 1.5 c
	shelick Vnity : and when they were become well			1 1	1	fittont and varbarom manners , be for fo great	Venerable and not without honour to be named	1 do har
	established in the Fasth , they returned home	have additinct peculiar natit, nothing at	her	1	1	Charity incurred their batred and furtom perfe-	I Tervant of Christ and Freigi Eguett, being ninet)	7 1
	Localet	refembling the generall fashion of ot			1	cution, with which he was at last oppressed : So	years old, departed this world to a heavenly king-	- {
	. It feems that not only the Popes in their	men in the world.			ŀ	cremeng his Apostolick Office with a glorious	dom. And for a proof that this his zeale,	,
	rimes but the Saxon Princes in Brittany thought	7. His life was not protonged at the	TO MINTE	, .	1	1 secondor	whereby he united that Schifmaricall Church	
	more convenient, that the youth of this Na-	Il in our Martyrelute he is recorded to i	4.0		4. 0.718.	2. The year following the Imgdom and	to the Vniverfall Church , was acceptable to	
	tien flould be taught learning and vertue at				1	Thursday of the Well-Saxons Were much dil-	God, the fame Ambour obterves , that , as he	e l
	Rome rather then publick schooles should be	heared among Saints on the leaventh of	Fe-		1	quieted by the reftles ambirion of a young	had much laboured in establishing the true	
	A Last ame And the reason is given by				1	Prince of the Reyall family called Officeld, who	celebration of Fafter he received his eternal	
	erected at home. And the reason is given by	Eachie arrivall at Rome, and the orders to	Ken		1	it feems in indignation that King Ina in re-	recompence on the fame Feaft. Forthushe	اء
	the fame Authour, faying, From the time of				1	in teems in indignation that any ma in te-	writes:	1
jo.	S. Augustin our Apostle to this Publick Schooles	early in the year. Yet that he did not	affe			figning the Crown preferred his kinfman	7. The man of God Egbert remained thirteen	
	and Professours of Teaching wereby the Bishops	early in the year. Tet that he did not	ile-			Erhelward or Adelhard before him, thought		
	of Rome fraitly forbidden to the English, by reason	through the following year may be of the from hence, that being dead his s.	ecred		1	by force to give it himself. Concerning this	years in the faid I fland of Hy, which he by a new	
	of the many Herefies which at the coming of the	cted from hence, that being dead his s	che		1	rumult and the successe of it, unhappy to the	extraordinary illustration of Divine Grace of Ec	
	English into Brittany ( at which time the Pagan	Body was buried with great honour in	i tire j		Rentingel,	aggrefiour thus writes Henry of Huntingdon:	clefissical Communion and peace, had confecta	
	were mixed with the Christians) did much corrup	. Il entrance of C Peters Church, Dy Italion			4	Adelhard Kung of the Well-Saxons before the first	ted to our Lord. In the year therefore of our Lord	
	the doffrines and Discipline of Christianity. So	II she church founded by him to the no	iour j		1	your of his raign was expired, fought a batel againfl	Incarnation feaven hundred twenty nine, it	n
		of the Bleffed Virgin was not quite finis	ied.		1	Ofwold a young man of the Royal flock, who at-		
al.cent. 1.	touching this Foundarion does well become		1			ujama a jeung man aj tot Anjan jiett, me at-		. 1
,•	touching this Foundation gives well become			1	1	1	th	
		XX. CI						

		History of Brittany	K. ETHE
	the eighth day before the Calends of May, when		A. D. 731
1	he had folemnly celebrated brage in memory of		1
		XXI. CHAP.	XXI. CH
		s. 2. Death of the Venerable Abbot Cym.	!
	Grace of Ecclefiafticall Visty, he limited is with	bers.	1
ı	our Lord, and his Apolites regelber he full ce-	3. 4 Death of Saint Brithwald Arch bi	1
- 1	clorified Saints in heaven; or rainer to fine	shop of Canterbury: to whom succeeds	l
		Tatwin.	1
		1 - 17	1
- 1	of Eafter, but in Juen a day on what place. Hu	1. TN the year of our Lords Incarnation fea-	4. D.7;0.
	never before been celebratea in that parte. Il	1. I N the year of our Lords Incarnation fea-	/;0.
	Religious Brethen therefore resorted for the cer-	our English Martyrologe dyed the holy Abbet	
	L. Lehev had learnt at him : and they re-	Combertatiled there Buhop and Confession, and	1
	investin the allured protection of their boly fa-	supposed by some to have had his see in the	
		Ifle of Fight. But none of our Ancient Minu-	1
	and he him felf likewife congratulates, that he	ments doe fignify that that Island was ever made the seat of a Buhop, for generally it hath	
- 1	was continued alive in the fiest the be might	been alligned to the see of Finchefter:neither	
- 1	nier admitt. and torether with nim celebrate	is the name of Cymbers recorded among 81.	
- 1	Eaffer on that day . Which in former times inty	shops, except only by Saint Beda, who thereby	4
1	I I down sounded Thus the most reverend	understands the same person, who by other	r I
		Friters is called Kinebert, and was Buhop of	1
- 1	to fee the day of our Lord, he fa It and was glad.	the Mercians, and had his Sear at Lindesfare, now called Lincoln. Which Kinebers is at this	:1
7 Rem.	the Roman and other Marty ologer his name	time alive , as S. Bede testifies in the conciu-	-
ril.	is anniversarily recited among the Saints on	fion of his Hiftery, which ends the year to-	
1	the four and twentieth day of April.	lowing.	1
- 1	o To conclude the lame year King Offic 1	2. This therefore may feem to have been the ground or the miltake of those who	
J	having taigned eleaven years over the Nor- thumbers, and appointed for his heyr in the	compiled our Marryrolege. The Cymbers there-	-
. 1	kingdom Cealut Brother to King Keired,	fore commemorated there as dying this yea	II Vidlage
rv. L.2.	dual erras Etheliverd WINES, Was flain. He	is the fame Holy Abbot of Redford in Ham;	:
ļ	was in nothing happy to much as leaving	shire, who, as hath been declared, obtain	d
1	behind him to worthy a Succeptour, for Cee-	permission to instruct in the Christian Faite and baptize two young Princes Brethen o	
1	inly both for piety and learning was com-	Arwald King of the Ifle of Wight, before the	y l
1	hannily governed his king om many years,	were to be putt to death by the command o	)
	voluntarily quitted it , to aspire to an im-	King Cedwalls , who had tubdued the fai	id
	mortell Crown.	Ifland. The Memory of this holy Abber is ce	e- Vangal
	a. Concerning the beginning of his Raign,	lebrated among the Saints on the one an	1
	William of Malmsbury writes in this mannet: Cealulf, faith he, the eighth King from Ida, aften-	3. The same year also dyed sains Brithwal	lc
	ded the trembling throne of the Northumbers	Arch-buhop of Canterbury, fuccessour to Sair	nr
	this year. A man he was of abalate [in fiction t for.	Theodore arter he had administred that so	"
.1	any employment, and besides that, endued with	the space of almost thirty eight years, sait	th V.d. 1-17
	learning in great perfection, which with affiduous	Huntingdon. Wee have before declared he	10
	findy and a sharp witt he attained to.S. Beda will	he being Nephew to Ethelred King of the Mercians was the first of the Saxon race wi	10
	be my surety for this : for presently after this , in a time when Brittany most abounded with learned	was Abbot of Glaftonbury : which dignity	in
	men he made choice of the Prince, to whom he de-	love to folitude he relinquished, and return	ec
	dicated his History of Englub affaires, as being a	himself to a secret place called Reculve	"
	perfor who by his authority could add firength to	From whence he was even by force draw	wn
	what foever was well written therein : and by his	to fitt in the Archiepiscopall See of Canterb	u-
	knowledge and skill could correct, if any thing was	7 : which he adorned with many actions	01
	written amiffe. Concerning him more iliali	Pafforall zeale and piety, affembling symu- and regulating diforders in feverall Provi	in-
	be faid hereafter.	ces of this Ifland. And at last full of years a	ind
	1	merits was this year translated to heaven.	He
	(A)	is commemorated in our Marty ologe on t	the glas.
	Fa357	ninth of lanuary.	
		4.In his place the year following was e	
	1	cted and confectated Arch-bishop the Ve	le- Brd.i.

Reptarchy. XXII.Book. 577  R. Frii. LARD.  Jet bush step and show Kings alfa from the south of the season for an at the stimular Stephana are floying to Edishold King of the Mercians. Lafly the large root and the stimular Stephana are floying to Edishold King of the Mercians. Lafly the large Province of the Stephana
Sam far as the Humber Northwards are fibriell (Com- is Com-
Sam far as the Humber Northwards are fibriell (Com- is Com-
to Edisold King girke Merciann. Leftly the large Petrology of the Merciann. Leftly the large Petrology of the Merciann. Leftly the large Petrology of the Merciann. Leftly the Merciann of the
Presence of the Northumbers, which Creshoff is the Lithmith of the Chimper the Chimch of I me by Waffal (the younger) that of the Chimch of I me by Waffal (the younger) that of I me can illusted and the Chimch of I me by Maffal (the younger) that of million of the Chimper by Lithmith of the Chimper by Lithmith of the Chimper by Lithmith of the Chimper by Lithmith of the Chimper by Lithmith of the Chimper by Lithmith of the Chimper bearing that the number of Christians that he has been geated to the the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper bearing the Chimper by Chimper bearing the Chimper by Chimp
www. King. 11 administred by four Bitchept: the chindren of land, by flight (the younger) that of Industrian by Bailwandistaggided (or Hexham) by Testiman Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canada Canada (and Canada Canad
nthof in ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- ni (ca- )))
in (ca)  Intelfar by Edilwakist Lagskeld (or Hexham) by Cristand Candia Cafe (or Wilchern) by Pellicium. Thus lag Egylegulk See has been lastly levelled, by reafin that the mamber of Christans tower has been greatly multiplied, and Pellihelm rus confected the following thereof. Thus are the Secural Egylegulk Chineches of Brittany administred.  3. As touching the severall Nations inhabiting it, that you had the set of the Pellius synd in league with the Elgilah and to their great or put the Virulation of the Continuency o
illiade and Conduct Conduct Conductors by decisional Conduct Conductors by the Conductor of
by Accasand Canadas Cafa (or Witchern) by defining the many persons and the many person when the person when the person the many person that the number of Christians there has been greatly between the feverall Epifopal at Churcher of Buttan) administred to fifth Whitespherres, Thus are the feverall Epifopal Churcher of Buttan) administred to the feverall Nations in has biting it, that of the Pullius expadent heaven with the English and to tive great or with the Variable Church in the Oriondex Faith, Communion and peace. The Setter imbediting the Northern person of the Church when the English and make no attempts of privately are query and make no attempts of privately are query and the person one of a National barred they have an ir conceiled without a statemath barred they have an ir conceiled without and the pulsed to oppose the Catholich has looked to the Pulsed Object with every and the pulsed of the Catholich has been personally and impossibly apply the Catholich has looked to the Pulsed Object water yet in neither of their regards can they attain their putching
demi- him recied, by region hear the number of Christians, the law the member of Christians there has been faced by the member of the law the number of Christians there has been seenly multiplied, and relibed me was engineerated by fifth Bushup thereof. Thus are the leverall Epifopald Churcher of Birtians administred.  3. As touching the leverall Nations inhabiting its host of the Philis is spend in league with the English and to their great or puts the Vinverfall Church in the Orthodox Faith, Communical birth and peace. The Section that the Section that the Section that the Section that the Section that the Section that the Section that the English. The Buttains although for the mift part of a National based of the mift part of the label overfine from the English, and likewife due to the law the section of the section of the section of the law the section of the section of the law to the law the section of the section of the law the section of the section of the law the section of the section of the law the section of the law the section of the section of the law the section of the section of the law the section of the section
itim the the description that the number of Christians there has been greatly multiplied, and telthelm was conferred the fuff Biship thereof. Thus are the feverall Epifopal Churcher of Bistian) administred.  3. As touching the feverall Nations inhabiting it, there is the First synthetic and the the English: and to their synd in height with the English: and to their synd in height with the English: and to their speak a single should be the theight with the English: and to their should be the their parts of Brittery are query and make no attempts or faudulent defigns against the English: The Britterian though for the might part and the delicated working them the English, and likewife due termensyl and impossibly apply the Catholich has look the the Paylord Objecture: yet in neither of these regards can they attain their unthing
tiere has been geeasis multiplied, and helibelim was conferented the fill himp thereof. Thus are the leverall Epifopall Churches of Brittany administred. 3. As couching the leverall Nations inha- biting its that y the Pillis is spond in league with the English and to stone year say with the Va- verfall Church in the Orthodox Eaith, Commu- verfall Church in the Orthodox Eaith, Commu- ted bis the bis of the Church in the Section that the ver- them parts of Brittany are quiets, and make no attempts of faulation deligns again the En- glish. The Brittania although for the mift part ant of a National Barred hop have an in con- cleable averfin from the English, and likewife due than the section of the section of the conference of the cleable averfin from the English, and likewife dee erroneuply and impissify opposite Catho- lich has lot the unthing proper and present, but driven and human
the (everall Epifepal Churcher of Bittan) administred.  3. As touching the (everall Nation inhabiting it, then y the Politic syndian heave with the English: and so there year say neith the Very defect of the the third of third of the third
the severall Epylopal Churcher of Bittany administred.  3 As touching the severall Nation inha-disid. bitting is that of the Pills is synd in league with the English and to store year a synth the Pills to the English and to store year any with the Pills weefall Church in the Orinidae Faith, Communical the English and the Settis inhabiting the Northern parts of Brittany are quiter, and make natterns from the Brittany are quiter, and make natterns of Faithern deligns against the English. The Brittania dibrates in the might part Britainia discussion of a National Barred shey bove an reconstitution of the Antional Barred shey bove an reconstitution of the Church in the English, and likewife decremently and impinally apply the Calibilities (Church in the Epyloid Object once: yet in neither of these regards can they attain their unthing)
administred.  3 As touching the severall Nations inhabiting its that of the Politic separation largue with the English and to their great of youth the Various field that this English and to their great of youth the Various field Church in the Orinhaes Faith, Communical that their seasons and peace. The Section should get Northern parts of Britishy are quiet, and make no attempts or fraudations design, against the Enterin mathematic field that the second statement of a National barred they have an ir econciliated working with the English, and likewife due erroneously and unpisully apple the Catholish has lost the politic field of the politic field working Political Section field that their property and provides, both driven and human mentions.
3 As touching the severall Nations in had a find bitting six, the so the Passis supard needs with the English: and so there great say with the Youverfall Church in the Orthodox Faith, Community and peace. The Section industry of the Market of the section and peace are Section to the Section that the great of the many of the English. The Britishmy are quiter, and make no attempts of favolution the different parts of Britishmy are quiter, and make no attempts of the Britishmy are quiter, and make no attempts of Britishmy are favored to the many fact that the section of the Section of th
biting is, there of the Politic syndain League with the Bellioh and to their great or put the Politic Section of the Community of the Politic Section of the Pol
biting is, there of the Politic syndain League with the Bellioh and to their great or put the Politic Section of the Community of the Politic Section of the Pol
the English and to siver great 19 with the Var- verfall Church in the Orthonian Entity Commu- now and peace. The Settis inhabiting the Nor- thern parts of Brittany are quiet; and make no attempt or finalishent delights against the En- glish. The Brittann alibush for the most part are sea.  It seeds the set of a National Surved they have an in even- cilcable averfore from the English, and likewif the control of the Polital Objections: yet in neither of their regards can they attain their uching  Uniting
set this  de his  de his  et claimed by the control of the control
nion and peace. The Statis inhabiting the Nor- thern parts of Britteny are quiet; and make no attempts or fraudulent defigin, againft the En- glish. The Brittains dibush for the miss part ace fea- not Beda tis Edd have the house as in econ- cilcable aversion from the English, and likewis the has lick Church in the Paschall Object vance: yet in neither of their Texada can they attain their neither of their Texada can they attain their uching
noon and peech. Ine Setts innovating the New- thing party of Principal acquires and make me attempts or fraudulent defigns againft the En- gland of the Principal acquires and the set of a National base of the though part one of a National based for the might per- sistent and the set of the set of the set of a National based of the likeburs and the set of the se
attempts of faulation defigin a gainft the En- glish. The Britains dibudy for the miss part ensists as no Beda with the started they have an in econ- cilcable aversion from the English, and likewish the has lick Church in the Pasthal Object vante: yet in neither of these regards can they attain their neither of the regards can they attain their neither of the regards can they attain their
attempts of faudalent designs against he Be- glish. The Brittains although for the most part Britains, one of a National barred they have an is econ- cilcable aversion from the English, and likewish the has lick Church to the Psychold Objevance: yet in neither of these regular can they attain their uching proje and prevaite, but driven and human
glish. The Britains although for the might part. Britains, and the same and the sam
ace lea- one of a National barred they bave an in econ- int Beda inthurs the has lick Church in the Paylold Objevance yet in lot the unthing purpoje and prevaile, both drive and human
ns Boda   cilcable averfion from the English, and likewife withburs   die errenceuff, and impivalf) apple the Catho- the has   lick Church in the Pajchall Objevance: yet in   lot the   neither of thefe regards can stroy artain their   neither of thefe regards can stroy artain their   neither of the regards can stroy artain their   neither of the regards can stroy artain their   neither of the regards can stroy artain their
inhours dec erroneuff, and impiously oppose the Catho- is he has lick Church in the Paschall Objevence: yet in lot the neither of these regards can they attain their uching purpose and prevails, both divine and human
the has lick Church in the Pajchall Objevuance: yet in lot the neither of these regards can they attain their uching purpose and prevaile, both divine and human
lof the neither of these regards can they attain their nuching purpose and prevaile, both divine and human
lof the neither of these regards can they attain their nuching purpose and prevaile, both divine and human
uching purpose and prevaile, both divine and human
to ma-   power religing their deligns. For though a great
ed and   part of that Nation be independent on any other,
s penn, yet in some places they are subject to the Empire
autho- of the English: And again the times at prejent
History,   being peaceable very many of them in the Nor-
e made   there parts ( called Cumbers) both Nobles and
as well of inferiour condition dee more frequently receive
ring his the Monafiscal Tonfure in English Monafteries,
gdoms and confectate their children to the same Profes-
nd latt-   fion, then exercise themselves in arms and war-
at Nar- like exploits. And what good iffue may come
happy from hence the succeeding age will see.
4. Such at prefent is the state of all Brittany
ites: At in this year, which is the two hundred eight; fifth
of Green Coursele coming of the English inest the first
of Grace   fince the coming of the English into this Ijiand,
orgover- and the seaven hundred and one and thirtieth
tany are after our Lords Incarnation. I will conclude with
admini- this prayer: That the earth may all ways reloyce
terbury) in the kingdom of our God, and many tilunde with
That of   soy confesse to the memory of his Holines the con-
or Ald- S. Beda conclude his Hiftory.
elac (Bi-
he West-
fter) and
the king-
XXIII. CHAP. XXIII
or Elen-
and the
Buttop of 1 2. &c. The names and qualities of fuch
Ruben 1 2. Ot. The names and quarties of facts
the ille of pe Sons from whom S. Beda received in-
the ijle of persons from whom s. Bead received in-
the ille of formation in his History.
the ille of formation in his History.
the file of persons from whom 3. Bean received in- formation in his History. been va- cuship of
the flie of persons from whom 5. Bead received in- before the been va- Euchp of 1, 16 Tiles to the next place for a proof of his ve-
the fle of before the formation in his History.  been va- the been va- the formation in his History.  The fle of the fle
the file of persons from whom 5. Beda received in- been va- Bubpo of job finds  1. [N the next place for a proof of his ve- cry. And  1. [N the next place for a proof of his ve- cry. And
the fle of before the formation in his History.  been va- the been va- the formation in his History.  The fle of the fle
0 (1/1)

LARD.

The Church History of Brittany

K. ETHE

4.D. 731

to whom S. Beda presented the same, defiring not so much his protection, as judg-ment and censure of it. In which Epifile to the end he might approve his care and diligence to inform himself in the truth , he produces the names and characters of the principall persons from whom he received information and affiftance, persons of such abilities, piety and effeem, that no man can reasonably suspect in them either want of knowledge or of sincerity: Thus therefore he writes :

Ceolulf. Re.

2. The principal Authors and assistant in this work (faith t.e) was Albinus the most reverend Abbot of Canterbury , a man of eminent learning in all kinds of litterature , having been educated therein by these two most venerable and learned men , Theodore Arch-buhop of the faid Church of happy memory , and Hadrian Abbot. This worthy Abbot Albinus was pleased to communicate to mee partly in writing, and partly by the Religious Preift of the Church of London, No. thelm , whom he fent to acquaint mee with all particular occurrents worthy memory which had, after diligent enquiry , come to bu knowledge, either in the Province of Kent or adiacent Re-gions, concerning the Gest of the Disciples of the Bleffed Pope S. Gregory , or whatfoever he could find in ancient Record, or receive from the Tradirion of Ancestours. The fand Nor belm likewife afterward going to Rome , by permission of Pope Gregory searching the Archives of that Church, found and copied our certain Letters both of the (and Pope and some of his Predecessours conching the affaires of Brittany , which at his return , by the advice of the most Reverend Abbet Albin, he brought to mee to be inserted in this Hi-

3. In the which, those things which are related from the beginning thereof to the times in which the Engluh Nation received the Christian Easth, wee collected principally out of fuch Vritings as we could here and there meet with. Then from that time to the prefent age all the Gefts performed in the Province of Kent by the Disciples of S. Gregory and their Successiones, and under what Lings they were performed , all thefe came to my knowledge by the industry of the foresaid Abbot Albin, and the relation of Nothelm sent by him. The same persons likewise informed mee in jeverall things touching the Conversion of the Veft and East-Saxons the East-Angles and Northumbers , by the preaching of what Bishops, and in the raign of what Kings those Provinces received the Chriftian Faith. In a word it was principally by the advice and perswasion of the same Albinm shat I had the courage to fete upon this

4. Refides thefe, the most Reverend Bishop of the Well Sax no Daniel, who is yet alive , gave mee an account in writing of many things regarding the Ecclefiafticall History of that Province, and that of the South-Saxons confining to it, together with the tile of Wight. Again how by the miniflery of the Holy Preifts Ceddand Ceadda the Province of the Mercians came to embrace the

Faith of Christ, before unknown to them, and that of the East-Saxons to recover that Faith which once received was afterward resetted by them : And likewise how those two Holy Fathers fent their lives in all Santtiry, and bow happily they dyed, all these things wee learnt from the Religions Brethren of the Monaftery of Leftingen , built by them. Moreover in the Province of the East-Angles the Ecclefissticall Gests wee understood partly by writings and Tradition of their Ancestours, and partly by the relation of the most Reverend So-

5. But as couching the Province of Lindiki ( or Lincoln ) how the Fath of Chrift wa Bread there , together with the Succession of Bihops, we were informed in fome part by Letters of the most Revered Bishop Cymbert ( ot Kinebert ) or by discoursing with severall rents hapning in the Kingdom of the Northumbers and severall regions of it , these came to the knowledge of by the conflant report , not of a few , but of almost innume rable Vieneffes , who might well know or re member them, besides many things to which I my felf can give testimony. Among which thefe things which I have written concerning our moft boly Father and Bishop Saint Cuthbert , either in this Hiftery , er in a particular Book of his Gefts , those I received and transcribed out of certain writings compiled by the Religious Monks of the Church of Lindesfarn , the fincerity of which I had no reason to suspett : and to those I added no reason is juspect: and to since which I with great care many other things which I my self learns from the most sure attestation of severall faithfull and sincere per-

6. To conclude . I bumbly entreat the Reader , that in cafe he find in those my Vntings any particular paffage fiverving from Truth, he would not impute that to mee a my fault, fince my only care has been fimply and fincerely to commit by writing to posterity for their instruction , such things at either from vulgar fame or writings of former ages I have collected. Now it is against the general Law of History , that the Friter should be answerable for the mistakes of other men. Thus much touching the Truth and fincerity of s, Beda's Hiftery.



XXIV. CHAP.

under the Saxon Heptarchy, XXII. Book. 170

LARD.

A. D. 731 XXIV. C.

XXIV. CHAP.

1. 2. Gr. The birth , life and Gefts of the Vinerable Doctour of the Church S. Beda.

WE will in the last place adde a Narrathis great Ornament of his age, and glory of our Island, s. Beda, a man to admirably eminent in all kinds of learning, to excellent a Part, an Oratour, an Hillorian, an Alfronomer. an Aruhmetician , a Chronographer , a Cofmographer , a Philosopher and a Divine , that it was a common faying among the learned of his age , That a man born in the utmost corner of the earth had da Teled the whole world with the lufter of his Fire and learning : And fuch use he made of all these great Talents in his life, that, according to his own testimony, between the objervances of Regular Difciplin, and dayly finging the Divine Office in the Church, he always found a great sweetnes in learning, or teaching, or writing some thing. For which in his life time he was first by Pope sergim, and for that reason perhaps generally by all filed Fenerable , and in that regard that Title fince his death has by the whole Church been in a fort appropriated to him: For though in all Histories and Martyreloges his Santtiry is celebrated, yet he is feldom found written or named Saine , but Fenera ble Beda : fo that perhaps I may incurr the centure of some Readers for not observing the same in this present Hestory.

2. How long he lived cannot certainly be determined. Some, as hath been faid, affign his death to this year in which he concluded his Hillory But this is fufficiently disproved in that Saint, Boniface , fourteen years afther this , writing to Egbert Arch-buhop of York , and deliring some Books of Venerable Beda to be fent to him . fpeaks of him as then newly dead, for he entitles him a man , as he had heard , who of late had been much enriched with divine Grace and firstwall knowledge, and shined glorioully in that Province . &c. And the like pallage we find in an Epille of the same Hely Bibbop to Cuthbert Abbot and Difciple

3. Again, others prolong his age beyond the year of Grace feaven hundred feaventy fix, grounding their opinion on an Epistle written as by him that year to a Preift called Fitbreda : Vpon which account he should many years over live Saine Boniface, contrary to what was even now produced. Moreover feverall of our ancient Historians place his death four years after this: But neither will S. Bonifaces expression well suit with that polition.

4. In this uncertainty without interpoling mine own judgment, it feemd most expedient; fince we can no longer make ute of the testimony and light of this so holy and faithfull an Historian, to adioyn his own fory to that which he wrote of his countrey : especially considering that wee find no Gelis of his hereafter inter-woven with the generall Ecclesiastical affairs . fo that without any prejudice to order, wee may treat of his end in this place conve-

niently enough. s. He was born in the year of Grace fix hundred feaventy one, as evidently appears in that himfelf affirms that he was this year in which he concluded his History fifty nine years old. The place of his Birth was a little village not far from Durham called Girn's (now larrow) where the River Tine is ready to fall into the sea. A village then of no confideration, though fince ennobled not only by his birth, but by its neighbourhood to the famous Monastery of Saint Peter founded by S. Benedict Biscop three years after S. Beda was born , and it felt being the Seat of another Monastery about eight years after built by the fame Holy Abbot; and dedicated to S. Paul.

6. Who or of what condition his parents were , hath not been recorded, but in a poor village then so obscure, we may expect to find inhabitants as obscure. What ever condition they were of, he was in his infancy deprived of them both, and left to the care of his kinred, who probably for want of sublistence recommended him, being but feaven years old, to the care and discipline of the forefaid S. Beneditt by which means he in his tender years was imbibed in the rudiments of a Monaflical Life according to the Rule of the Great Patriark of Monaftical Infition S. BENEDICT : Which Rule, as hath been declared, was not long before this time introduced into the Prevince of the Northumbers by the famous Billion s. Wiffed.

7. In this Monastery of S. Peter Seared at Firemonth S. Beda under to carefull and pious a Mafter spent his time in all innocence and devotion, till he came to an age capable of Profesing that Defesplin under which he had been bred; and then he was committed to the care and government of the Holy Abbor Ceoffeid in the ew-built Monastery of saint Paul at Girwy (or Jarrew) the place of his birth, from whom he received the Monaftical Habit.

8. What specials Masters he found there of ability sufficient to train him up in learning and to bring him to that prodigious perfection therein as that he became the wonder of all Christendom, it does not appear. There were indeed then in the kingdom of Krnt two eminent Masters in all kinds or Lucrature, S.Theodore Arch bifliop, and S. Adrian Abbot of Canterbury. But it is without any ground from History that fome Modern Writers have fent him thither to Schoole. Nei-

III. Part.

Dada

ther

K. ETHE LARD. A. D. 729.

### The Church-History of Brittany

082

ther is there any necessity to frame such an imagination. For s. Beda himfelf describing the plenty and richnes of the Library which with immense costs Same Benedist Bishop provided for his Manasters, wee ought not to doubt, but that he turnished Masters likewife to make those Books usefull to the Religiom Disciples living there. Neither indeed was there probably any great necessity of eminent Masters to a Schollar of so vast a capacity as Saint Beda. It was sufficient for him to be taught the rudiments of our learning:for after that his own naturall quicknes of wittand folidity of judgment would not faile to make a speedy progresse, espe-cially since he enjoyd the advantage of so famous a Library, of the richnes whereof himfelf alone was a Proof more then fufficient, fince it appears by fuch a world of volames written by him, he wanted not instructions in all manner of Litterature , and in all learned languages.

9. It is a fushcient fign that he was very early much advanced in learning, and in efteem likewise for piery, that when he was entring into his twentieth year he was at the request of his Abber S. Ceelfrid promoted to the Order of Descen by the famous Bishop 5. John of Beverley then newly possessed of the see of Hagustald , who by some Vesters is affirmed also to have been an Inftructour of s. Beda in learning, and specially in the study

of Holy Scriptures.

10. Affoon as he was thirty years old he was by command of the same Abbet advanced to the degree of Preift hood. For in thefe days that was the age which rendred persons capable of that fublime order, in which the Church proposed to her felf our Bleffed savieur for an Example, who about those years began the Minifery of his Prophetical Office, as the Goffell teaches us : Though in fucceeding times the fame Church for reasons no doubt weighty, has diminished fix years of

was so spread, even among forrain Nations, that Pope Sergim by Letters written to the Holy Abbot Ceelfrid, called S. Beda to Rome, to be his affiftant in Ecclefiafticall affaires & difpatches, as Saint Ierom had been anciently to Pope Damajus. The Epiftle of the Same Pope , faith Baronius , is extant to Ceoffrid in Brittany Abbot of that Monastery in which Saint Beda had been educated , and was grown into a perfect man , illustrious for his San-Stity and Learning. Thereupon the same Pope commanded he should be sent to him. The tensur of the Epiftle is this:

11. At this time S. Beda's fame for learning

12. What words are sufficient to exalt the unexpresible clemency and Providence of our Goll cowards m fo in that we may render him worthy praifes for his immenfe benefits bestowed on wo, whom our of darknes and the shadow of death he hath called and brought to the light of his knowledge ! Ad a little after he proceeds thus:

Know that we have with a chearfull mind re-A. D. 726 cerved the prefent, and grace of Benedition which thy Religious devotion has fent us b the bearer of thefe. And wee dee most willingly comply with thefe requests which so opportunely and with such a religious solicitude thou hair made unto m. Vee doe likewife exhort thy Piety, a becomes one who has a true Teale for the advancement of the Holy Church, that fince there have been of late rasfed here certain difficulties about Ecclesiastical causes of great weight, the examination and clearing whereof cannot be long deland then wouldft not farle to afford the devour bedience to our request, and without delay to fend hither to the shrines of my Lords and thy favourable Patrons and Protestours S. Peter and S. Paul Princes of the Apostles, the Religions fervant of God Beda a Venerable Press of the Monaftery that he may here appear in our prefence And dee not doubt but at foon as the faid caufes shall through Gods aftiftance be folemnly de-cermined, he being aftifted with thy prayers shall shortly return to thee in fafety. I doe the more confidently defire this from thee, because I doe not doubt but whatfeever he shall contribute to the generall good of the Church, will be proffitable to thee and to all committed to thy charge.

18. Some Friters are of opinion that S. Beds accordingly undertook this iourney : But that is not very probable, fince Pope Sergim dyed toward the end of this very year in which S. Beds was made Preiff , and in thefe Letters he is named Penerable Preift : fo that there could not intervene space enough for fo long a voyage. Beddes this, if he himfelf had been at Rome, he had flood in no need of Nothelm's fearthing into the Archiver of that see for furnishing thence fitt materialls for his Hiftery : fince he himfelf might more conveniently have done it.

14. There doe not occurre in our Ecclefiaficall Friters many more particular matters roughing his life. Neither indeed can it be expected : For what can be faid of a folicary Religious man and a Rudent, but that he palfed his daves and nights in Prayer to God , in sacred learning and Friting , and in Teaching others ? And thus much he delivers of himfelfe in a Poffferspr to his Erchefinfreat Hiftory So many volumes written by him doe teftify almost an impossibility that he should have mispent any hower of his life : especially confidering how confiderable a part of it the dayly attendance to Pfalmedy in the Church , and other Regular observances in the Monaftery would require.

15. He had, faith Trichemim, many eminent men his Disciples, whom by his example Timihen, and most fervent exhortations he did inche to a love of Holy Scriptures : fo that his endeavour was to render them illustrious nor so muchby studies, as religion and sanchity. Out of all Brirrany men flowed to " him, desirous to advance themselves in facred knowledge and piety under his Di-

K. ETHE

LARD.

under the Saxon Heptarchy, XXII. Book 5-81 | LAND.

LARD.

A. D. 731

16. He adioyind to his Wiffery a Catalogue of his Forks containing about seaventy se-terall Books: Of which some have miscaried. Some also were afterward published as having been written after he had made the haid carelogue, which, as himfelf reftifies was this year when he was fifty nine years old. For there is an excellent Epille of Spinishell zerice which he fent to Egberthibap of Tork, influding him in Peforal Danes. Now Egbert did not enter into that set till the year of truck feaven hundred thirty five. And indeed that feems to have been one of the laft things he ever wrote, for in ithe complains of his age and ficknes : Weither would it have been very freely for a fimple Mont to write infleractions of that Numbe to an eminent Father of the Church, but that the ad-

vantage Be authority of age might raffify it. 17. Many Burks he has written of great curiofity and fubrilty : but his cheif delight was to medicate and interpret Hely scraptures: which he did with to unwearied a diligence, that he allowed no time or leafure for the bevill or the fleffs to tempt him. And particularly concerning his Expositions of Seripriere he fays , That of they brought no other prior he lays, 1 mar of long oranger no orner profits to the Readers, at the fitting were benefi-ciall to himself in this, that which he employed his whole findies on them, he awayded all wain

houghts of wordly things. 18. A principall encourager and inciter ofhim to proceed in luch expositions was

the Reverend and Hely Bishop Acce the furceffout of s. Wilfrid in the Epifrepall see of Muguffald, as William of Balmsbury ceftifies. There is fill extant a Lereer of Acra to him in which he exhorts him to explain the 50sel of S. Inke with a just Commentary, after he had finished that upon the Als of the spelles. Many others had defired the fame thing from him : but he deferred , or rather exculed the labour, partly for the difficulty, and likewise because s. Ambrof had lett a fufficient explanation of the Goffell. But thefe realons not fatisfying the Holy Buthop Acca, who told him that the commentary of 8 . Simbrefe it felf needed an Interpretarrin Hereudon J. Beds delayd no longer , but in an Anfer teftifyed his obemente. Which Letter alfo fre prefixed to the fame Commens

19. Buch his Expelienens of Holy Scriptures were even in his own age of to reverend efteem, that by an Ordennance of an English simul they were received into the Ecclefiaftssall office : and at this day by the confent of the Phroerfall Chareb many Leffens on feverall occasions are publickly read in the Church-

40. It is not unexpedient to treat fo parti-cularly concerning s. Beda's findy, meditation . and explanation of Hely Scripente to ftop the mouths of Modern sefferies , who vainly impute the pretended Errours and Superfittions of Catholicks to their ignorance in

seripeure : Whereas we fee a hoty mornined. differented person, who spent his whole hile in prayer and Medication on Scripture, and yet confidently raught those Dettrins and Prattsfes which fuch men will needs call su-

perfittions Errenrs.

21. I will conclude this Discourse of this Holy Doctours Life with thole words which he is favd a little before his death to have spoken to his Disciples , If by my labours and fludy have in any measure profficed you or the Church of God, render mee I befeech you this requitall, to be mindfull of mee after my death there where Christ our Lord is every day both the Preist and Sacrifice of Propinition.

XXV. CHAP.

XXV.Cu-

A. D.731 .

1. 2. &c. The order and circumstances of the happy Death of S. Beda.

A S touching S. Beda's happy departure out of this Life to God, there is still extrant an Epifile written by one of his Difcaples (whose name I suppose was Curhbert, attrewards Abbet of his Monaftery. ) It is written with great fincerity, neither is it obnoxious is any fuspicion of being supposititious : We find it annexed to the end of his Forts , and well deferves a place in this History. The person to whom it was direded is not known, and the Pricers name onely gueffed at : But the renour of it is as

2. The imall Gift you were pleafed to fend mee I gratefully received, and your devout Letter I read with much confolation , especially finding in it that your Community does carefully celebrate Maffes and Prayers for our Beloved Maffer and Father in God, Beda. Therefore being moved rather by my affection to Aim then any opinion of mine own ability I will most willingly acquaint you in Mort discourse with the order and circumftances of his happy departure out of this world , fince I perceive that you defire and

have requested to be informed of it. 3. His last sicknes began about a forthwight before Eafter, and continued till the First of our Lords Afcention. The thing which tholk troubled him in it was flortnes of breath: other pain he had little or none. During all which time he ceased not day and night to give thanks to God. All this hindred him not to continue his Lefins to his Disciples at the Ordinary hower, and except that thort time , all the rest of the day he frent in finging of Pfalms with great chearfullnes of mind. The whole night likewife (except when fleep, which was very Thorr, interrupted him ) he spent in Prayer

and giving of thanks to God. I fincerely

A. D. 7:1

#### The Church-History of Brittany 582

professe I never law, nor heard of any man

your pen prefensly and wrise : and he did accor.

7. About three of the Clock after noon

come bither , that I may diffribute among them " Tome fuch fmall Gifs as God bestowd on mee. This I performed with much trembling. And when the Press were come , he earnestly requested every one of them not to faile to pray and fay Maffes diligently for him. Which they also heartily promifed him. But they burit out into bitter weeping when he told them, he beleived they illould never feehis face again in this world But again it was a ioy to them when he faid , It is now time if " fuce be the pleasure of God my Creatour, that

faid Praft. And he would ortimes reioyce and give God thanks for his ficknes, frequently faying, God corrects every child whom he receives : tometimes also he would repeat that speech of s. Ambrofe, I have not fo lived among you as that I need to be ashamed: neither dee I fear to dre, because I have a mercifull Lord. s. In those dayes moreover, besides our

dayly Leffons, he accomplished two Works. (which deferves to be remembred for the Strangenes: ) the one was the Translation of S. Iohns Goffell into the English tongue for the Churches proffit, till he came to those words in the fixth Chapter) bus That are thefe (five loaves and two filles) among fo many? The other was a Collection of memorable paffages

who to incessantly employed his time in praising God. A most blessed man certainly

he was. He would fomenmes repeat alto that sencence of s. Paul, It is a fearful thing to full into the hands of God, and other like

pailages of Holy Scripeure, to admonish us by

meditating on our last hour to awake from

spirituall sleep and negligence. Again at

other times he would fing certain Anuphanes, for both our and his own consolation.

Particularly in repeating one which begins

thus , O King of glory , Lord of all power, when

he came to thole words, Leave we not orphans,

he broke forth into excellive weeping : But

he would again refume it, and fuch was nis

employment all the day. As for us his Dif-

esples who attended him, we could not ab-

flain from weeping: Some times wee would

read, and pretently burit forth into tears,

and fornetines we would read, and weep to-

4. In fach an exercise mixt with greif and ioy we passed the dayes of Lene till the afore-

out of s. Isidores works. 6 But when the Terflay before our Lords Ascention was come , his sicknes became much more violent, and breathing more disticult : and belides that, a twelling began to arise in his feet. Yet all that day he taught and dictated to us very chearfully : and he would now ind then fay to us, Be diligenesis learning, for I know not how long I may last, nor whether my Creatour will very shortly take mee from you. Such speeches made us beleive that he forefaw when he should dve. The night following he palled without any fleep at all, and spent it wholly in praying and prayfing God. The morning tollowing very early he bid us to be very attentive and diligent to make an end of writing the Leffon we had begun: So that we continued in receiving his Differs till nine of the clock. After which hower we went in folemie Procession with Relicks of the Sainer, as the Office of that day required. One of us his Desciples in the mean time stayd with him, and told him faying, There remains Still one Chapter of the Treatife which you did distate to us : But I fear it will be

too great trouble for you to freak. No, faid he, Take

he called mee to him and faid , I have ma Little boxe fome precious things, there is Fepper. encenfe , and Orares ( which tome interpret Handkercheifs, others, Stoles; and fome likewite, Chaplers , for numbring of Prayers , which, fay they, therefore from him took the name of Beades.) Run prejently and fetch "
them: and defire the Preifts of our Monastery to shome be aclivered out of this flesh, and got to " him who when I was not, framd mee of nothing. I have lived a long time, and my merciful fudge has well ordered my life. The time of my freedom u at band , for my foute defires to fee Christ m King in he glory. In fuch like speeches to our great comfort and edification he frent ioyfully that which was his last day , till

8. The forelaid young Disciple of his (whole u name was Filberck) tayd once again to him, a Dear Mafter Tiere remains yet one fentence unwritten. But he answerd , Fell , well , all 11 4 finished. Thou haft faid right. Come and turn my ... head for I much defire to list and look to my Ora- u tory , and pray to my heavenly Father. Thus w being layd upon a hayr-cloath spread on the a floor , as he was finging thele words , Glon a be to the Father, and to the Son, and to the Holy a Ghost, &cc. he happily breathed forth his .. foule: And we may affuredly believe that a confidering his laborious confiancy in a praifing God, his foule was by Angells caried to cremall loves.

9. Now all which heard his speeches and a were witnesses of the manner of the death of of this our good Father Beda, doc professe that they never faw any one end his life a with fo great tranquillity of mind and devotion. For as you have heard, as long as his foule continued in his body he never a ceased to praise God and with arms stretchd " forth to give thanks to him. Now you must a know that belides what I have written , " there remain many other particulars, which a for want of skill in expressing I am forced to omitt. Yet I have a purpose through Gods a help to relate more amply feverall other a things which I saw and heard from him. This account did this Difciple give of his holy Masters death. After which , as we read in the Authour of his Life in Capgrave, there followd in the room where he dyed a fineet fra

LARD.

K. ETRA

### under the Saxon Heptarchy. XXII. Book 583 K. ETHB-

A. D. 731

grancy so wonderfully odorsferous, that all the persons present thought themselves in Paradisc. for no Perfumes or precious balfam came near the Sweetnes of it.

10. And hereto William of Malmibury adds. which was omitted by the faid Difciple, That the whole congregation of the Monks being affembled, he received Extreme-Vuftion and communicated the Body of our Lord for his Viaticum to firengthen him in his last combat against hus
biritual enemies: and moreover that having killed them every one, he earnetly defired to be

remembred in their Pravers . &c. 11. He dyed on the feaventh day before the Calends of June, which was the twenty fixth of May: But because that day was also the Feast of our great Apostle s. Augustin , therefore the Church thought fut to commemorate S. Beds the day following, and fo we find both in the Roman and Engluh Martyreleges. He was buried in his own Menaftery, in which from his infancy he had lived about threefcore years. But the fame of his sandiny afterward encreasing, his Bones together with the Sacred Body of Saint Cushbert Buhop of Lindesfarn were translated to Durham, and there reposed together.

12. Affoon as his Death was known abroad. feverall Letters came from forrain countreys to defire fome of his Treatifes and Books. Two Epifles there are ftill extant from S. Boniface, and from S. Lulim Successour to him and to s. Willebrord, to the fame purpose; And particularly S. Lullus writing to Cathbert who had been his Disciple three and forty years, and was afterward Abbot of the fame Monaftery, tells him that he had fent a Veffure all of filk to enwrap the Relicks of his beloved Mafter: To which the Answers of the same Cuthbers

also are still extant. 13. I doe not know by what warrant from Ancient Monumenes the devout Friter . by fome stiled the Chancellour of the Bleffed Virgin , B. Alanus de Rupe affirms that Saint Beda was the first who began in England the Exercise of particular Develope an Treciting of Chapless to the honour of that glorious Queen of Firgins, for fo weet find the Oraria distributed by S. Beda to his Brethren , interpreted. And that from Brittany fuch Devetion

was propagated into France and other for- A. D. 731 rain countreys.

14. I will conclude this Narration with the large Testimonses given to S. Beda's learning and Piery, even by Enemies to that Religion which he taught. Thus then writes Camden of him , Beda among all our Writers is a lover of Truth, And again, Our Beda, the fingular glory of England , for his piety and erudition gott the Title, Venerabilis. He gave up himfelf, as he teffifier, to the Meditation of Holy Scriptures, and wrote a very great number of Volumes, in an age turmoyld with huge waves of barbarifm. Thus likewife Whitaker , Beda did excell in many vertues, and fingular learning. To the same purpole Foxe, Beda was a man worthy of eternal memory : the whole Wellern Church of that age gave him the palm and preeminence for learning and underflanding of Scriprure. Very many more like testimonies may be added : but I will content my felf with that of the carnall Apollat Bale , Beda , faith he , was effeemed by many even above Gregory the Great , for his exact skill both in the Latin and Greek tongues. There is fearce any thing wor. thy the reading in all Antiquity, which is not found in his Fritings. If he had lived in the times of Hierom, Augustin and Chryfoftom, 1 doe not doubt but he might have come in competition with them for effeem. He published very many works full of all kinds of learning : and in a decreps age he dyed at last among his Disci-

fuch praises from the penns of the defertours of that Religion which so pious and so learned a Deflour of Gods Church who both lived and dyed in eminent Sandier , always taught, our dear Countrermen will doe wifely to attend to the affrighting admonition of the learned Cardinal Baronius, faying, The Biron. ad Holy English Church bath always gloried, and with great reason, in so hely Doctour : whom fince her Apostate children doe now reject, and inflead of him doe follow deceived and deceiving Apostles of Satan, they have reason to apprehend least in the last sudgment, so great and power-full an accuser standing against them before the Tribunal of our Lord, they shall receive a fentence of damnation.

15. Now fince evident Truth extorted

ples, and obtained a most happy end.

Fext in 48



THE



THE

THREE AND TWENTIETH
BOOK.

OF THE

# CHVRCH-HISTOR Y

# BRITTANY.

I. CHAP.

I. CHAPTER.

1.2. S. Boniface receives from the Pope a refolusion of certain doubts.

3 4. Likewise an Archiepiscopall Pall. 5 6. Of another Saint Wighert, his companion, &c.

neb. de

AVING with due honour buried 5. Beda, who hath hitherto been our principall and most fecure Guide, and

with whom in the judgment of Filliam of Malmibury, all knowledge in a manuser of Pilliam of Malmibury, all knowledge in a manuser of Pilliam of Cettis if firms eagle that been buried? We will purfue this History, making ufe of the best Light can be found, and beginning with an account of the proceedings the lame year ofthe glorious Englad N-palle of Germany 5. Buripace, as we are informed by the Asthur of his Life from the Writings of his Hist Diffule and companion Sant Fill-sald.

S.Benife

2. S. Bensface, faith he, having by himself or his companions conversed to the Faith of Christ many changeds, whom he purified with the

Water of faving Baptism, heard news of the death of the Itoly Pope Gregory Second of that name, who is Succession was a third Gregory. Whereupon he sen Messengular was a third Gregory. Whereupon he sen Messengular with the Kee Pope the Legged Jamry which he had ening d with his Nerdecesson; to make profise fine fall alway and bedesines to the See Applibited; and to give him an account of the great number of German idolates converted to the Faith: Maneever he proposed certain difficulties accounting in the exercise of his Application death, a resolution whereof he despread.

refuletion whereof his desired.

3. Though S. Somsifee's Epiplle be not extrant, yet all these particulars may be collected from Proper Georgies', Andjeer to him: 1s. "

which, i. Het essishes his ioy for the great mediation given by God to his peraching."

2. He signifies to him that to give him more authority in hoto parts, he has seen thimm an Archiep/Gepell Pull, which yet he was only to wear then he celebrated Muffs, or or addinced Budeps, Which power he now gives him. 3. Whereas s. Bunsface had given him in anotice of a certain Profe who went to Agme, and at his return boastled that he had obtained. Also fairned in the Profession of the Profe from his many search and given him that such a Profit Caute to him, significant of the Profe from his many search and the had obtained. Also shadows and enormous crimes: He tells him that such a Profit Caute to him, significant

fring

LARD.

#### The Church History of Brittany 186

A D. 713-

fying only that he was a Press, and defiring Letters of recommendation to Charles Martel. but that he made no Confession to him, nor by consequence received any Absolution Therfore he advises s. Beniface to avoyd Communion with him , and fuch like as he. 4 He advites him feverely to pennance fuch as fed upon horse-steht. 5. He enjoyns him to rebap ize such as had been unduly baptized by Pagans , and by a Christian Preist revolted from the Faith, and who had facrifiled to Impirer. 6. That Oblations should be received, and com riemoration made by the Presst at the Altar , not indifferently for all that were dead, but only fuch as were true Catholick Christians. 7. He diffwades from Mariage to the feaventh degree of affinity or confinguinity, \$. And counfells him to exhort men after the leath of their wives, not to marry more then once. 9 As touching fuch as had murdred their Father, Mother Brocher ot fister, that they flould be denyed Communion all their life , except only at the point of death, and be obl ged to fast every Munday , Fednesday and Friday. 10. And whereas there was an impious custom among even the conversed Germans to fell their flaves to Pagans to be factififed by them, he requires him absolutely to forbid it, and to impose the same Pennance on transgrafiours which the Canons inflict on Homicides. It Latly that he should never confecrare any Bishop, but in the presence and with the affiftince of at least two Buhops.

4. The Meffengers returning with thefe Letters and Prefents, brought great ioy to S. Boniface , who presently after erested two new Churches one at Frit Tlare to the honour of S. Peter Prince of the Apofles : and the other at Amanbury to the honour of & Michael the Archangel. And to those two Churches be adtorned two Monafteries, in which he placed a good number of Monks to ferve and praise Almighey God.

5. Over one of these Monafteries he seems to have appointed Abbot a certain Press named righers , whom he fent for out of Brittany from out of the Monastery of Glaflonbury. Which devout Preif being arrived, Wrote an Epifile, yet extant, to his Fathers and Brethren at Glaffenbury to give them no. tice of his prosperous journey : defiring their prayers to God that he would give good fucceffe to his labours in this Mifion, which exposed him to great incommodities and dangers He requests them to give notice of all thefe things to his Mother Tetta, and the Congregation with her.

6. This s. Wiebert is evidently different from that Saint Wigbert a Martyr, which wee menrioned fix years before this time. And Beig. 13 Aug. he is doubtlesse the same concerning whom Miran thus writes in his Calender on the thirteenth of August: In Germany the commemoration of S. Vigbert Preift and Confessour. He was, I suppose, designed first Abbot of Frit lare by S. Boniface the Apostle of the

Germans. His Relicks were afterward translated A. D. 733 to the Monaftery of Hirsfeld in Hafia by Lulliu Succeffour of S. Beniface in his Arch-buhoprick. To bis name and honour Rabanon Maurus who was Arch-buhop in the year of our Lords Incarnation eight hundred and fifty , built a Church in Hirsfeild. And feverall ages afterward Mathilds the most pious Empresse Mother of othe the first, did the like.

7. This S. Wigbert was present at a syned celebrated at Mene? in the year of Grace feaven hundred forty five and confequently outlived s. Beda. Therefore whereas his name is found in S. Beda's Martyrologe, and a Homely pretended as made by S. Beds on his folemnity, we many conclude that both these were added by S. Beda's Desciples after his déath.

8. Not long after s. Benifate visited the Auth Pis.S. confining Regions of Bavaria, the Prince of whereof was called Hugbert : To whom the " Holy Bubep with great zeale preached the Faith of Christ. There likewife with much feryour and authority he condemned and cast out of the Church a certain postilent Heretick called Ermenelf. What his Herefy was it does not appear : probably it died with the Authour.

#### II. CHAP.

II. CHAP

i. 2. The Primacy of the Sea of Canter bury , again established by the Pope.

2. 4. Bishops con ecrated by Arch buhop Tamin after be had received the Ar chiepi copall Pall.

5. 6. Sedition among the Northumbers ,

1. WE read in B. Parkers Brittish Anti- A. D. 132. W E read in B. Pargers within Ani-quisities that in the year of Grace fea-ven hundred thirty two, being the feemd after the conferration of Tatwin Arch-buhop of Canterbury, a controverfy arofe between that See and the Sec of Tork about Primacy : Vpon whichoccafion Tatwin went to Rome; where he obtained the Pall from Pope Gregory , and likewife a confirmation of bin Primary. After which he made great haft to return into Brittany.

2. There is indeed extant in Vill am of Halmib. Malmibury an Epiffle of Pope Gregory addressed Fam. 1.1.
to all the English Buhops, in which he exhorts 1.10. them to Vnity and constancy in Fauh and Charity : and withall fignifies that he had given the Archiepiscopall Pall with the venerable use of the Dalmatick to Tatwin Succes. four to S. Augustin in his chair of Canterbury: and that after a diligent fearch in the sacred ... Iurifailtion belonging to that see from the It time of the faid s. Augustin, he had con-

### under the Saxon Heptarchy. XXIII. Book. 587 LARD.

A. D. 734-

III. CHA.

III. CHAP. 1. 2. 2. Eshelbald the Mercian King invades his neighbours.

4. Tatvin Aich bishop of Canterbury dying: Nothelm Succeeds. And Egbert Succeeds in the See of York.

6 7 8.S. Boniface proposes a Scrupulom doubt to Nothelm , Or. The Refolution of it.

1. IN the year of Grace feaven hundred thirty four Erbelbald King of the Mercians, who as hath been fayd, was wonderfully called by God to the Kingdom, became very powerfull, and not content with the limits of his own kingdom, invaded the Provinces of his Neighbours. All the Regions from Wigorn. the South Saxons as far as Humber Northward, though governed by petty Kings yet those Provinces with their Kings were jubieit to his Dominion,taith Florentim. Yet all their to a mind to vaft as his were narrow bounds. Therefore making an imprellion into the western Westm.bic. parts, he belieged the Castle of Somerton, and no assistance coming to the jouldiers there inclosed, he brought it into his own power. By which means he became polleflour of a great part

that place. 2. And not content with this, he marched Hantingd. with his Army Northward , and force prevayling over suffice, he in a hoffile manner entred the Kingdome of the Northumbers where finding none to refift him , he enriched himfelf and his army with poyles, as much as he thought good, then withdrew his forces homenards. Thus writes Hunringdon. The Abridger of S. Beda's Hidory referrs this invalion to the year teaven hundred and forty : but the generall content of other Friers disproves him.

of Somerfershire, which takes its name from

3. But this prosperity which Gods goodness gave him, he abuted, and plunged himself into many enormous crimes, as shall be flowed. Notwithstanding the Divine Grace did not utterly forfake him: For at last he repented his ingratitude to God, amended his errours, and with a mixture of vertues and vices ended his life by the treafon of his

4. The same year , as Hoveden testifies , the Hoved. Moon for the flace of an hour early in the morning on the thirtieth day of lanuary became of a deep blood-red colour : and from thence turned black, after which its natural brightnes was reflored. This prodigy, it feems, in his opinion forethewed the death of Tarwin Arch-bishop of Canterbury : for he immediatly addes an account of his death thereto, hapning the twenty ninth of July following, and in the fourth year after his Confectation. He was a man, faith S. Beda, highly emisent for his Religion and prudence. He succeeded Brithwald his equall in learning and piety, who was Succeffour to S. Theodore.

5. The

shes of Brissany with their respective Buhops to yeild due obedience to all the Canonical

precepts of the faid Tatwin, whom he appointed Primat , and withall conferred on him authority in his stead to visit all Churches in that Region : Moreover that the Church
of Canterbury being the first offipring of Christianity and Mother of all other Churches there he took it into his special protection, threatning feverely to vindicate all conrempts and disobediences to it on any perfon whatfoever. 3. To this effect did Pope Gregory write, but

firmed the fame : commanding all the Chur-

without any mention or reflection on the See of York, or any competition of any other in the Primary. Befides this, the prefent Buhop of Tork, Filfred fecond of that name, was a man of great modelty and aversion from contention. Whereas indeed his Successions of a Princely family, and high spirits, did, not long after , not only restore his See of York to the Archiepiscopall dignity, which at first s. Paulinm the Apostle of that Province enioyd, but challenged an equality with the Arch-buhop of Canterbury, as shall be declared. And this perhaps gave occasion of mi-Stake and a confusion of times to B. Parker and likewife B. Godwin. 4. Arch-buhop Tatwin having thus received

Sembled jourteen years after this. Likewife

the Episcopall See of the South-Saxons by the

death of Eella, being vacant, he confectated

Clion the Head whereo; is now unknown.

But to violent was the Sedition, that both

King Ceolulf and the Holy Buliop Acca , were

forced to submitt to the impetuouines of it.

King Ceolulf was made prifoner and shaved as

a Monk. Norwithstanding presently after in

confideration of his integrity, vertue and

6 But as for the Holy Buhop Acce the per-

fecution against him continued longer. For

during the space of three years he remaind

banithed from his see. Yea , faith Filliam of

Malmsbury , it is uncertain whether ever he

returned to it, or no. However, that after his

death he was with great honour buried

there, and became famous to posterity by his

frequent Miracles , fliall be fliewed here-

prudence, he was restored to his Throne.

the Pall, and being returned into Britany, the year following confectated two Bubops: For Kineberr Bekop of the Linderfars ( or Linceln ) being dead:he substituted in his place Alwa, whom wee find prefent in a synod af-

or his successur sigga . or siefrid.

in the Kingdom of the Northumbers, by a fa-

III. Part

882 A. D. 735

### The Church-History of Brittany

K. ETHE

the Courth and Hely Fathers. How far new are

A. D. 735

Mana

IV.CHAT

5 The year tollowing gave to the two Principal Sees of Brittany , Canterbury and Tork , vacant by the death of their Paffours, two worthy persons to succeed in the exercife of the Epifcopall function, to Canterbury Nothelm, and to York, Egbers. Astouching the former, Norhelm was born at London, in which Church he was Preift (not Buhop , as Parker mittakingly affirms. ) Some thing

harh already been spoken of him, when wee related how s. Bede made use of his industry and affiltance in composing his History.

6. To this New Arch-buhop , Norbelm, pre-

fently after his confectation s. Boniface direeted an Epifle, in which, after he had defired from him the same Christian affection& Pnien of minds, which heretofore he had with S. Brithwa'd his Predeceffeur , he proposed to him a difficulty and scrupule which had much and long cormented him, a refolution whereof he defired from him as he did from diverte others, and particularly from Pe-Abelm Bishep of Candida Cafe , and also from an English Abber called Dudde, who had formerly been s Boniface his own schollar, yet fuch was his humility , that he difdaind not to consult him . Now the Doubt or difficulty

will fent down in S. Beniface's own expref-

4. I defire, faith he, to bear your townfell touching a fin commissed by mee through senorunce, in permitting maria e beimten im parties : the afe food this. A certain Man with my leave murred & woman & widdow to whose fa be had formerly been God-father. Thu the Romans far is fo unlawfullsthat they wight to be divorced. Tea moreover they affirm that anciently under the Chriftian Emperaurs mich a crime was punished with death, or at leaft perpernal banubment. Now I befrech you to inform mee whether you can find e ther in the Decrees of the Ancient Catholick Fathers or Holy Scriptures that this is fo great a fin. For mine own part I can by no means comprehend how a carnal conjunction between persons in a Spirituall pr pinguity should be a beynom sin. since in Sacred Baptism wee are all of to fons and daughters of Chroft and bu (burch.

8. The Refolution of this Doubt wee can not find, fince their Anfwers hereto are loft. But Serrarise a learned tefait, who published same Boniface's Epifiles with Annorations , atter he 41 Brif had produced feverall Decrees of Ancient " Poper strictly forbidding fuch Mariager , fliews the Anfarer to this Doubt to be now very eafy: Adding withall , Thursf in S. Bonifare's time the Anciens Camens had been in the Same number and order as now , he would never have doubted of the Queftion. However his diligence so feeking fatilful on whighly tobe praifed, and his humility of mind to be imstated . fince he not only proposes his doubts to Bishops . but even his own Difeiples, defiring to be taught by them nowin his old age yea fince he profeffer that He will nonpertinaciously adhere to his own indgment, but obediently acquiefee in the Decrees of

and Brothers and 5 flers to ore another.

our modern Settaries from fuch a diffosition of mendl For Luches and Bela grounding themfalves upon their private indement, and prindly con-temning and opposing all Antiquity and authors. ty, doe fest at manghe all regard of Spiritual Al Liance Such difference there is between the Spine of a model humble Catholick, and an arregant

IV. CHAP.

1. 2 Gr The Gefts of S. Pethelm. 6. 7. 8 Of S Fire. o. and of S. Oiger.

1. A S touching s. Pelibelm Bishop of Candida Cafe to whom s. Bunface directed one of his Epifites demanding his iudgment touching the torementiond dubt. it is not easy to determin in what place that Epiftle might find him. Wee fignified his Ordination to that See in the year feaven hundred twenty three:and &. Beds in the eighth year after concluding his Hiftery, affirms that he continued at that time Behop there : Yet the Friters of the Gallican and Belgick Antiqueries confonantly at em that he lett Bru rany , and after the example of s. Boniface propagated the Chriftian Faith in those (sunerers : Or which there is an absolute filence among our Englub Hiffer ans. Let ustheres fore enquire concerning his Gefts or formin

2. In the Gallican Martyrologe upon the fifteenth day of sely wee read thus : Is the 14. Laif. Mount of S. Perer, asherwije called the Monafter) of S. Odila , neer Ruremend in Belgiam , that day celebrared the depoferson of S. Petthelm Bishop of Candida Cafa in Seitland (that a now, for anciently it was within the Dm. mim of the English-Saxons & and Confoffour : who bring inflamed with a Zeale to rose out Heathenth Superfluism to that come fringing up in fome parts of Belgrum , undertook a wegage smoothofe countres In the company of S. Were Buttop and S. Diger & Deacon : Viere be was kindly entertained by Ling Pipin , and encouraged no jo piess a work. He brought very many to the lught of Evangelical Truth , and caft down feverall profane dempter of fulfe Gods, building many Chunches to the hones of the only rose God. The like restimony wee find in Birem his Belgiek Culonder.

5 Now the death of this Hely Bithop our Hifterian Florentins referrs to this present year. Concerning which the fayd Martyrologe thus treats. In the fame Monastery S Pelthelm full of dayes and merses peaceably dyed. And many Divine Miracles shiming at his Sepulcher declared him a glorifled Jaint in heaven. Phereupon veneration and honour due to Saints was at tributed to him and his Holy Companions For

K. ETHE- under the Saxon Heptarchy. XXIII. Book. 580 K. ETHE-

heir Sacred Relicks were taken up and reposed under the Altar of the Cathedrall Church of Ris. A D.735

emond : and more ver an annual Feaft and Ofice celebrated in their bonour, not only through that whole Diocefe , but also at Oldenfale in the Subspruce of Davencer, where his Head is preferveil and with great veneration of the people hosoured. Hereunto Miraus adds, That this anient Infeription is found upon their Shrines . Pares of the Relicks of S. Wire, S. Petthelm and Saint Orger. In the year of Grace one thousand five hundred seaventy one, in which the rebellion Gueules (or Calvinilts) having overshrown the Table of the Altar, but leaving the bafe untouched, they were by a fingular Providence of God defended from the fury of those Hereticks: and twenty three years after , when the same Altarivas repaired , they were there found , and afterward honourably taken up , as wee read in

be Office of the Church of Ruremond. 4 In this Narration there occurr difficulics or some weight. For whereas it is favd that Saint Pethelm was kindly received by King Papin , it will not be easy to determin among three Princes in this age, all of the iame name, which was he who received our Saints : Whether the fiest Pipin son to the elder Carloman , or his Grandchild by his daughter Begga, or the last who was Son to Charles Mariel and was the only Pipin who was King. But he not beginning his raign till the year feaven hundred fifty two , he could not be King at S. Pelhelm's arrivall in France. Therefore most probable it is, that he was at this time only a young Dake, but is filed King, because he became so afterward. Notwithstanding after all this, the Irish Hiforsans confidently apply all this Story to their Pethelm Bishop of Tuam : and indeed their pretentions are not all together unprobable

5. Saint Pettelm being dead, to him fuccee ded Freehwald in the See of Candida Cafa. So that the Illustrious Cardenall Baronius is evidently mistaken in the sence of a passage in S Beda, in which after mentioning the death of Heddi, he immediatly addes these words. To conclude Petthelm, who a long time was Deacon and a Monk with his Successour Aldelm, was went to relate, &c. From which Paffage the learned Cardinall affirms that Pelibelm had for his Succession Aldelm : whereas S. Beda's meaning was , that Aldelm was Succession to Heddi, and that Pelhelm was S. Aldelms Deacon and Monk which from feverall Authours we have verified before.

6. As touching the Companions of S. Pe-Abelm, the uncertainty of their native countrey is as great. Saint Fire, as hath been declared, is like wife challenged by the Irish, and one particular mentioned in his Life argues strongly forit, where it is fayd, That it was the custom in the Island where he was born that when any Bishop was elected, he was sens to Rome to receive Ordination from the hands of the Pope, and fo to return and take 1

poffession of his See.

7. Saint Wiro therefore being thus ordaind was with great toy received by his flock , to whom he diligently gave wholefor instructions both by preaching and example. Yet a defire long fixed in his mind, to live in a forrain countrey known only to God , full remained. Thereupon purvaily efcaping away with s. Pethelm and s. Orger, he paffed over into France:where as harb been fard, he was with all respect and favour received by Prince Pipin: who held him particularly in such Veneration for his eminent Santtity, that he chofe him for his Spiritual Father and Guide of his foule. to whom he ufually confessed his fins , and this with fo great humility, that his custom was to approach to him with bare feet.

A. D. 735

8. How long he remaind with pair n certain : But certain it Is that thirsting after Solitude, he retired himfelf to the place called the Mount of S. Peter of Odilia, near the Citty of Ruremond in the Discese of Liege, where both by his preaching , Sanflity and Miracles he became illustriom: And being full of years and Sanctity, a feaver not violent freed him from the prison of his flesh, and fent has Spirit to heaven. His commemoration among the Saints to placed in our Martyrologe on the eighth of May. His Body was bu- 1. Maij. ried in the Chappell desicated to our Bleffed Lady near Ruremond: but afterward, at least a great part of it was translated to Macfirick, we ere it is held in great veneration.

9. It remains that wee speak breifly of s. orger, who is generally acknowledged to have been born in Brittany For Surim in his | Sur io. Sept Life declares that Saint Pethelm and S. Fire in their tourney to Rome passing through Brittany, by a fecial Providence of God S. Orger a Deacon adioynd himfelf to their company , who out of a fervent defire of heavenly good things contemning all commoditie, and pleasures on earth, became an inseparable Companion to S. wire , whom from Rome he tollowed to the faid Mount of Saint Peter, where leading a heavenly life upon earth , and inflaming the foules of many with a Love of Spiritual and Celeficall good things he there happily ended his Life on the Martyr. Aug tenth of Seprember, on which day his memo. 10. Sepr. ry is celebrated. The Centuriators of Mandeburg confounding him with S. Aldebert, doe mistake in aftirming that he was ion to the

V. CHAP

V. CHAP.

King of the Deiri, or Yorkshire,

1. 2. &c. Egbert Archbishop of Tork : re. flores the Primitive dignity to his See, 5. He confectates Suff agan Bushops.

I. HE same year, as hath been sayd, not only the See of Canterbury, but that of Tork alto received a New Paffour : For Wilfrid the younger, either dying, or which feems more probable, voluntarily reliquishing

Ecce ij

К. Етия-LARD.

Halpubur.

#### The Church-History of Brittany 500

K. ETHE

LARD.

that see, there was chosen in his place Eghere Brether to Eadbert, or as some also call him, Eghert, who shorely after was King of the Nor-

A. D. 735. 2. The Church of Tork , fince the death of the founder of it and first Arch-buhop Sains

Panling, to this time continued in much depreilion; By whole fault this hapned, it does not appear perhaps it was by means of the contentions long continuing among the Bubops, or the multiplication of Bubopricks. But now Egbert being a man of great parts, and courage, restores it to its primitive Deznuy, as william of Malmibury thus declares: Egbere laich he, by hu prudence and afisted with hu Brothers power reduced that See to its first State. For s it is manifeft to any one who reads Fid. 1,140 the Ancient Geils of the English Nation , Saint Paulinus the first Frelat of that Church , was by open violence and boffility driven out of it : So that he was forced to retne himfelf to Rochefter in Kent , where he died Bubop of that See , and there left the Archiepsfeopall Pall which he had received from Pope Honorius. As for his Succeffews in that great Church of Tork they contented themselves with the finigle Title of Buhops , not aftering bigber. But Egbert a man of a more haughis diffoficion confidering with himfelf shat, as it is a mark of ride for a man to feek hongurs undue fo is it a mark of bafenes to neglett fuch as

> Copall Pali , fo raifing that Church, once more to a Metropolitan Dignity. 3. Not any of our Hifterians doe impute this action of Egbers to a culpable ambition, on the contrary his memory is much celebrated by them: Harpsfeeld fayes that he was a Prelat in many regards worthy of high commen-dation. And Villiam of Malmsbury gives him this Character, That be was a Treasury of all liberall sciences. And of this, lays he, I can produce a witnes of unquestioned authority, the learned Alcuin , who in an Epifile to the Emperaur Charles the Great thus writes, Let mee be furnished with Books of more exquisite learning fuch as whilf I lived in mine own countrey of Brittany , by the favour and industry of my worthy Master Egbert Arch-bishop of York I had the use of. And if fuch be your Excellencies pleasure , I will fend thisber fome of my Disciples, to coppy out there, co bring with them into France the choyceft flowers in their Libraries. Probably this Alcuin who after saint Aldelm and saint Beda was the moft learned man of the English Nation had a prin-

are due, thereupon by jeverall Appeals to thesee

Apoliolick he as last recovered the Archiepi-

furnished at York. 4. But nothing gives a greater lufter to him , and more tetes torch his learning and crudition then that Saint Boniface judged him a person capable to resolve his difficulties. There is among his Epistles one written after the death of saint Beda to him, in which he defires, him to fend him fome of that Hely Delleurs, Treasifes : and withall

cipall regard in this passage cited out of

him , to that most Noble Library which Egbert

asks his advice, whether he sught lawfully A.D.746 permitt a certain Paras, belides whom there was none other , to administer Baptifm, and " celebrate Maffe in alarge territory inhabi. "
ted by Christians indeed, yet fuch as were " tainted with errouts : confidering that the " faid Prest who long agoe had fallninto the fin of fornication, afterward not only was absolved after Pennance , but also reftored to his degree and office, contrary to the exfrom is , whether it be better , or at leaft a leffe ill that fuch a Presst should perform the Office " of the Altar contrary to the Canons, or in case be be deprived, a multitude of Infants " should dye without Baptifm , and the reft of the people without Sacraments : fince that people can not be furnished with another more chaft Freift : Which is indeed no Question at all. 5. Egbert having obtaind his Archiesi-Copall Pall this fame year supplied two Epi-Scapell sees which were vacant. For to Ple-Abelm Bishop of Candida Cafa he substituted Fridwald : And the Hely Bishep Seca having been unjustly expelled his Church of Hagufield , and there being no probability of his reflicution , least our Lords flock should remain longer without a Pastow, he confectated thereto Fridbere : Who notwithstanding in our Ecclefieftical Monuments is not effected Bubby , till the death of Acce, which followed five years after.

#### VI. CHAP.

VI.CHAP.

s. 2. erc. A Summe of the Gelts of S. Willebrord : and his death.

6. 7. drc. Severall Buhons confectated by Nothelm Arch - buhop of Canter-

9. Queen Frithoguba's pilgrimage to

I. HE year following the most fa- 4. 8. 736. mous Apofile of the Frifons, the ere-Chour and first Arch beshop of Perache, Saint Fillebrord received the erernall reward of all his labours. Wee have often mentioned him before, and will here only add a breif summ of his Life and Gefts out of the Gallican Martyrologe :

2. On the seaventh of November at Epternac Mappal.
in the Territory of Triers is celebrated the Com- Gallic. memoration of Saint Willebrond Bishop and Con. 1. Novemb fellows , Apostle of the Frifons. He was by Nation an English- Saxon , and being endowed with many Divine Graces , he with nine Companions were by Saint Egbert directed into Lower Ger many. From Brittany cherefore he paffed over into Frifeland and began the Apprentiffage of his A pollolick Office as Verecht , bus was defired by Ptpin to goe further into the countrey of the Frifons.

under the Saxon Heptarchy.XXIII.Book. 591

As the Castle of Veroche near an Ancient swind Church of Saine Thomas, he built an Oratong to the hemour of the Holy Crafe. Pope Sergime being before admonished by an Angelsin the Church of Saint Peter , at the request of Duke Pipip: and wathall firengthning him with Apploise authority to preach and dilate the

Goffel , to the end he might with a more profperous omen undertake that labour , he gave him the Sirname of Clement, to whom after the two Princes of the Apofles the Care of Religion in its infancy was committed. 3. From Rome he returned into Frifeland, and

42 Vereche upon Rhene placed his Episcopall See , building there & Church which he confectated se Saint Marein. He baptiZed wieb the Water of regeneration Pipin the Son of Charles Marcel. He fread she Goffell largely in Frifeland . bages ling Care humens , confirming Neephytes , celebrasing boly Orders , and almoh in every village building Churches over which he conflituted Paftours.

4. Shilft be nes bufily employed in shefe facred works , there came to bim Saint Boniface. who in processe of time became his Luccessour in by Buboprick and Apostlesbip of the Frifans: The staying with ham about two years, allifed him with courage and diligence in procuring the falvation of many. At last after many labours , incommodities and travells undertaken by him for many years in planting the Church and faving of foules, he sendred his boly and bappy Spirit to be Creatour at Epternac : after be had for the face of forty years with a piety and wertue eruly Apostolick governed the Church

founded by bimfolf. 5. His Sacred Bedy was bursed in a Monaftery of that Town, which formerly he had ereited: where it did thine with fo many illustrious Mitacles, that bush the Monafters and Church were afterwards called by his Name. Concerning his Successours Enban , Boniface and Gregory we shall treat in due place. His Life was written both in verfe and Profe by his Countrey man Saine Akuin , an eloquent Witnelle of his sandiay.

6. The fame year Nethelm Arch buken of Coverbury having received his Archiepsfeepoli Pall from Rome confecrated feverall Biabout : For the see of Hereford being vacant by the death of Walfted he lubftituted in his place Curlibere : Who four years after fucceeded Notbelm himfelf , being translated to the see of Canterbary. But before that, he finished a very costly Crosse begun by his Predeceffour , and moreover built a fumptuous Tomb , in which he placed the Bodies of the three preceding Bishops , Tirtil, Torthere and Walsted : to which he adjoyned three more, a certain Nobleman called Milfrid , with his Lady called Quenburga , and offith the Son of ofelin : as appears by the verses inscribed on it , recorded by B.

Godwin in his Catalogue of the Bishops of He-

7. The church of the East-Angles like-wife being deprived of her two Passours A.D .737 Eadbers Bilhop of Dummich , and Hadulac Billiop of Helmham ; The faid Arch-bishop gave for fucceflour to the former Curbum (called by Hoveden , Heordwald ) and to the other Ethelfrid: Concerning whom nothing remains to posterity but their names.

8. The next year Alduis Bifhop of Lichfold dying , two Bishaps were contecrated in his place, Fitte in Lichfeild, and Totta (pr Torchelm ) in Leycefter. In this Citty of Leycester ( which , faith William of Malmibury , is very ancient, and firuated in the mid land countrey of England, called Legeceffria from the River Leger pailing by it ) Saint Filfrid, as hath been declared, atter his expullion out of the Kingdom of the Northumbers , made his abode , and exercised Jurifaithen there. After whose departure the Kingdom of the Mercians had but one Bishop till this year , in which for the Vaftues or the Province two Bishops were ordained. And Leycester continued an Episcopall See till the time of King Edger, when Leaven lifthop of the Lindesfare , or Lincoln , united Leycefler

to his See. 9. Moreover in the place of Forthere Bi flion of Shirburn, Herwald was confectated: The cause whereof was not the death of Fareber , but as Florencius teltifics , becau e be attending Frithogitha Queen of the Weit-Saxons , undertook a Pilgrininge to Rome : And se was not fitt that the Church should want a Pallour This is the fame Fritheguha Wite to King Ethelard who eight vears before this was fo munificent a Benefairre to the Monasters of canterbury : And now the flame of Divine Charity encreasing in her foule, the abandoned all her tplendid peffethous, and gave her felt entirely to God. And in shofe days, at wee read in Mathem of Wefimin. fler , many Kings and Bishops , Noble men and ignobbe Clergy-men and Secular , yea women also did she like.

#### VII. CHAP.

VII. CH.

1, 2. &c Ceolulf King of the Northumbers hecomes a Monk : His Muneficence to the Church of Saint Cuthbert.

1. HE fame year Briefeny faw a fpe-A ctacle , which all other Christian countreys effeemed pradigious, but was become no wonder in our thand : and this was a potent Ling in his ripe age , and the midft of his prosperity , to renounce all wordly glory, advantages and contentment, and to prefer before all thele a poor Cell, a course habit, sparing and simple dvet, and fubmission to the meanest of his Subjects.

A.D. 736.

The Church-History of Brittany K. ETHE 592 LARD. LARD. wholly abflained from wene and all strong drink, This was Ceolulf King of the Northumbers to A. D. 738 consenting themselves with Vater mingled with a little milk. But whether it was that expewhom J. Beda had dedicated his Hiffers or Brittany, not fo much that he might by his rience flewd them that English Complexions, eminent quality be a protectour of it or of not fo robustious as those of the Seette the Authour, as by his learning and judgecould not support this great aufterity, or nent to be a correctour. And it is not to be doubted but that fo many examples which whether likewife it was out of condescendance to the delicacy and infirm temper of he found there, of persons contemning, King Ceolulf, at his entrance an indulgence hating and flying from all worldly tenta-tions and pleasures, had a strong influence was given to the Monks, and they were permitted for their drink to ufe a moderate proon his mind to inflame it with the love of portion of Fine or Ale. heavenly and only true happines. 2. A little before he thus offred himfelf a Now besides his former liberalities to that Monastery , King Ceolulf at the time of Holocast to our Lord , he had bestowd libehis Monafiscall Tonfure gave the Manner of rally many possessions on the Monastery of Farkworth : So writes Comden out of our Ludesfarn where the famous S. Curhbert Ancient Monuments : Varkworth , faith he, learnt and practifed the rudiments of his with all its dependences was a poffession of the sendin whose lite and glorious act ons he Church of Linderfan by the gift of King Ceoluly had read in S. Beda's writings. Hoveden For this manfion at his renouncing the world he among the munificent gifts of this King to S. Cuthbert reckons thele paces, Vaccefter, vestoned on the faid Church , in which bein Wittingham , Eintfingham , and Cewimeham. made a Mink he appired to a heavenly king Bat the Religions King etteemed this fiberality not confid rable, unlette he gave himtelf 6. Our Murtyrologe, in which his memo is celebrated among the Saints on the fight likewife to nim by embracing a pensential Life in his Mon fle y : waich this year being of lanuary , reters his death to this ia year : Bur certain it is that his life was pro the ninth of his raign, he perform d ( (aith Huntingdon ) feemed to him a whole age: long d there the space of rwenty thre Huntingd,l.4 years: So that we are to interpret, the tail for he was nereat an won of mend that fo ereat year he dyed to the world. Now how nana part of hu Life should be loft in the vain cares pity he concealed himself in that folirude and encombrances of the world. He refolved from the world , and how charted he was therefore to confectate the remainder of hu years with merits and graces when he left it , this is to foirstuall Wifedom, and to the eternal ad-Sufficiently restified, faith William of Malms. vantage of his own foul . Therefore proposing to bury , by the honour he received in being bu himself our of the History of S. Beda fix potent ried close to S. Cuthbert , and by many Divine Meracies wrought there by his intercofton. His Howdenburg Kings for bu imitation, he refolved to foke " their Relicks were afterward translated to Northam, Him fe examples : Ti efe were Ethelred King of the Merfaith Hoveden , where they likewife became il- 9.444. cians , and Kenred bu Succession: Likewije Cedinstrious by Miracles, being placed in a hurch there built by Egied Bishop of Lindessam about walls King of the Welt-Saxons and Ina his Succeffour Sigebert King of the East Angles, who befeavenry years after this Kings death, and de-Tyrant Penda : And Sebbi King of the Eaft Sadicated to the honour of Saint Peter , Saint xons, who embracing a Religious Profession, by Cuthbert and S. Ceolulf. D. wine revelation forefaw the washd-for day of . This Holy King religned his Kingdom to his death , he fair it and was glad. Thefe did not his Nephew Eadbert , or Egbert , a Succel four likewise of his vertue and picty : for con sume their Subffance with harlots , like the Produgal fon , but went on their way with forrow faith William Of Malmsbury, he governed it the | Malmb, it Space of twenty years with great prudence and fowing their feed, that they might return with inflice. He had likewife a Brother of hisown iny and prefent their theaves to our Lord. King Ceolulf therefore added a feaventh (Hebdomaname Arch-bishop of York , who by his own dam ) to the number of perfett Kings : and rewifedom and his Brothers power reflored his See to see primitive dignity. But of thefe two ilceiving a Monafiscall habit, in exchange of the Temporall Crown which he left , God fett upon his lustrious persons more hereafter. Head a glorious Crown of one entire precious

K. Errait under the Saxon Heptarchy. XXIII. Book. 503 K. ETRErall Religious Virgins, in which he gave them A. D. 738 a particular account of this his journey, and the fucceffe of it. 5. The year following being invited by VIII. CH VIII. CHAP. Ville Duke of the Bavarians, he vifited his countrey, staying there many dayes, and . 2. Saint Baniface bis iourney to Rome. preaching the word of Ged, with great fruit. . 6. de. He by Spoftolick authorier erects There he tound many false Christians, who walted the Churchet, and leduced the people. Generall Bubopricks in Germany. Some of these fallely pretended themselves to be Buhops, and others usurped the Office the principall business of the greatest part of this Age, almost yearly furnishing of P. eifts : Many likewite with fictions and pernicious lyes wrought great milcheir among the ignorant. A further course of whoic malice he found not any meanes our Hifter, doe call us into Germany, from thence to attend his journey to Rome, which more effectually to prevent, then by dividing he again undertook in the year of Grace the Province of Bavaria into four Disceles : which with the confent of Duke Veile he perfeaven hundred thirty eight : The occusion formed : the Government of which he comof his journey ( as we read in the Authous of his Life, the account whereof is collected mitted to persons of eminent vertue, whom from that of his Disciple S. Willebald ) was he ordained Bubops.
6. Of these the first was John, whose Episcopall partly to visit Pope Gregory third of that Name, as likewife to commend himfelf to See was placed at Saluburg . The fecond was Erimbert, who governed the Church of Frithe Prayers of the Hely Apofiles and other sames reposing there : and also to obtain flingen: the third was Hunibald, who was confrom the faid Pope , as appears by his Letters, fectated Bifhop of Ratinbon , the Metropolis of Bavaria. And Finiles, who before had been ordained Buhsp by the Pope of the whole a refolution of certain difficulties touching the care of foules committed to his charge. countrey, had the Church of Patery affigned 2. He went therefore to Rome attended by a to him. govas troop of French men, Bavarians and Brit-7. Having done this , he wrote to the taine : There being arrived , he was hindly received by the Pope. The people of Rome likewift Pape giving him an account of all things, and defiring his confirmation and ratification had bem in fuch veneration, that they flocked in for perpetuity : Therein imitating his Predegreat mulsitudes to his preaching, and endeavouceffiurs : For to did Fugarius and Dampanus, red to detain him a long time among them. For of old it had been their custom when any man of in the Brittub Church : to did S Patrick in treland; and to did s. Augustin among the note or fantity came to Rome, they would with Englub-Saxons demand from the see Apolloall civilies reflect and kindnes ensersain him. Thus they did in farmer ages with S. Athanalick a confirmation of their Ordennances. 8. We have fill extant the Popes answer fim, S. Ecophanim , S Hitram, S. Peter of Alehereto, containing an approbation of what xandras and many others. he had done: Likewife an injunction to af 3. Now when S. Boniface was ready to depart. femble a syned of all Germany, and in his place the Pope very liberally bestowed on him many , gifes , and whatforwer Relicks of Saints he deto prelide over it. And because the necelli fired. He fent likewife by him toverall Lerties of those Churches would not allow him ters to the Bibbps , Princes and Abbess of repote in any one place, he renewed his German, toquiring their affiftance to S. Bo-Apostolick Authority to erect Buhopricks whereivever he flould judge expedient. noface in the great charge committed to him of converting foules, as likewife their prefence to whatfoever synes he should affemble, and their Obedience to his orders and Decrees made according to the Rule prescribediby the See Apollolick, which had authorized him to his Apostoliek Office , and confisuredhim the supreme Prelat of Germany. 4. Withshefe Letters S. Bonsface departed from Reme, and came to Ticinum, or Pavia, where he abode fome time with Lumprand King of the Lambards. Thence he proceeded towards Germany; and being arrived near the River Danubias, he made fome flay there, expecting a synoid of Bahaps which he by the Peper order had called. And from thence he wrote Letters to certain speciall freinds Gep-

m, Beban, Tuessin and Wyx Religious Ab-

IX.CHAP

Bed. L.3. c'5.

4. The Monaftery into which he retired was

th t of Lindesfarn the Monks whereor were

the Disciples of s. Aidan, whom long before

this . King of said had fent for thither out of

scotland: and they following his example practifed far more rigourous aufterities, then

were usually seen else where. For not only all the Religious men, and women too, of that inflitut continued fasting every Wednesday and Friday till Vesters were accomplished: but also

VIII. CHAP

5		ntory or prictary	
1-		Jecrat on of S. Swibert , he was there detained, A.	D.740.
١.		and not long after ordained Buhop of ( Haguffald,	
1.		not) Lindesfarn (as Miram miltaking writes)	
	IX. CHAP.	4. How saint-like his life was Almighty	
1	11	God fliewd by many miracles after his death,	1 11
١.	. Cuthred succeeds King Ethelard in the	as neveren teleficial laying , I'm fame jear [	teved. bic.
- 4	Riveriam of the Welt-Saxons.	Acca Bishop of Venerable memory was received	
1.	Nothelm Arch - buhop of Canterbury	into the happy region of the living, after he	
12	dying, Cushbert succeeds.	had administral the Church of Hagustald twen- ty four years. His body was buried with great	
١	. 4. The Death of the Holy Bishop Saint	honour in the Eastern part of that Church. And	
13		above three hundred years after his death, by oc-	
1	Acca 6. Gc. The Martyrdom of Saint Iuth-	cafion of a Revelation made to a certain Pre ft,bu	
1'	wara a Brittish Virgin : of her Sifter	Sacred Relicks were translated, and putt into a	
١		shrine : Where to this day he is held in great ve	
- 1	S Sidwella.	neration. And for a demonstration of his Santis- ty his i hajuble, Albe and Mansple which had	
- 1	to. 11. &c. The Gefts of the Holy Virgin	been buried with his Sacred Body, to this day doe	
1	S. Fride Svida	not only preferve their colour, but primitive	
- 1	17. 18 Death of S Ethelburga Abbeffe , for-	firmnes likewife.	
.	merly Queen of the welt-Saxons.	6. In our Martyrologe on the three and	Matyr.ki
1	19 The Death of Saint Arnulf & Hes	twentieth of December this year is comme-	13.Decem
	mite.	morated the Martyrdom of a devout British	1
- 1		Virgin called Inthirara: The Circumstances of her death and Marijrdom and a breif	
	I. TN the year of our Lords incarnation fea-	abridgment of her life we find in Capgrave :	S lathr
_	ten hundred and forty Cultived began	The Holy Firgen S. Inthivara (laith the Au-	
- 1	his raign over the Fest-Saxons, whose Pre- decessour revelard, by some called his Bro-	thout there ) was born of Nobic parents , and	١
- 1	ther, by others his Kiniman, dyed the year	from her childhood being prevented by a plentiful	1
	before The Ting, (aith Huntingdon, was much	Grace of Gods boly Spire , she was diligent to	1
1	effected by the proud King of the Mercians	ferve our Lord in all good works. She living in her Fathers house after the death of her Milner,	1
	Eshelheld who fometimes made open war acainst	with an innocence, became amiable to all, and	1
- 1	him, and sometimes raised sedition in his coun- trey In all which Fortune showed her self very	I made a magrade in giertues, si she did in years.	1
- 1	marrow her ween them , fometimes the one , and	When faction and Pilorems came to her faihers	1
- 1	Some times the other gaining advantage. And		
	war and then being wears they would make	cheassulines of devotion and humslity attended and minist ed to them. She had a Brother called	• 1
•	neace which feldem laited any confiderable time,	Rana and chree depout Stiters, S. Eadivara, Saint	1
	the one or the other prejently renewing the	Wilgisha and sidwella, all which imitated her	-1
	2. The same year there was exalted to the	niers and vertue.	1
	Archientfrenall Sie of Canterbury being Va-	6. Nor long after S. Iurbwara's Mother Was	.\
	cant by the death of Nothelm, Cuthbert, Who	dead, her Father took a fecond Wife , a omen for	71
	four years before had been confectated Bi-	Language for her foule by the Devills in	
	then of Heref rd. He was deteended from an	a a milell of the gell of butternes effectall	
	illustrious Saxon tamily and as Nobly he ad- ministred his office. He was no sooner esta-		
hic.	bliffed in his sear , but Aldulf Billiop of	of whem she employa continual	
	Rocheffer dying, he confictated his Succei-		
	four in that See a Presft called Dun.	mischervous treachery: And for the extension	w
	1. At this time the Holy Bichop Acca for-		
	merly a great freind to S. Beds and encou-	man , but jitt jet any bland , sonfant prafti	
	ager in his studies and Fruing, ended his		
	times made before. A breit relation of his		
	Gelts we will here adjoyn from Mirawiwho	thither she never went alere, out in the	
	recites his name among the Saints on the	of other Virgins. She was likely if very Martific	
	last day of November though in our Marty-	in Vatching and Falting and With thefe auf	le-
. Angl	relege his commemoration be on the nine-	tions fubduing carnau defires. death, the becar	me
br. in Fas	teenth of February. Concerning him Mi	rities and greif for her Eather the accasion by t	
30 No	resethus writes Acca a Builop u namea in		
	third among the Apoltolick Preifis which under		
	the con sult of S. Willebrord departed out of En cland and arrived at Verecht in the year of ou	purpose dissembling her bloody intent under show of Motherly affection and care, she began	
		show of Motherly affection and care, she began	

## L. Corne Innder the Saxon Heptarchy. XXIII. Book. 595

AD.740.

feak kinal; to her, and folicitously to enquire the caples ofher paleneffe. S. Inchwara fuffecting no ill . impused it to the leffe of her dear Father, the greaf for which had caused great pain in her breaft. The Maliciom woman having heard this Boke comforsably to her, and promifed her to find out fome remedy. And prefently after she brought her two mall perces of Fresh cheefe full dropping with whey , which she badher to lay upon each breast before she went to Church , affuring her shar this would take away all her pain. The limple Virgin Suffecting no harm, did accordingly. Then the cruell Repdame went to the Virgins Bruther Bana and sold him that bis Sister was with child: and for a proof thereof advised him to open her breaks, and taking away the linnen clouth which covers them , he should fee them all west with milk dropping from them. The young man foolinkly beleaving her , meets his Sifter a she was coming out of Church , and before all the people asked her, Tho had gott her with child. The poor Virgin aftonuhed at fuch a Question protested she was not with child. Whereupon he presently opened her breafts, and finding the linnen all moyft, in a rage he drew out his sword , and cutt off her

8 Immediatly after this, the Holy Virgin with her own hands took up the head , and to the aftenumment of all, carred to back steadily into the Church And moreover for a further proof of the Hely Virgins santtiry , Almighty God caused a fountain to burit forth out of the place where the head fell and over the fountain as miraculously a Tree began to grow.

9. Thus writes the Authour of her Life, adding many other Mnacies as tellimonies of her Sanding. The memory of this Hely Parein, as likewise of her safter sidwella is much renowned in some Festern parts of England, and certain Coappells have been ere-Red to their Honour in Devenshire. Our Martyrologe ftiles them Brittish Virgins , adding that the Martyrdem of S. Inthwara hapned in some part of South-wales. Which is very probable, because none of our Ancient Historians treating of Saxon affaires , have mentioned any of these sifters.

10. Wee will adiovn to her another admitable Vergin , who was without all question of English blood, and whose glorious Memory is celebrated both at home and abroad. Now though her actions and death can not by any certain figns be configned to determinate years, yet fince our Friters generally agree that they belonged to the times of the Raign of Cuthred King of the Weft-Saxons, & our Mareyrologe likewife declares that flie flourished about this year seaven hundred & forty, it feems expedient here to affemble fuch particul r passages touching her life and death, as are found difperfed in our feverall Authours, william of Malmsbury , Mathew Parn and Capgrave.

11. The Holy Virgin concerning whom wee are now to treat, is the famous s. Fride Fida, the ornament and Patroneffe of the most life escaped to Oxford, whither flie arrive

illustrious Citry and Vniverfity of Oxford. Her A.D. 740 Fathers name was Didan a perion of Noble Captras quality, and her Mothers, Safrida : Both which |Saint Friquality, and her Methers, Safrida: 1100th winter for their happines in the birth and pious education of tuch, a daughter, have defer-

ved to be kept in the memory of posterity. Mail. Paris Almigher God was pleased even from her jat infancy to thew that he chose her for his . D. m. own , fo great a fence of piety he inspired ; into her foule in her most tender years. For, faith the Authour of her lite, even then fite is had an avertion from all delicacies, in fo much as the utually layupon the hard pavement, and not this tell would flie shord " her felt till the could no longer refift fleep: fo that a great part of the night file ipent in prayer upon her knees , or proffrate on the ground Her ordinary dyer was barley-bread : " with a few hearbes and roots, and her drink only water. Hence it was that her Parents | " perceiving that all her thoughs were directed to God , freely gave her leave to confecrate her felf entirely to him in a Religious is Profesion. And by her example twelve other of Virgins of Noble families forfook the world . " to attend only upon our Lord. 12. By the Munificence therefore of the King flie built a Monaflery , into which en-

tring with her companions, flie passed the ... greatest part of her time in Prayer and Fasting: | " And this particular task of Deveron the imposed on her self, to recite a certain number | " of Fragers to God upon her knees a hundred is. times each day, and as many in the night. ... 13. But what soule can perfectly aspire to goodnes . without incurring the envy of ice him who is unchangeably evill : And when "

his envy is once raised, all his pernicious as fubrilties will be employed to deitroy or di- is minish at least, the good which he envyes. ice Saint Fridefriga enclosed in a Monaftery may es feem fecure from all attempts prejudiciail as to her purity : Yet even there the Devill ; ... found a way to endanger her. Before flie ic had confectated herfelf to God, there was a certain Prince deeply wounded by her beau- 100 ty, not knowing that he was prevented by another celeffall Rival He used all the Arts and flatteries of a Lover to win the devout Virgins affections But in vain : Her (piritual) espoutalls made his hoped-for Mariage impossible, and the defire of it Sacrilegious But what will not carnall Love inflamed with rage ... attempt ? Since flatteries could not prevayle | 60 when flie lived free in the world , he will be not fear to use force now the is confined to ! ... her Enclosure. This when the Haly Virgin faw, | ... the concluded there could not be any other | ... fecurity for her but in flight. Hereupon flie privately stole alone out of the Monastery, and endeavoured to secure her self in a wood neighbouring thereto. But the peircing eves of a Lover discovered her flight, & ... purined her thither : Which flie perceiving, by fecret pathes through our Lords guidance

Ffff

K. Cura

595

### The Church-Hittory of Hritany

very late in the dark night. But thicket also did lust and rage conduct the furtous Lever, who early in the morning entred the Town. Then the Haly Firgin, whose firength was wholly frent, utterly delparted of all faccour from Greaturer , and therefore having recourse to Geds omnipotence only , the with rears begged of him a defence to her felf , and punithment to the Revisher. This flie did at the inftant when the Toury Printes whole Name was Alard, or Algar, was entring the gate of the Town, attended by many lervants. She had no fooner fent up his Prayer to heaven , but by a Divine hand the luftfull goung man was ftruck with blindnes Which visible judgment opened the eyes of his mind, and made him clearly perceive now haterall to God his oblitate tempt was. Whereupon by Meffengers diected to the Hely Virgin ne condemned his own to ly , and with great lub million beged pardon , promiting an eternali banthment or all fuen defires out of his mind. Tais his repentance procured compaffion

com the Holy Pirgin by whose senewd ayers his blindnes was as quickly cured as t had been inflicted. This Miracle recorded by all our Hifterians . was to notable to all. ind founqueffioned for many Aces, that as Filisam Of Malmsbary observes, the Princes of on Ifland had a Coupulous fear to enter into that are of the City, which Algar found fo farall to in thankfullnes to God for this deliveance the pion Firein excited another Monaien, where allembling other chalt compa-

nions or the tame Influen and devotion, the pent the remainder or her lire in purity and divine Concemplation. And after her death her immaculate Body reposing there, became the principall ornament of the cuty. For though long before this in the time of the Brittains, Oxford had been a Seat of the Mufes, yet wee doe not find that the English Saxons as yet had restored it to that dignity.

15. Hence it is that Camden, a diligent furveyer of ancient Monuments, thus writes, our Ancestours the Brittains with great prudence

confectated this Citty of Oxford to the Mufes. which from Greklade they translated hisher as to a more happy and fraufull Seminary. But the following ages under the Sazons being much emploved en defireging of Circus , this place was not exempted from the common loss So that for a long time it was celebrated for nothing but the Relicks of S. Fridefirede , who was numbred among the Sames because a certain Prince called Algar vies lently arrempting her chafter , after the had by folemn vowes confecrared st rodod, was miraculoufly

Aruck with blindnes. 16 The Memory of her Sanfliry is celebrated in our Martire e on the ni- eteenth of offeber And asfor her Monaffers a fieft inhabited by Religious Firgins, it was in after times pol-

felled by secular Canant, & from them it came

to Regulars, as shall be shewd in due time.

17. Tiffs west a for aved s. Ethelburga , tor-A D.741 meety anem of the peff-sazint, who had fo zestouthy and prudently incited her Hafbaild King Ine to telinquiff the periffting pand Any me to reinquist the peristing glory and phenfaces of this world, that hamilton without intertuption attendonly to jetternal and Spirituall happines. After his departure to tome file relited her feli into that fatteous Monaflers of Burking, where fite profested a Religion life : and after fome time was elected Abbeffe, in which office having with great Sanctity spent severall years she which great Sauctry spein reveral years in:
happily dyed, and is numbered in wit Marryrelate among the Saints off the ultith of taly.
Nelliam of Malmilnery writing of her and
Keng tim her hurband, lays that they neet both united in mutuall charity during their Leves ; and after their deaths both dignified by God with Divine Miracles,

19. This is 2 different 3. Ethelbures from her who was first Abbeste of the fame Mone. flest of suckers, who was daughter of Ama King of the Biff Janus, And Sifter to sam Erectivate Biffop of London. She had for her Sucreffen in the Office of Abb fi trate S. Hildelicha, to whom S. A.delm dedicated his Book of Fregmet And aiter het the third Abbeffe di the lattle Motafter was this Saint Ethelburga guren of the Veft-sazons, Iniomittelt as that Monaftery well deferved h. Title given it by one of our Hillman, was Itiles it . a well known Sacred Rep-fitory of many

19. Wee will conclude the occurrents of this year with breifly recording the Memors of a certain devout Hermite called S. Ainuf, who as a Memoriall of his Sanders has est his name to a Town in Hunring denthire, where he pioufly lived and happily dyed friscatted Arnulisbury, or more contractedly Einibury, near a place dedicated to s. Nor. There this devout Hermite having ferved Ged many years with great fidelity and retvour, after he had filled the whole Propince with the odour of his vertues, this fame year bieffedly dyed, as wee read in our Martyrologe, where his Name is recorded among the sames or the two and twentieth of August.

X. CHAP.

1. 2. &c. The Letters of Pope Zacharias to S. Boniface:with feverall Ordonnames.

IN the year of Grave featien hundred for L ty one Pope Gregory third of that name dyed , to whom succeeded Pope Zathrin. Which being come to the know adge of 5.6niface in Germany, he presently wrote an Epi file to him by one o his Preine called Dene chard to teftify his obedience, & give him an account of his proceedin s. Ambg which he inform'd him that he had newly erecte : three Buhupricks in Germany: The Epigeopali Seat O

RED.

### under the Saxon Heptarchy. XXIII. Book 597 RED.

A.D.741

LEP.39

one was a Town called Fire Thurg, of another . Buriture; and of the third Erisfure (or as fome write, Eychifed, to called from the abundance of Oakes growing near.) Thele Episcopall Sees he defires may be confirmed and established by the Pope. And feverall other Points he added . in which he humbly defired the faid Popes Order and resolution : As will appear by the Answer returned to him the

tollowing year. 2. Another Letter likewise he sent by the fame Prest to a certain Prefed whose Terrirory lay in his way to Rome , defiring him that he would grant the same security, and afford the same assistance to this his Messenger, that he had formerly done to others. The

As touching the three Episcopall sees by him newly erected, he does not name the Bishops ordaind in them. But by the subscriptions to a Synod the next year wee may collect that they were those three Preifts which in the year of our Lord feaven hundted twenty five he had called to his atli stance out of Brittany : namely Burchard, Witta, and Willebald. Burchard was confectated by him Bihop of Fire (burg (Herbipolis ) Fitta, who likewife from Phitenes ( tor to the German name fignifies ) is by fome named Albumm, had his See at Buriburg, an ancient Town near Frit lare or Paderborn : And willebald, who came out of England, being the ion of a Prince called Richard fon to king Lethere , as some affirm , seems to have been placed in the third see though commonly in Friters he be called Bishop of Erstad.

4. The year following same Beniface received an Answer to his Letter from Pope Zacharias: wherein after expressing much ioy for the wonderfull successe of his preaching he. 1. Confirms the three Buhopricks, newly erected by him in Germany : adding that he had fent to the three Buhops Epifles of confirmation, which they were to receive from his hands. 2. Whereas Carloman Dake of the French had defired Saint Bensfaceto affemble a Syned in France and prefide in it , to correct the infinite diforders of the clergy hapning by reason they had no Archbuhop, neither had any synod been convoked there of fourfcore years : S. Boniface answered the Duke, that F ance not being within the diftrict of his Iurifaillion, he had no authority without order from the Pope to call a Synod there : Hereupon Pope Zacharus gives him authority to allemble a Synod, and in his name to prefide there. 3. The speciall disorders which he would have rectified were to exclude from Presst-hood, or if they were already Bubops or Presses, to prohibite the exercises of their office to all fuch persons as were guilty of adultery, or had had many wives, or cohabited after they were Press's with the wives they formerly had, or had flied the blood of any, Christians or Pagans. 4. Whereas Sains Boniface

had petitioned for leave to confitute one who might be his succession in his Archiepricopal authority, the Pope absolutely re-fused him; as being contrary to Ecclesiaficall Canons : Yet he permitts him at the hower of his death to delign a Succession, upon this condition not withftanking, that fuch his Successour thall repair to Rome and receive ordination there and no where is else. 5. Whereas a certain person of quality had maried his Vncles wife, who like- 14 wife tormerly had been the wife of her re cousen german, and in his life time was | " separated from him, and had received the Sacred Veyle of Religion , and the New hufband pretended, but talfely, that he had " a dispensation for this Mariage from the the See Apostolick , Pope Zacharias com- " mands Saine Boniface that he flould take | " order to diffolve to abominable a Matrimony, telling him withall that he had " fent a Commensory Breif , to the fame " purpole. 6. To a certain admonition " which Same Boniface had fent to the Pope, " defiring him to prohibite certain Superfurious laid to be practifed at Rome near Saint Peters Church on New-years day or the night before, at which time there were publickly in the streets dancing after a Paran manner , with loud acclamations : neither would any one then out of a Heathemsh Superstition lend his neighbour " any thing out of his house, not so much | " as fire : and more over women wore about " their arms and leggs ligatures , phylasteries " and Superstitions knotts, which also they " made to fell to others : that they observed " augures, incantations, &c. All which fuperstitions caused great Scandall among the " Germans , who thought every thing to be lawfull which they faw or heard to be pra-Chiled at Rome : Hereto the Pope antwered that indeed fuch things had been fome " times done at Rome : but assoon as he was " confectated Pope, he utterly forbad them as most detestable and pernicious practices, " commanding Saint Boniface to doc the like. 7. Whereas certain Bishops or Pressts formerly guilty of adultery and fornication, pretended that they had a dispensation from " the See Apostolick to exercise their charges notwithstanding, the Pope bids Saint Boniface by no means to beleive them, but to " execute against them the rigour of the Canons. 8. To conclude , he tells him he had " fent other Letters to Carloman defiring his " affiftance to him in the execution of thefe "



Ordennances.

III. Part.

Ffff if

XI. CHAP.

Manyr-Ang

X.CHAP.

#### The Church History of Brittany 598

A.D. 741

Apostolick. Wee have appointed likewise, that every year a Synod be assembled in our

XI. CHAP.

1. 2 &c A Synod at Ratisben convoked by King Carloman : in which S. Boniface prefided.

4. The Decrees of it confirmed by the Pope. 5. 8 &c. S. Boniface bis Letter to Cathbert Arch bishop of Canterbury : taxing the difrders of the Englub.

4. D. 741.

A. D 741.

XI.CHAP.

Frer the receit of thefe Letters, the A proceedings of s semiface and his (my a as B shops are thus described by Cardinal Barenius , out of the Authout of Saint Bonifac'es Life: At that time , fayes he , when the Nobie Duke Charles Martel had finished the course of his lite, and his Sons Careaman and Pipin had fucceeded in his Government, of which , Caroloman, as being the elleft, disposed all publick affairs of the Kingdom's. B. marace went to him , and prefenting Pope Zachares his Letters , carnelly befought him for the Love of God , the establishment of his Dominion and the falvation of his Subjects to advance the Orthodex Faith , therein imitating the zeale of his Illufrione Father. Vpon wnich request Caroliman as if he had received a command from heaven, used his utmost ende yours to recall to the way of inflice and piery all perfores, Eeclefiafticke and setular, who had fwelved from the duties to which Christian Religion obliged them : for this purpose employing both his Kingly authority and the Eccleffafteall likewife. He commanded moreover a syned to be affembled at Katisbon, by the prescript whereof all abuses should be corrected. The Decrees of which syned , being full oredification, doe here follow.

2. In the Name of our Lord lefte Chrift , I Careloman Duke and Prince of the French , in the year after our Lords Incarnation feavers hundred forty two , on the eleaventh day before the Calends of May , have by the Counfell of the Servants of God and of my Nobles , in the fear of Chrift , affembled to a Synod the Bishops Which tien my Kingdom', together with their Preist, namely Bonsface Arch-bishop, Burchard, Rin-fid, Vittan, and Willebroid, Dadan and Adan with their Preifts : to the end they may ive mee advice how the Law of God and Chri-Stian Religion , which in our Predeceffinis days has been much dissipated , may be restored, and the Christian people hitherto seduced by false Preists may be brought back into the way of falvation. Therefore by the counfell of the faid Religions Prelats , as likewife of my Nobles or der has been taken for confecrating Prelats in our Citties, over whom wee have conflituted Arch-buhop Boniface who is Legat of the See

presence for refloring the ancient Canons and Bescaptine of the Church , and correcting abuses. a. More particularly , wes command that reflication be made of all moneys fraudulently taken from Churches. 2. Wee have deprived of all pariscipation of Church-revenews all false presses, Deacons and other Clarks who have been adulters or fornicatours, moreover degrading them, and constraining them to Pennance. 3. Wee have utterly forbidden all the Servants of Gad Ecclefiaficks, to fight , or wear arms , year or to be prefent in our Armies , excepting only those who are purposely chosen for the Divine Mi-niflery, the Celebrating of Masse, or carying Sacred Relicks , that is , one or two to attend the Prince, and to every Prefett one Preist to hear Canfellions and entoyn Pennances. 4. Likewife wee bave interdetted the fame perfons to hunt with dogge, at to keep harks. 5. Moreover wee have decreed according to Holy Canons that all Preists in their Parishes be subsect to their proper Bubops , and every Lent give him an account of their Miniflery , of the order observed by them in Bapeifin . celebrating of Maffe , reciting Praire und Carbechifing. And that when fever the Bishop according to the Canons shall make his V flearion for administring Confirmation to the people , every Preist be ready to receive and enrerrain bim at the charges of the people to be confirmed : As alfo shat every Maund, Thurfam they receive new hrisim of the Buhop receiwinglikent e frombim a ceftimon of their chaft. ty , unblameable Life and joundnes of Fasth. 6. Wee have alfo ordained according to the cocumfelien entrynd by the Canons that on francer. Buhops or Presits from whence foever they com. thal be admitted to the Beelefraftical Minifer before they have received an Asprobation from the Syned. 7. Likewife we have decreed that every Buhep show great folicitude to withdraw the people of God from all Heathennh Superft tions . All Sacrifices over the dead , all Sortileges , Devinations , Phylatteries , Anguries and Incontations exercifed after a Pagan manner by fome foolish Christians near their Churches, under the name of Hely Martyrs and confessours, fo provoking the wrath of God and hu Saints Particularly wee require them to forbid earnefly those Sacrilegious Fires called Metfres. And for the tooring out of all such Pagan Superflitunt wee command our Magiftrates ( Graphiones ) every where to give their afiftance to the Bishops 8. Alfo wee have ordained that whatfeeber Bectefiafticall perfen or Religione woman shall after the Syned fall into the crime of for nication , shall be putt in prifen , and die pen-nuttee in bread and water. And if he be a P eift, he shall be frourged and remain a Prifener two rears If an inferiour Clark or Monk be guilty of the fame fin be shall be whopped throce, and conti-

nue in prefen a year there to doe Pennance 9 Fet

bave decreed moreovertharne Preifts on Deacone

shall weare Caffacks like Lay-men, but Ecclefiafit.

call robes ( calulis ) as becomes the fervants o

under the Saxon Heptarchy. XXIII. Book. 199

God. And that not any of them permitt a woman to live in his house. 10. Laftly that all Monks and Religious Virgins be carefull to order their Lives a becomes their Profession, According to the Rule of S. BENEDICT.

4. When this synod was concluded saint Bensface transmitted to Rome a Coppy of its Decrees , to be approved by the see Apoliolick. Which being perused by the Pope, he likewise called a Synod, in which the faid Decrees were read and confirmed : Of all which Pope Zacharias gave information in an Epifle directed to all Bishops, Preifit, Dearens, Abbers, and likewife to all Dukes, Counts

and all Gods fervants in the Dominsons of the French: Particularly enjoyning all due refpect and obedience to their Arch-buhop Boniface. This he did because many of the French Clergy looked with envious eyes upon him, as being an extern and a Religious man : for which reason his preeminent Legantin Authority was displeating to them. 5. Or all this S. Boniface likewife gave an

account in an Epifile to Cuchbers Arch bishop of Canterbury, who the year before had written and tent fome prefents to him. In which Epifle he gave him a breif of the torelaid Decrees : Adding this moreover, That in that Synodall Meeting all the Binhops prefent made a Confession of the Catholick Faith, and protested their resolution to their deaths to preferve Vnity and subsection to the Roman Church, and that they would be obedient to Saint Peter and his Vicar . That every year they would affemble a Synod : That all Metropolitans would demand from the See Apollolick Archiepifcopall Palls : and that in all things their defire was to be Canonically obedient to the Precepts of S. Peter,

Aling it to the Body of S. Peter Prince of the Apo. Ales. Which the Pope and Roman Clergy received 6. Thereo he adds many grave Infructions and Advices befeeming an Apoftolick Prelat: As. That all Bubops should denounce to their Meeropolistan such abuses as they could not amend in their Diocefes : and in line manner the Metropolitan to the Pope : for fo doing , thay shall free their own foules from the guilt of the blood of fuch a peruh. Moreover he fignified to him

ibat fo they might be reckond in the number of

the sheep commended to him. To il is Confession,

fayd he,we all confented and fubferibed , dire-

that most of the servants of God with him were much scandalized and displeased upon occasion of a great stain and ignominy cast on the English Church and Natur, which he adjures him to wipe away by a folemn prohibition made in a syned of the Clergy and Nobility , to hinder that frequency of their womens going and coming back from Rome: confidering that few of them returned un-, corrupted: A proof whereof is , that there were few Cattles in Lembardy or France in

which there were not Harlets of the English

Nation. He advised him likewise severely to

reprehend, and if they amended not, to ex-

communicate both alive and dead any of A. D. 743. their Princes and Great men who facrilegiously invaded Monasteries , possessing their revenews, and governing the Monks, as if themselves were Abbots. And lastly with his urmost endeavours to hinder the intolerable " Superflition and excesse of cleathing raigning in Brittany , where their vestments were , as | they thought, adorned, but indeed defiled to with embruidery of Purple and filk Which va- 10 nity, fayd he, is a fign of the coming of Antichrift, ce and an occasion of bringing luxury and unclean-

nes even into Monasteries. 7. It is probable that admonitions fo fevere and earnest from a person of to great Soilm. Li. authority as S. Boniface, being the Popes Legat | Conc. Brit. at in fo great a kingdom, might be the occafion of celebrating a syned in Brittany at Clovesheve, in which a remedy was found against sacrilegious invasions of Church-reveners and Priviledges. For after diligent fearch, the formerly mentioned Law and Priviledge made by Fubred the pious King of Kene was found and secited in this Synod whereupon Ethelbald King of the Mercians by a New-Law confirmed the same in his Kingdom alfo. Notwithstanding as shall be declared, King Ethelbald himieli became a transgressour of his own Law, for which he was tharply reprehended by S. Boniface . and

XII. CHAP.

repenting his iniustice, made satisfaction

1,2.6c Another Synod at Liptin: In which Adalbert and Clement , Hereticks are

cersured , and emprisoned. 6 S Boniface imputes Simony to the Pope : who cleares himfelf.

r. lurisdiction over all France given to

1. THE year following S. Boniface cele-brated another synod at a place called Liptin not far from Cambray, whither Caroloman who kept his Court there, called him. In which syned , besides a Confirmation of the Decrees of the former, it was ordained that a Petition flould be made to the Pope to fend three Palls for three Arch-buhops newly ordained by S. Bonsface, Grimon in the Citty of Rosen, Abel in the Citty of sens, and

a third at Triers. 2. In the same syned likewise, as appears by Pope Zacharian his Answer, S. Boniface dilcovered and condemned the blasphemies and errours of two Arch-hereticks, Adal- es bert and Clement. Of which the one challenged to himfelf Epifeopall authority with- " out Ordination : Wallowd in luxury : fett .c ut Croffer and little Oratories in the feilds , fe- ce ducing the people by falle pretended mi- 1 ce

XII. CHA

600

1.D. 743

### The Church-History of Brittany

K. Cuth

XIII. CH.

racles, and withdrawing them from publick Churches. Yea fuch was his Pride that he would be stiled a saint, and consecrated Churches to his own honour, affirming that he knew many Angells by name: feverall of which names s. Boniface had fert down in his Epifle to the faid Pope, which were indged to be the Names rather of Devills

then Angelis. 3. The other Heretick was fo given over to lust that he kept a Concubine by whom he had two children : yet challenged Pressibood to himfelf, faying that this was agreable to the old Teffament. Further he aftermed that Christ rifing from the dead , took with him all that were then in Hell, not leaving any one behind him. All which most dereitable Doffrines and practites the Pope likewife condemned, faving that S. Boniface rightly stiled the Authours of them Miniflers and Precurfours of Antichrift , and did well in causing

them to be flutt up in prison.
4. The reason which made Saint Beniface more earnest against their Heresucks, particularly Adalbert, was because though his Errours and wicked practifes were manifestly contrary to the Doctrin and Tradition of the Church, yet his behaviour was fo subtile and hypocriti all, and fuch a moving perfwafivenes he had in his tongue, that he had almost seduced the Religious Prince Caroloman. Now the first time that Saint Beniface entred into disoute with him , among others, sturmis the first Abbet of Fulda was prefent:who earnestly andeavoured to diffwade him from that dispute: the like did Lullus and Megingualus. But S. Beniface aniwerd them, He that it in m i greater then he that it in him. Thereupon reasoning with him, he so convinced him, that he putt him to filence.
After which he enclosed him prisoner in the Monaftery of Fulda. But more of theie Hereticks, when they flull be fent to Rome, where their Herefies will be more fully detected.

6 But prefently afterward by the falle fuggestion of certain unknown persons, there had like to have ensued a breach and divifion between the faid Pope and S. Boniface, by occasion of a scandalous imputation cast upon the Pope, that he had Simoniacally demanded money for the Archiepifcopall Palls which he had lately fent. This report being too easily beleived by s. Beneface, he wrote a sharp Letter to the Pope, telling him he was astonissed that Simon Magus his poylon flould infect s. Perers Chair, which had heretofore thundred out maledictions against that crime.

6. But the good Popes mild, yet grave anfwer prevented all progresse of dissention between them: Dearest Brother, faid he, I beseech your Charity that hereafter you would forbear to write in such a sile to m : for it is very offensive and injurious to be accused of that which we doe detest. Far be it from me or any of our Clergy to sell for money the Gift which we

have received by the Grace of the Holy Ghoff. A. D.745 And as for those three Palls , know for certain " that not any money at all hath been received by any of my Officers for them. Tea on the contrary, the Fees which by custome was due to our Coffer !" for your Confirmation, I freely allowed it out of

mine own purse. 7. Besides this, in the same Letter, to shew he had blotted out all refentment of this iniurious imputation , he not only confirmed the Prevince granted to Saint Beniface by his Predeceffour , but besides Bavaria , enlarged " his turifdiction through all France, giving him authority in his Name and his Power to correct & reforme whatfoever he found any where to decline from Christian Faith or the Configurious of Canons. The year following an occasió hanned to S. Bensface to have his turn of reprehension from the same Pope, which he fuffred with the same spirit of Christian meehnes. But before we relate it, certain affairs of Brittany require to be interpoled.

XIII. CHAP.

1. 2. The Brittains furiously invade the west Saxons : and are repulsed.

4. S. The resignation and death of Daniel the Venerable Bishop of Winchester

A LL forts of vices raigning among the English and Saxons, provoked Almighty God to punish the Kingdom with a bloody war against an Enemy which though allways full of malice, yet through civil divisions and want of strength had many years given disquiet to none but themselves. These were the Brittains, who this year made an irruption into the Provinces of the English with fuch prodigious forces , that they feemed to have a delign & hope to hazzard the regaining of the wilole Kingdom again. The time and successe of the warr is thus described by Henry of Hun-

2. Cuthred King of the West-Saxons in the fourth year of his Rasgn, faith he , making peace with Ethelbald King of the Mercians , they wynd both their forces together , to fight againft an innumerable multitude of Brittains which had newly broke into their Provinces. When they were mete, the two Kings, each of them followd by most valiant tried foldiers , dividing their armies to a reasonable distance , made severall ways furious an impression upon the Vast body of the Brittains, that though for some time they coursgroufly resisted, yet shey were not long able to su-Stain fo terrible a weight , but at length wer forced to fly , yeilding their backs to the firerds of their pursuers and their spoyles to them returning Victorious. Thich being done the two Kings

XIV. CH

under the Saxon Heptarchy XXIII. Book. 601 [ K. C. 17 H. D. 18 K. C. 17 H. D. 18 H.

rich triumph retiring each into his own dome-1.D.744

The year following the Reverend and Hely Bubop of Finchefter Daniel having with great piety frent forty three years in the administration of that Descele, to the end he might conclude his long-lafting age in quier repose , furrendred his Buhoprick , and Became a Monk at Malmobury (Melduni.) Time writes Villiam of Malmibury from the ancient Tradition of his own Monaftery. But his repose on earth continued a short time, for the year following he happily attained to an eternall repose in heaven. His Succesfours name was Humfrid, whose name we find among the subscriptions to a Syned afsembled at Cloverhove the second time Shortly after. As for the Hely Buttop Daniel though by his great vertues he well deferved a nome among our sames, yet we doe not find him recorded in our Calendar.

4. The fame year Milred was ordined Bifliop of Forcefter , the fucceffour of Filfrid who dyed the year before. Concerning whom we can find nothing in our Ecclesiafical Monuments, but what Bubop GodFin produces, Filfred Billiop of Forceffer, contemporancy to s. Beda was confecrated Bishop in the year of Grace feaven bundred and feaventeen, and dyed in the year feaven hundred forty three.

XIV. CHAP.

t, 2. S Boniface falfely calumniated to Duke

3. 4. &c. His Letter to the Pope : and 6. A fledius bis malicious mistake.

IN the mean time Saint Bomface his pa-tience is exercised for his good : for he found adverfarges not only in the Court of Duke Pipin, a proper feat for envy and malignity:but at home also among his companions in the work of the Goffell. As for the former fort, he eafily made voyd all their defigns against him with a Letter writ-ten to the Duke : and his domesticall accufers he overcame by his meeknes.

2. Who these were, & what they layd to his charge we find in a Letter written to him by the Pope: the tenour whereof is this: Pirgiling and Sidonius Religious men living in the Province of the Bavarians have lately visited us with their Letters in which they have intimated that your Revered Fraternity enloyed them to rebaptize certain Christians. At the reading of this we were much troubled : and should extremely wonder if st should be true! Among other xamples they produced this , of a certain Preist

in the fame Province who being ignorant of the Larin tongue , he pronounced it wrong in baper-Trag, figing, Baprizo se in nomine Patris & Fisia & Spiritus Sancta. And for this, i: a fand , your Reverend Fraternsty, thought fitt

that Baptifme should be roiserated. But holy Brother, if he who buptites , increduces no errour or herefy, but through ignorance only failes in pro-numeration, we can by no means allow that fuch Bastein should be repeated. For as your Holy Fra ternity well knows , who foever is baptiled ever by Hereticks in the name of the Father , of the for and of the Holy Ghoft, must by no means be rebapti Zed , but only be purified by imposition of hands. If the matter therefore fland , as hatt been related to us , Holy Brother , abliain hereafter from such insunctions and be carefull to observe what the Holy Fathers teach.

2. Voon the receit of this Letter S. Boniface presently without reply acquiesced : And the same year dispatched to Rome his Presi Esban with Letters to the Pope, in which he fuggested many things very necessary for the Churches of France, contained in twenty feaven heads of great advantage to Ecclefiafrical Dife pline.

4. Hereto Pope Zacharias immediatly anfwerd, adjoyning to every one of the faic' Points his own judgment. Withall he in formed him that the most excellent Prince P.pin had fent likewise to him a Religions Presit named Andoba ... with other Points of the like nature, concerning the Rights of Bulops , Preifts , &c. alto touching unlawfull Mariager, inquiring what was to be obterved therein according the Rices of the Church, the Deftrane of Hely Fathers and Canons of proposed relating to the good of loules. To all which likewife he had returned an An ... fiver. Confequently he enjoyned & Boniface ... to all mble a synod, and therein to discover ... to the Bishops his faid Determinations.

c. He gave him moreover order that the forementioned contumacious and Sacrilegious Hereticks Aldebert , Godel/ace and Clement frould be made to appear before the faid synod, that their cause might again be ce accurately examined. And in case they were | found wholly to twerve from the way or Truck and justice, and being convinced, would not retract their errours and amend " their faults, that then the Princes affiltance e being defired, they fhould be proceeded against with all severity according to the Canons of the Church. But if they flould perfift in Pride, and protest that they were innocent , then his will was that they flouid be fent to Rome, and with them two or three | Preifis approved for their piety and prudence , to be their accusers : and there the cause should be with all care examined by the See Apostolick, and judgment given on them according to their merits.

6. Before we declare how s. Boniface obferved what was enjoyed him by the Pope, in

C. Carn-	602 The Church H	listory of Brittany	K. Curn
	calling a Council, and therein convincing again the faid Herericks and doing other	loman against the Saxons which wasted their countrey. He presently sent an Army, and with	1. 0.745
1	matters for the Churches good , 211 Willes	st Gerold Buhop of Ment?, who was Father of	1
- 1	was done the year following, it will be ex-	Gervilio. Gerold in the combat among many others was flash. And his fon who at that time	'1
1	pedient in the mean time to admonish the Reader of a mistake made by Aistedian a	was a Lay man attending at Court, to affwage	1
- 1	Calvinifical Chronologiff , who affirms , that	his greif for his Fathers death, was taken into the	. 1
- 1	this year a Synod was allembled in Brittany	Clergy, and made Buhop of Ment 7 in bu Father	
- 1	against the Sodomittical impurity of the En-	place.	
- 1	olish Clergy: Whereas no Syned was called	4 Not long after Caroloman gathered anothe	<u>. l</u>
1	there this year: and in that which was af-	Army, which himself lead into Germany, and took Gervilio with him. Whilft thu Army la	1
- 1	fembled two years after, though many diforders are censured in it, yet this is not	encamped on both the fides of the River Vifurgi	
- 1	named among them.	(Welet)Gervelio commanded his fervant to to	
	named among titera	privatly into the enemies camp, and there dili	-1
.		gently enquire who it was that flew bis Father	:
		Thu he did, and finding the man not far off, h	•
XV. CHA.	XV. CHAP.	defired him to come and fleak with his Mafte. He came, and affoon as Gervilio had notice of it	
		be mest him on horfe back in the midft of the	
1	1. 2. A third Synod affembled by S. Boni-	River : Where as they were discourfing together	
	ace at Mints.	Gervilso taking out a Sword which he carred pr	
	3 4 % In which Gervilio Bubop of Ment?	vily, run the man through, who prefently falling	rg .
	u depoled for Homicide, Or	clamour was made, and the two Armies beg	
	6 S Bani see A ch but p of Menil : and	a feirce combat : in which the Saxons were ove	7.
	Primat of Germany.	come , and Caroloman after the victory retir	ta
	171mas of Germany	home. Now this fast of Gervilia, was by none	41
15.00		that time imputed to him as Homicide. He	<b>"</b> -
A. D.745.	1. IN the year of Grace seaven hundred orty five, 5 Bens, ace according to the	sweed sherefore to Ment 7, where, a before, administred the Office of Buhop.	"
	admonition given him by Pope Zucharia, and	5. But among other crimes with which	he
	the command of Duke Caroloman affembled	was char ed in the present synode, this v	
Boss f. Ep. 10.	his third Council at Ment in Germany at	one. And the Holy Prelat Saint Boniface P	
	which were prefent (according to the account	blickly declaced, That no man could exert	
Mire. Feft.	given by himselt to Herefr d an Engluh Prelat) eight Buhops , all of the Engluh Nation :	lawfully the function fa Bunop, who had b	
reff 5-1 mm.	But of them those only Names remain which	fides this, he objected to him that he him	
	Mirem hath recorded laying, At the Syned of	had feen him with Hawks and Hounds	14-
	Ments convoked by S. Boniface were present	blickly recreate himfelr : which was ab	
	toel, Burchard, Villebald, Werbet and Vera per-	lutely for bidden to Bishops by the Canons. G	
	haps Wetta, Of Wittan.)  2. The Decrees of this Synod touching Ec-	wills having heard his acculation, and p ceiving that he could not relift both for	
	clefiafical Disciplin containd in the fore-	lar and Ecclefishicall authority armed a a	inft
	mentioned thirty feaven Heads, fent by Saint	him, reterred himtelf to the judgment	of
	Boniface to Pope Zacharias , and by him with	the syned, and was depoted.	
· '	fome corrections approved, are not now	6 Atter whole depolition saint Boni	240
Ap. Sur. in	extant. But other affairs of great colequence agreed and determined, are mentioned	(who hitherto had been an Arch bishe large, without any particular Title of	ec)
Pit S Bonif.	in the Life of S. Boniface in Surius: Where we	was by Careloman and his Brother Pipin	ap-
S- Lumij.	read that in the faid synod not only many Ec-	pointed Prelat o the Church of Ment 7:1	And
l '	clefiafticks infected with Herefy were excommu-	that his digni v might be more eminent	the
l :	nicated; but severall Buhops also infamous for	fame Princes determined to exalt the Se	10 4
1	borrible crimes were depofed. The prime Au-	Mene?, which at this time was fubice	of
	thours of all Errours in Germany were the two Arch-heresicks Aldebert and Clement:	another, to be the Metropolitan Church all Germany : which likewife by a Me	Mige
1	Whose cause was remitted to Rome, and	fent to the Pope, they obtained and effect	ted.
1	there with all circumipection judged, as		1
1	shall be largely declared.	-	1
1	3. Of Bukept fayd to be deposed in this		
ł	Synol, the name and speciall demerit of one		- 1
	only is now recorded, and that was Gervilio		1
Id. bid.	Bishop of Men. 7 where the Council was held. The cause of his Deposition (according	li Gree	- 1
l	to the faid Authour) was the At that time		
1	to the faid Authout ) was the street that time the Thurmgians implored the Silvance of are-		1

### under the Saxon Heptarchy. XXIII. Book. 503

A D-745 YVI.CH

XVI. CHAP.

1. 1. Go.The Herefies of Adalbert a French man and Clement a Scott:condemned by Pope Zacharias in a Synod.

11. Colen made an Archbishoprick : bas Subordinate to Meniz.

1. HE cause of Gervelie being thus determined , the Fathers of the synod consulted concerning the two Arch-herericks. Aldebert and Clemens : Whole Errours though they then condemned, yet they thought meet to fend them to the Apoffolick see that their condemnation might be more folemn. They decreed likewife to fend with them the forementioned Prest. Deneard , to act the part of an Accufer in the name of the synod before the Pope : To him likewise they gave Letters and the Alls of the Syned to be presented and confirmed by

2. Being arrived there, Pope Zacharias called together, according to the cultom, a syned of Buhops, before whom Deneard appearing, presented the Epifile of S. Bonsface , in which he informed the Pope that fince the time that he had conferred on him a twofdiffion over all the Churches of France, at their own request, he had fuffred many injuries and perfecutions from falle, and adulterous Preifts and other Ecclesiafticks. But that his greatest trouble proceeded from the faid two blafphemous Hereticks , Adelbert wing was a French-man, and Ciement, a Scott : Who though they differed in their Errours , yes were equall in the enormity of their crimes. " For whose regard he had incurred the en-" mity and maledictions of the French , who " greivously complaind against him because " he had taken from them their great Apolite, Adelbert , their Patron and intercelling with " God, a man who was a worker of wonder-full Miraeles. He defired therefore the Pope to flutt them up in close prifon, after he had given them up to Sacan, that none might be poyfond by their abominable Herefier.

4. Nowwe will here more fully declare the Errours, blasphemies and crimes charged upon Adelbere, and further demonstrated by Denemd, who prefented certain Fritings to the synod containing the Life & Alls of that Arch-heretick, together with an Epifle of our Land lefin , which he faid fell from heaven inco the Cutry of serufalem, and was found by the Archangel Michael in the Gate of Ephraim, and copied one by a Preist called Icords, and by him fine to another Preift in Germany called Thalaffine, ere. and at last by the hands of an Angell was brought to she Sepulcher of Saint Peter at Rome, where avelve perfons belonging to the Pope finding is kept that days Vigill with failing and mayers , Ort.

4. As for the other Book, it was read , and it began thus : In the name of our Lord Isfu Cornet , here beginnerh the life of the Holy and Beffed Rich p Adelbert , born by the Election of God. He was legotten of simple parents , ana crownd by the Grace of Ged For whilf he was ye in his Mothers womb , she faw in a vifion as it were a Calf offing ut of her right fide which Calf defigned that Grace which he received from an Angell before he was brought forthers.

1. Belides there the fame Deneard prefented likewife a Prayer composed by Adelbert. n which after supplications made to God the Father , he addr fled himfelf to the Angells laying , I befeech , conjure and humbly entreat you. C. Angell Vriel, Razuel, Tubuel, Mi chael, Adini, Tubus, Sabaouc, Simichel, &c.

6. When there Fritings were read before the syned by Gregory the Nosary, Regionary and Nomenclator, all the Buhops concluded that the man was madd, and that those were names of Devills, not of Angells, except only S. Michael, fince Divine authority delivers to ge us only the Names of three Angells Michael. Gabriel & Raphael. Therefore, they condemned them all to be burnt : Notwithstanding the Pope thought fitt they flould be layd up in his Archiver with a perpetuall mark in memory of their condemnation and repro-

7. Befides these Fritings it was layd to the charge and proved against the fame And bert that from hu childhood he was an Hypociste faying that an Angell of our Lord in human shape ha from the utmost ends of the world brought him Relacks , he knew nor of whom , bur fir h were of wonderfull Sanitity, by vertue of which he could doe all enings whatfacter he used of Go own honour, or rather defiled it That he would likewife reprehend those who defired to vifit the co Shrines of the Apostles , and to hinder them be ce built Oratories, and fert up Creffes in the feelds, or | ec near springs, or where forver he thought good, es commanding the people there so make then Prayers to bim Informach as multudes of feduced people deft fing their own B. hops, and Churcher gathered meetings in fuch places, laying, The me ritt of S. Adelbert will belp w. Befides thu , 1. cave to the people the parings of his nayles , and the hayr which fell from hu head, bidding i em i mincle thofe with the Relicks of S. Peter. Yea hi prefumption came to that point, that who any came, and proftrated themfelves at his feet , delirous to confesse their fins , h would till hem : I know all your fine alres dr . reur very thoughts are not hid from mec

III. Part.

Hereby he infinuaced him elf into the minus o filly women and ignorant pealants, who affirme him to be a man of Apollelick Sanfeir, That he had he ed unlearned Entrops to ordain bim , 107 trary to the Canons : and that hereby his heart frelled with fuch Pride, that he effected him el equal to the Apostles of Christ Infomuch as berns appointed to conjectate a Church to the honour of the Apofles and Martyrs, he confectated it to he

therejore there is no need to confesse them

### The Church-History of Brittany

Goe home in peace, have to doubt at all but your fins are pardend. These and many other like marks of Pride and Hipportify did Adelbert fliew in his habit , gate , gesture and beha-

604

8. As for the other Heretick called Clement, his Herefies did more openly destroy the common Faith of the Church : He rejetted all the Sacred Canons , all the Writings of the Holy Eathers, and all authority of Councills. He would maintain that he might lawfully be a Catholick Buhop though he had two children bern in adultery. Tea he introduced Indaifm, affirming that a Christian might without fin, if he pleased, mary his own Brothers Fidow. Moreover in opposition to the conftans Doffrine of the Fathers , be aught that Christ the Son of God , when he defcended into Hell, delivered out of that Infernal rion all without exception , beleivers and inidells. And many Herefies more he published ouching Divine Predeftination , contrary to Caholick Faith.

9. These things being made known to the Synod at Rome, The Fathers unanimously deprived Adelbers of his Sacerderall function : condemning him to Pennance : and in case he should afterward seduce any, they pronounced Anathema against him, and all that should adhere to him or his doctrines. In like manner they deposed Clement, and actually excommunicated him: and wholoever thould content to his facrilegious Opinions.

10. Our late Zealous Reformers of Scotland may here discover with gratulation their prime Patriark, who defirous to be an Aople of a New purer Religion, made the foundation of it to be a contempt of the Dedrines of Anciene Fathers and Sacred Canons of the Church. And in the like unhappy attempt he will flootly be imitated by another Freit of the fame Nation called Samplen, who in despight of Sacred Tradition and the Vniverfall practife of the Church denyed the neceffity or Baptifm, afferting that by the simple Impelicion of hands by a Buhap, without Bapim , one might be made a good Catholick

As Benif.

11. An account of all these Proceedings ope Zacharias gave s. Bonsface in a Letter , requiring him to publish through Germany & France the condemnation of these Hereticks. He fignityed moreover that he confirmed all things which had passed in the syned of Ment (:ratitying the erection of that see to a Metropolitan dignity, though he knew that many Schismatical Pressts in France did carneltly oppose themselves against it. And whereas a request had been made to him from France that the titey formerly called Agrippina, but then Colonia, might be erected to be a Metropolitan Church , he fignified his flent, but so that it should be subordinate to h's see of Ment?. He olfo intimated to him, hat in cafe a certain sequeer, named Geoleob who formerly had uturped the name & au-

thority of a Bishop, should present himself to A. D.745. him at Rome without his approbation . he would treat himas he deferved: And he enjoynd likewife S. Boniface not to admitt any Bubops or Metropolitans confirmed by him at Rome, except they brought Commendatory Letters from him.

#### XVII. CHAP.

XVII.C#

K. Curn.

1. 2. erc A Letter of Saint Boniface and the Synod of English Bishops at Ment? to the Mercian King Ethelbald reprowing him for his incestuom lusts and Sa

Gc. Another Letter of the same to Egbert Arch-bishop of York.

NEither did S. Bonsface's Christian (bari. 17 and Pasterall solicitude confine it felr to Germany alone : But he thought it his duty to give his best affistance to his Native countrey Brittany, almost over-whelmd with a see of vices. There King Ethelbald, the most potent among the English-Saxon Princes, had in a high manner offended God in a facrilegious invation of the right; and revenew of Churches within his Dominions of Mercia,in offring violence to the chaftity or Religious Firems confectated to God, and many other crimes, and there was a just fear least such enormities in a King should become exemplary to his fubjects, and draw many to imi tate them; Therefore S. Bon face and his com panions in this syned of Ment? who were all Buhops of English race, thought expedient to admonish the fayd King Ethelbala of his Duty as a Chriftian Prince, by a Letter directed to him in the name of he whole sy od Which was likewise done by them.

2. This Letter is still extant In which with a modest yet vigorous stile, becoming an A- " possession possession they fignifyed to h m, that publick fame having informed them that he had all his life abstaind from Mariage which " if he had done out of the Love and fear of " God and for chaftities fake, they should have ... much reioyced in it: But they were told that " he refused to take a lawfull wife, and polluted himfelein adulter es and unlawfull lufts, not abitaining even from devout Virgins the Spouses of our Lord: a fin to horrible, that it is by God effecmed equal to Heathenish idelates. " Yea the ancient Pagan Saxons did fo abhort " adultery that if any woman, though unmaried were found guilty of it, they would copell her with her own hands to hang her felf , & after her death they would confume | body with fire, and hang him who had corrupted her, over her fmoking afhes. Or elle they would cause a multitude of women to drive her out of their town with whips, cut- " ting all her garment away to her walt, and " lancing her body with knives ; and thus fhe

## under the Saxon Heptarchy. XXIII. Book. 605 [K. Curin-

would be entertaind by the women of the next village, who would use the like rigour towards her till they dispatched her of her Life Now if Heathens have such a zeale for Matramanial Chastery , how lealous will our Lord be of his spoules contracted to him by Pow, and how infinitly more heavy will the punishment be which he will inflict on their sacrilegious corrupters!

1. They adjured him moreover to confider that Gods fury will more feircely be inflamed against Kings who are guilty of unlawfull luits , because probably their subjects will imitate them: by which means the whol. Nation , like Sodom , will become polluted, and thereby leave a policrity effeminated by lufts , despited both by God and men, and regardles even of their Faith. An example whereof might be feen in the Nations in Spain , Province and Burgundy which giving themselves to filthy luxury were torlaken by God, who justly futfred the Saracens to come upon them and overcome them, fo that now they lave loft all knowledge or God and their Holy Fasth.

4. Hereto they added another great Crime which publick fame made him guilty of, which was breaking the Priviledges of Chure'ree and Monafterses, and invading their revenews: n which abominable fin he was followed by his Nobles, who ferr no bounds to their rapin and cracky to Ecclefiasticks and Monks, depriving them of their fublistence, and bringing them into servirude. They therefore earnestly belought him to confider that among all the Saxon Kings fince the Conve fion of that If and , not any had been guilty I fuch sacrdegious cruckty and unbounded lufts , except only two, Ofred King of the Northumbers , and Cecired his predecessor in the Kingdom of the Merciant : And how horrible their deaths were , he could not be ignorant : parricularly of this latter, whom the Devil visibly hurried away to heil in the midit of his iollity and banquetting,

5. Therefore with humble and Fatherly prayers they belought him not to despite their countell: but freely and speedily to amend those greivous offences against God : considering how thort this present life is, how momentany the delectation of the filthy flesh, and how ignominious it is for a Prince after a fhort life to leave behind him a perpetuall example of fin to posterity,, &cc. 6. This Letter being written they did not

fend immediatly to King Ethelbald , but prudently confidering that reproofs or counsels which arrive unseasonably to perfons of high effate, feldom produce any good toif 29.10. effects, but rather harden them the more: Therefore they inclosed it in another diceso ded to a certain Preift named Heresfrid , to " whom the King would more willi gly hearken , then any other, and who like-

wife out of fear to God, would not fear bold ly to admonish the King. Him therefore they defired to present it to King Ethelbald, when he law a fitting opportu-

A.D. 746

nity. 7. At the fame time likewise saint Boneface wrote another Epifile to Egbere the learned Arch buhop of Forks in which he acquainted him, that having received com-mand from the Apostolick See that in what Nation foever he faw or understood that errours were fewed among the people , or the Ecclesialiscal Rules depraved by ill pracities and cultomes , that he with the Popes own authority should endeavour to invite and reduce into the right any Transgreffours who foever they were. In obedience to which command he together with eight other Buhops of the English Nation affembled in a synod at Ment7, had fent an humble admonitory Letter to Ethelbald King of the Mercians which they had given order should be first showe to him , that he might correct in it any thing which he did not ap prove, and add thereto what in prudence he thould thirk meet. Withall defiring him that if in his Province of the Northumbers any fuch poylonnous root of wickednes was ipringing, he should speedily pluck it up. He requested him likewise to fend lim tome Treatifes of Beda , who of late es brightly fhone with divine Light and Grace in that Province Telling him alto that among other imall prefents he had fent him the e-Copies Of certain Epifiles of Saint Gregory , ec

in inquiring and finding out the Ecclefiasticall Rules of the Indements of God , or. 8 What was the successe of the foresaid Letter of Saint Boniface to King Ethelbald , it is not known , faith Baronius. But not any Hifforian hath declared that by thefe admonitions he any th ne amended hu life. However certain it is that two years after this (he flould have faid tweive) he ended his life very unhappily : For thus wee read in the Epitonie of the Engish Hiltory : In the year of our Redeemer feaven bundsed fifty Ceaven Edilbald King of the Mercians was by night miserably murdred by his Guards. Thus writes Baronius. Notwithstanding though none of our Hifferians expressly mention the amendment of this King, yet wee fhall fliew probable grounds of it, by deciaring his loyning with Cuthbert Ar 1-buhop of Canter bury in restoring the priviledges of the Church and Ecclefiaflical Difcipline . &c. and

we may reasonably judge that this Episti

had a great influence into fuch a good

Gggg ij

which he beleived had never before ome

into Brittany , and if he pleated , would a.

terwards fend him more : Becaute he had as

his being at Rome copied out of the Pepe.

Archives a muititude of fuch Firtings .. Be

fides all this he with much ferioufnes entreats

bem that he would be his Counfedour and helper

XVIII. CHAP

III. Part.

The Church-History of Brittany K. Cuth **ნი** was perfected, Searmen having congrega- A.D. 747 A. D.7 . 6 red a certain number of Manks wascon tuted Abber. This Noble Monaftery prooved in after times a fource of innumerable blef. XVIII. CHAP. XVIIII.C. fings to the whole countrey of Germany. 4. The same year in Brittany, Inquald Bi-fhop of London dying, there succeeded him 1. 2. &c. S. Boniface by the Donation of Egwif, known only by his nameto politrity, Caroleman builds the famous Monaftery and by his subscription to a syned the year of Falda in Germany tollowi g attembled by Cuthbert Archibe 4 5. 6. Successions of Bubops in England. snop of Canterbury In the Kingdom likewife of the Baft-Angles both the Bubopricks of Dumwich and Helmham being vacant by the deaths of CAint Beniface having established for Daimfelf and his Successours a fixed Metro-Cushwin and Ethelfrid, there was substituted polican See at Ment? in Germany, was defirous in their rooms one only Buhep to administer both the Sees. His name was Herdulf, who to find for himself a place of quiet retirement in which he might unbend his mind, subscribed likewise to the same syned as Biand recollect it from Pafforall felicatudes and thop of Dumwich and Helmham. Yet true it conversation, when soever his affairs would is, that this does not agree with the order permitt. For which purpole a certain Seat of Buheps of those Sees tound in Filliam of in the Solutude of Bu honia near the River Malmebury, who affigns two Bishops fuccee-Fulda feemd to him very con enient and ding at this time in the forelaid sees, namely agreable, that there interrupting a while Lamfert and Albrith. But concerning these the tumultuous bufinelles of Marths . he two, we shall treat, and of their succession m ght at fitt featons embrace the best part many years after this and employment of Mary, to fit at our Lords 6 At this time also the Kingdom of the feer, and in quier contemplation attend to East-Saxons Was deprived on their King Selied what our Lord would fay us to his toule. by a violent death, after he had raigned 2. But because a Sear 10 agreable belonged rwenty eight years. All that wee can to the right & jurisdiction of others.he was find concerning it is this thore account 4. D.746. compelled to have recourse to Caroloman by given by Henry Of Hunringdon, King Seled, Periton, to have that place charitably be taith he shis year was taken out of this ble stowed on him. Which persons of his was for anciene Writers affirm that he was flain at not in vain : For as Barenius from the Authis time : but how or by whom he was plan, showr of S. Boniface nis Lite declares, Caroloman they fay nothing at all. having read this Petition was much pleafed with it, and having called together all his Nobles , he made known to them the Holy Buhops request; and with their confent in their profence he made XIX. CHAP. XIX. Ca a furrendry of the place to him, Jaying, That-I transferr it to God , injomuch as all the land 1. 2. &c. A third Synod at Cloveshe in which on all fides lyes about it for the flace of Kent for reforming abuses : and the Dethree miles u to be assigned to hu service. Ha-ving made this Assignment, he sene Messengers crees of it. to all the Nobles in the Territory of Grapheld earnefily defiring them , that who feever had any 1. THE year of Grace feaven hundred forty feaven brought much good and 4. D. 747. interest in any part of the land fituated within the forefaid limits, they would freely bestow it spirituall proffit to the English-Saxon Churupon Ged , to be the Seat of a Monaftery which ches in Brittany , by the happy reformation S. Boniface had a defire to build. This Request of of Ecclefiafticall Difeiplin made in a famous the Prince being made known to those Noble men, Syned a third time affembled at Cloveshe by they unanimously and with all deverion gave up Cuthbert Arch-bifliop of Canterbury. Which all their right to God, to S. Bonifece and the Peplace feated in Kene, is at this time called nerable Abbot Sturms. And to the end the cliffe, by reason of a nigh mountain or faid Assignment and Delivery might remain cliffe (anciently named Clives) and a im ll firm to posterity, Caroloman, who was the princiterritory interiacent between the Rivers pall Be efaction , commanded a Charter to be Themes and Medway called Ho trom made in good form , to which he puts his Seale. which two names arose the word Chreshs, 3. Trus in the year of our Lords Incarnation Mir.in Fast. efeaven hundred forty fix the famous Monaftery 1. The cause of assembling this sines of Fulda, faith Miram , by the free donation of was the miferable decay of picty, and Or-Caroloman and Pipin Princes and fons of Duke der through the whole Kingdom, fuggetted to Arch-berhop Cumbbert by Saint Boniface Charles Marsel was erefted , or at least the foun-

dations of it were layd. In which , affoon as it

under the Saxon Heptarchy. XXIII. Book. 607 | K. Cuth as hath been declared. For rectifying which diforders the Arch-bulbo feriously be schooles for the trayning up the young A. D.747. rreated with Ethelbald King of the Mercians. the end they might become afterwards profto whom the Kings of Kens were subject and fitable to the Church. 8. That Preifts Hould tributary, defiring that himfelf would aflift always be mindfull of their office and vocain Reformation of the Church by a Synod to tion to attend to the Alter in celebrating which he would please to afford his own to Reading, Prayer, &c. 9. That they prefence. This being obtained, the synod was flould be diligent in preaching and baptizing according to the lawfull Rices of the called , in which twelve Bubbo were prefent, all of them contained within the Province of Church. 10. That they flould be studious to " Canterbury , for of the other Province of York, understand aright the Creed , Paser noffer , not one appeard. And befides them , King and the Holy Miffersons words in the cele-Ethelbald with his Princes and Nebles was bration of Maffe: and that they flould interaffiftant. pret them to the people, and explain them in " 4. The Alls and Decrees of this Synod have the English tongue. 11. That they (hould all " out of a very ancient Manufeript in Saxon agree in the manner and order or baptizing, " letters, been faithfully extracted by sir H Spel-Teaching, &c. 12. That they should fing in " man. In the Preface where of is expressed the the Church with modeffy, and if they were unskillfull, they should content themselves generall defign and motive of the prefent Meeting to have been, that with good advice with reading. 14. That they flould celebrate order might be taken for refloring Faity in the the office of the Church uniformly, and in Church, concord among one another and Reformalike manner folemnize the Feafts of the " tion of the State of Religion. After which Curb-Church 14. That our Lords day flould be celebert Arch buhop of Canterbury prefiding in brated by all, and that the people should be it caused to be read two Writings of Pope Zaobliged to repaire to Church, &c. 15. That charsas translated into English, in which were feaven Canonical Howers flould be objercontained Preservens for reforming abuses, ved uniformly both in Churches and Monafte regarding persons of all degrees and condiries. : 6 That Litanies and Regations flould be " rions, with terrible denunciations against performed by all the people uniformly ac-,, the disobedient. The reading of which caucording to the Rite of the Roman Church on fed great thoughtfullnes in the minds of the feaventeent before the Calends of Ala, the Buhops , who begin mutually to exhort and three dayes before our Lords Alcention. one another by rectifying of their own lives with celebration of Maffes and Failing till " to afford good example to the rest of the clergy and seculars of the kingdome : and three in the after noon , without admixing ... vanities playes, running of hotles, feaft , bec. that they flould fett before their eyes the 17 That the Feafls of S Gregory Pope, and of . Homilies of the Holy Pope S. Gregory and Cano-nical Decrees of the Fathers, as a fitt Rule by S. Angufton fent by him the Apolile of the " Kingdom should be folemnly celebrated 18 : " which they might reform themselves. That the Times of Fasting in the tourth, fea 4. Then followd feverali speciali Canons, venth and tenth month according to the one and thirty in number, written in an ab-Reman Rite be neglected by none and that Strufe Hile, which argues the Antiquity of the people be admonished before those them. The Reader may it large perule them times come. 19. That Religious men and woein Sir H. Spelmens first volume of our ancient men observe their Regular Institutes modertly, | ... saxons Councils : It will fuffife in this place and abitain from vanity in apparrell. 20.T. at | " beciffy to fett down the sence of each in or-Buhops take care that Monafterses, especially o: . .. der, as followeth: women be places of filence and devotion: 4 f. It was ordaind therefore. I That Buhops and that the entrance into them of Foers Mu- 4 should be carefull to shew themselves by ficians, vain leafters, drinkers and feafters be the fanctity of their lives good examples to utterly forbidden : fince great frandalls and | " others, and to exercise their Pastoral Offices fuspicion arise from fuch. 21. That all Eccle- | « according to the Canens of the Church. 2. fiellicks and Monks fly particularly the Sin of ce That they should preferve the Vnity of Peace Drunkenner. 21 That fuch likewife live in a among one another. 3. That every year they a fittpreparation for the Holy Communion and a should wifit their Disces. 4. That they flould that when occasion is they confesse their fins a &c. 12 That Lay perfons alfo , young and old ... take care that Abbors and Abbeffes govern their Monafteries Regularly. 5. That fince at dispote themselves to as to be fitt to receive | " this time Monafleries by the avarice and Tythe fame Holy Sacrament. 24. That Seculars be de rann, of Great men were miferably oppreffed not admitted to Religious Profession , till after | ee and deprayed, yet Bishops should at least take fitt examination and probation, 25. That care that the poor Monks flould not want after every Synod Buhops promulgate to their the Ministers of a Preist, for the necessity of Clerry the Decrees there made. : 6. That the

people be exhorted to Almsgiving by which | "

their fins may be redeemed but withall that le

th: y be taught not fo to trust in their, Almes,

as from thence to take a licence to fin. 17.

their foules, 6. That no Monks fhould be

exalted to Preiffhood till after due tryall of

their versue and capacity. 7. That Bishops

take order that in Monafteries there should

in an Epiffle fent him five years before,

L.D.747.

K. Cuth-608 ED.

A.D. 748.

That in the Holy exercise of Pfalmody, whiether

in the Latin Or Saxon tongue, men be carefull

rell. 9. That Monks and Nunns be not per-

mitted to inhabit among seculars. 30. That

fince there is a suspicion entred into the

minds of Kings and Princes, that Beclefisflicks,

Buhops and Preifts doe not bear them inward

affection, nor with their prosperity , but ra-

ther the contrary : The faid Ecclefiafticks in

this synod due prot ft that fuch fulpicion is

flould be guilty or fins not only contrary to

their fublime Profes.on, but even to the com-

mon Dury of Circifians To fh w theretore

that they were free from a vice to deteltable.

it was ordained , T at all Ecclefiafticks and

Mines in every Canonical Hower should sneef-

fancly implore the Divine . lemency for the fafe-

ty of their Kings , Daies , Nobles and all Chri-

stian people, is ell so for themselves. 31. That

ey be all unanimons in Faich , Hope and

Charity both to God and one another : and

diligent in Praising both for the Living and

the Dead , celebrating often the Propinatory

6. To this effect were the Canons of this

worthy synea. After the conclusion where-

o. Curbbert the Arch-bishop of Canterbury

tent a Copy of all the Affr and Decrees by

his Deacon Kinebert to Saint Boniface : there-

by flewing him that he had not been un-

mindfull of his admonitions, nor of the

Precepts of Pope Zacharias. And it is not to

be doubted but now King Ethelbald renewd

th t respect to Gods Church , which he

thewd to worthily in his younger years : a

further proof whereof he gave two years

after this , in restoring the Priviledges

and immunities thereof, which had by

himself and others been so much jin-

fringed.

Sacrifices for their repole &c.

" without ground ; and it it were just , they

The Church-History of Brittany

K. Cuth. A D. 749

XX. CHAP.

XX. Cu

to joyn their hearts to their voyces: And that those who doe not understand the office in Latin , flould however be carefull to have their minds and affections fixed upon God 1. Succession of Kings in Kent, and Spiritual things. 18. That Monafterses be 2. Kenred a hopefull Prince of the westnot burdned with a greater multitude then they can maintain: That supersours doe not Saxons, unhappily flain. . The Monastery of Bredon in worcesterover-presse their Religion with labour : and that both Men and women Religion abstain shire , founded. from secular vanity and fashions in appa-

a & &c. Of Sampson a Raughty Scottish

1. THE year following Edilbert King of Kent and eldeft ion of Fubred, after 2 4. 0.749. raign of three and twenty years, dying witho it iffue, his Brother Edbert fucceeded him. Some of our Hifferians account Ether the elder Brother, and aftirm that he dying this year, Bailbere the next fucceeded The Ereur on waich fide foever it lyes, is not much materiall. And indeed thefe Princes Or Lent to whom the Titles o King are given, w to fo obfeure, that no wonder, both their names and actions fli sald be delivered to polerity uncertainly. In the late Sered at Civemen Kent , among the lubicip ions none in named as King but Ethelpald hing of the Mercians , to whom thele Frinces were tributary, and therefore those three Brothers, Eilbert, Elbert and Alic, w .o raigned lucceffively in Kent , a. e to be esteemed is reckond under the Tiles of Princes and Dates, Subscribers to the faid synod. As touching the Prince who now dved , all that is recorded of him, is that he bestowd on the Menaflery of Religious V. rgins at Mendrey in the file of Thanes certain lands , as Harpifeda de-

2. The fame year, which was the ninth of the Raign of Cushred King of the Well Saxoni, faith Hunringdon , his Son Kenrie was flain:a Prince of wonderfull hopes trender in years, but vigorous and eirce in combats, and ioyfull to find any occasion to exercise his valour. This young Prince in a certain expedition being too eager in pursuing his good successe, through immoderat heat discontented his own foldiers, and in a edition raifed by them was flain.

3. To thi year is referred the new erection of a Church and Managhery at a Town called Bredon , in the Province of Forceffer by a certain Noble man of the Mercian king iom cilled Eanulf Concerning which Camden thus writes : At the root of the fand Hills in feated a month. Town called Bredon where was a Monastery founded : Concerning which wee read this paffage in a Charter made by Offa , who was afterwards King of the Mercians , 10ffa King of the Mercians doe give land containing thirty five acres of tributaries to the Monaftery named Breedun in the Province of the Viccians (Worcesterflice) to the Church of S Peter Prince of the Apolices

A.D. 748 built there, which my Grand-father Estal foun-ded to the praise and glory of God who lives for ever. This devout Charity of Eanulf Almighty God rewarded by exalting to the throne of the Mercian Kingdom his grandchild offa, who held it illustriously the space of nine and thirty years, as shall hereafter

be declared. 4. This is all which occurred memorable in Brittany this year. Passing therefore over into Germany, wee shall find there the whole care of the late planted Church to lye in a manner upon Saint Boniface alone. Who being much disquieted with faile Teachers pretending to be Presil's , and spreading pernicious errours touching the Sacrament of the Church , his best remedy was to consult the see Apostolick : for which purpote he fent this year Burchard Biftop of Wirt Thurg to Rome with Letters to acquaint Pope Zacharias with the impediments which he mett with

in propagating the Fatth. What those speciall impediments were , does appear by the Popes Answer : In which wee find that great numbers of false Pressts who never had been ordained by Buheps, and confounding all Ecclesiastical order , refu-fed to be subject to Buhops , against whom they armed popular tumults , making feparated Congregations , in which they taught doffrines contrary to Catholick Faith , not requiring before Baptifm an abrenunciation of Satan, and refufing to fign with the Croffe, year not fo much as infruiting fuch as were baptiled in the Faith

of the Bleffed Trimity. 6. And among fuch Ministers of Satan a principall one was a certain Scott , named Samplon, who also had the impudence to teach that without the Myfricall inv cation of the Birffed Trinity, yea without any baptism at all , aman might becom a good Catholick Christian only by the imposition of the hands of a Bishop.

7. Now to prevent any turther contagion by fuch guilefull feditious Miniflers, the Pope adviced S. Boniface to coll cha Synod, and there not only depose them, but likewise fourt them up in Monafteries, there to doe Pennance to the end of their lives. For which purpose he should require the assistance of the Noble Dukes and Potentats of France And particularly as touching that naughty Scottish Prest (Nequitlimum virum ) Samplen, he required him not to content himself with only " deposing him:but that he should also ex-" communicate and expell him out of the " Church.

K. Curst- | under the Saxon Heptarchy. XXIII. Book 609 K. Curst-

A. D. 749

XXI. CH

XXI. CHAP.

1. 2. A Noble Chaner confirming the Priviledges of the Church , by Ethelbald King of the Mercians.

3. 4 . Gc . A famous Miracle in Germany by the Interceffi n of S. Swibert.

N the year of Grace seaven hundred torty nine Ethelbald King of the Mercians touched with a remorfe for his Sins, made worthy fatisfaction to the Church for his former Sacriledges , by publishing a Noble Charter to confirm its immunity. Which Charter may be read in S:r H. Spelman , thus inferibed by him : The Proviledge of Ethelbald King of the Mercians, granted to Monajlerses and churches. In which being mindfull of the reprehension given him by S. Boniface in an Epifile for ementioned , and repenting his former Life , he made all the Monafteries and Churches

dens , gifis, orc. And at the end of it is fignified, that the faid Charter was figned by feverall Bishops and Noblemen in the three and thirtieth year of the faid Kings raign, at a fa-mous place called Godmundsleech: Which place is at this day called Godmunchefter, and it is feated in the Province of the Iceni ( or Huntingdon flire. ) 2 At the fame time dyed Ethelwold King of the East-Angles, called by some Elivald, by others Ethelred : to whom fucceeded his his fon Ethelbert , or as foine Friters : name him, Albert: who was born to him by his Quee

of his kingdom free from all taxes , labours , bur-

Legitung, Concerning whose admirable vertues & Sanctity wee Thall treat at large when wee come to his Mariage and death, or more truly his Martyrdom immediatly attending it, 4. Here wee ought not to omitt an illustrious testimony which God was pleased this year in Germany to give to the Sandlity of our glorious same and Apostle of the Germans Saint Swibert. It is faithfully related in an Epistle fent by Saint Ludger Bishop of

Munfter to Rixfred Bifhop of Macflercht , in which Epifile a large description is made of the affairs of the Authours own tim touching the Apostas of the Frisons. But that which concerns the glory of s. swibert, is there thus related:

4. It hapned in the year of our Lord feaven hundred forty nine that the illustrious Prince Append. ad Pipin after a gloriom Victory obtained against the sit & Sur b. Saxons and Westphalians , hastned hu return to Man.i Colen with his wearied Army. But the Westpha-lians, though utterly routed by the triumphant Goord of thu Noble Prince , had such indignation to be under the dominion of Christians , that without delay they gathered a new powerfull Army , and marching by paths unhaunted and

K. Cuth | 610 RED. A.D. 750

### The Church Hiltory of Brittany

loweth:

Cetty of Lucca in Italy, where he dyed and was

enterred , the tenour whereof is as fol-

chard. Thu King S. Richard was King of England, a voluntary exile from his country, a definier of

the world a consenser of himfelf. He was Eather

to the two holy Brethren S. Willebald and S. Vini-

bald , and of their Sifter S. Walburgu a Religion

Virgin. He made an exchange of an earthly king-

dom for an heavenly : He quitted a Kingi Crown

for a life esernall. He putt off his Royall Purple,

to take a mean habit : be for fook a Royall throne.

and vifited the shrines of the Saints : He laid bi

his Scepter, and rook a Pilgrims flaffe. He left hu

daughter S. Walburga in his kingdom , and went

into a forrain country with bis Sons. Them alle is

left with S. Boniface the glorism Martyr , the

Arch-buhop of Ment Tamen of wonderful jan-

Auy, and born in his own kingdom England. The

Same hely King extended the bounds of bu banyh

mene further, and vifitted : he shrines of the Hils

Apolites beyond she Alper and afterwards rest

red himself into other uninhabited places to the

end he might more freely there attend to God At

length after a long cantinued exile , after man;

Suffrences by hunger, therit and cold all his conflicted

insernal combats, after frequent and painting

ended in the Province of Italy and City of Lucial

there he received his rewards thence his joule was to

received into heaven : and nu Sacred members is

were placed near the Body of S. Frigidianie in a

Church dedicated to bu honour . where ha elw

shines abroad by many miracles. Hu Festivity

February.

folemnited on the feaventh day before the Ideas

3. The observations made by the illustrious

Cardinall Baronius in his Annals this

year upon this Inferspeien, particularly to dif-

buted to S. Richard, doe not frem to mee con-

cluding. For though it be true that his name

is not found in the Catalogue of the Saxon or

English Kings that is no fufficier proof against

him: Since wee read very many examples of

wife of Elbun; and of ofre King of the Fisting

And Ciffe in his Charter in Harpsfeild calls

himself King of the West-Saxons . S. Boniface alto

and Ina. a King called Balred : Lastly in the

Life of s. Beculph wee read of one Ethelmun.

King of the South-Saxons , yet not the name

of any of these appear in the Catalogues o

the Kings of those severall Kingdoms. And

whereas he aftirms that Philip of Eyllat a Ger-

man is the first Authour who gives the Tule

the like: So in S. Beds mention is made of Bella at

Edilward fon of of rald, King of the Deirilike. 6 1.44

mentions Sigenala King of the lame Prounce Bonf. 19.49

prove the Title of King of the English attri-

2. The fifter of King Offo was Mother to S. Ri-

K. Cuth.

chard, memorable to posterity for hissanduy: A. D. 70 A breif of whose life is represented in an Epitaph to this day extant in a Church of the

his Notes upon the same Life affirms , that all A.D. 750 Auchours almost with one consent make him a King of England , infomuch as none in his found witts will deny it. And indeed hereto agree the Roman Martyrologe , Philip Buhop of Eystat, Friehemius, Molanus , Tepes , Gualter and very many others. Yea Greefer in his observations on the Life of Saint Vilibald fon to this Saint Richard prooves by many arguments the

fame, as from common Tradition, from ordinary Images of him, from feverall Millale, Brewieries and Authours. Notwithstanding, that he did not actually , at least not long, enioy this Title and power, may be granted Now the right which he had thereto may be shewed out of our Ancient Monuments.

4. For wee have before declared how Lothere King of Kene succeeded to his Brother Egbert, to the prejudice of his Brothers fon Edric. And after eleaven years raign being dispossessed and flain, his son was also debarred the Succession, & never mounted the Throne. Now this Prince Richard according to the opinion of some Friters, and particularly of the learned Annalift, R.F. Alford was that difinherited fon of Lethere , who content with the security and sweetnes of a private Life, never fought nor defired foveraignty though justly due to him.

5. But more probable it is, that this Richard was a King of the West-Saxons immediately after King Ina. For though Ethelard be the the onely King named his Successour: Yet Saint Beda fayes expressely , that King Ina left his Kingdom to feverall young Princes, among who this S. Richard probably was one. This is confirmed by what we read in the life of this Prince, that he recommended his children Finnebald and Fillebald to S. Boniface, because he was of his kingdom : Now it is certain that S. Bonsface was born at Kirton near Exceter in the Kingdom of the West-Saxons, But Echelard being a Prince of high spirits seems to have excluded the rest:and s. Richard, whose ambition lay another and better way was willing to employ his thoughts and endeavours in pursuing the hopes of an Esernall King. dom, to be obtained by peaceablenes and ne-

glect of temporall Glery. 6. And God was pleafed to reward this his love with a far greater slessing, in giving him three children worthy of eternal memory, s. Willibald, s. Vinibald and s. Valburga. Thefe three children in the year of Grace feaven hundred twenty five were fent by their Father to S. Beniface in Germany because he was born in his kingdom , as the Authour of S. Ri. chards Life writes , twenty years before the faid S. Boniface was Arch buhop of Ment? neither did their Father accompany them at that time , as the Authour of the Inferiorion mistaking writes : But severall years after followed them thither out of a defire to enioy their happy conversation, and end his Life in the fociety of fo many Saints. Notwithstanding out of a Merive of Deverson

very fashionable in that age, he undertook a Pilgrimage in a mean habit to visit the shrines of the Bleffed Apolles at Rome : After which in his return this year through Etruria, or

under the Saxon Heptarchy. XXIII. Book. 611 K. Curn

Tufcany, God was pleafed in the Citty of Lucca to putt an end to his journey, and restore to him with advantage a heavenly Crown. And we are obliged to that Noble Citry for preferving his Memory in fo Noble a Monument. His name is both in the Roman and English Martyrologe recited among the Saints on the feaventh of February : Where likewife he is filed S. Richard King of the English because perhaps he had a right , though never any policition of the Kingdom.

7. The same year dyed the Hely Virgin Tecla Abbeffe of the Monastery of Kir Tengen at Ochnafort in Germany, for fo doe the Centuristors of Magdeburg stile the place And write concerning her and her holy companions in this manner : This age or Century likewife had women famous for their learning : jome of which Cent. 9 fol. Bonsface fent for out of England into Germany to preach the Goffell; namely Chunstinde , Tecla Lioba Waldoburga, Chunilda, and Beragytha. We doe indeed acknowledge that these Holy Virgins were fent for out of England into Ger-

many:but not to be Preachers : It is no Cathelick custom to make women overseers and disposers of Ecclesiafticall marrers : The end for which they were invited out of England was indeed to teach German Virgins the Infitues of a Religious Conversation As touching s. Tecla in particular, the had her devout education in the Monastery of Vanborn : wherein the proffited to well that s. Boniface thought her fitt to teach others what the had so well learnt , and to govern others, having been so perfect in Obedience her felf. This office after the had piously and diligently exercised fitteen years, slie was called to the embraces of her heavenly Bridegroom , on the fifteenth day of offeber ; or which day the is commemorated among the

Saints in the Roman Martyrologe. 8. Our Martyrologe likewise mentions certain English man a Bishop called German, who went over sea to preach the Goffell to the Brabanters and Friens. Which Office having performed in an Apostolick manner , he received an Apostolick reward , which was a Crown of Martyrdom this year Rofreyd sa learned lefuit mentions him in the Calendar on the second of May. Whether this were a perfon diftinct from him who was Brother to s. Edilrudis, is uncertain: Concerning whom milliam of Malmibury makes mention, saying, Malmib de In the Church of S. Edmundsbury there by the Bodies of ewo Saints , German and Botulf : whole f. 240 Gefts I cannot find in the Antiquities of that Church, nor any where elfe. Only this I find of them that the former was Brother to Saint Ethel-

Martyr.Ran

A. D. 750

RED.

rid.L:8 c.:8

XXII. CHAP.

more compendious they gott before the Princes

army near to the town of Werda, where they cunningly layd ambuscades with a resolution

5. Fren this came to the Knowledge of Pipin

by the relation of his Scouts , he was some thing

troubled by reason bu Army was much dimi-

nuned, and had in it many wounded unfervice-

able men : Netwithflanding calling to mind the

many great Miracles which by the intercestion of Saint Swibert , whose body lay there at Werda,

had been performed, and having a firm confi-

dence in God , he lighted from his borfe , and

proftrating himfelf on the ground , he with great

devotion implored the help and Patronage of

that mell hely Bubop, withall vowing to God and

Saint Swibert, that if by his intercession and

nerits he might obtain a Victory over the Pa-

gans , and bring hu Christian Army fafe home,

he would is a folemn Procession accended by all

hu Nobles with great devotion make a Pilgri-

6. This Prayer was no fooner made, but im-mediatly a wonderfull light shone over the ( hri-

frian Army , which not only dateled , but

quite blinded the Pagans, infomuch as in a ter-

rible fre the least the God of the Christians should

from heaven confinme them , they diffarched

away to Prince Pipin two of their cheifelt Princes

to beg peace , and make profession of subjection

to him : Who withall contantly related to him

what they had feen , and how much they were

7. Affion as the Prince heard this, being affir-

red that fo great a delivery came by the intercef-

from of S. Swibers , with great toy he adored and

gave thanks to God and having received from the

Pagans hoslages for performance of conditions, he attended by his whole army entred in an humble

manner into Werda : and there both him (elf and

his Notes parting off their shoes he vifited the

Shrine of S. Swibers, and there offred Royall Gifts

to Almighty God and S. Swibert, for that without

any effusion of blood he had gott the upper hand

of his perficious enemies. And from that tim che

chofe S. Smibert for his speciall Patron and Prote-

Hour. Neither did his piety rest there , but a

few years after this he treated foleranly with

the Pope for his Canonization.

mare to his shrine at Werda.

amaZed at it.

furionily to rush upon him in his march.

1.2. &c. Of S. Richard an English King: the Father of S. Winebald, Gre. He dyes at Lucca.

and Abb fe in Germany. 8. Of S. German an English Missioner in

Germany:and Mariye.

1. THE year of Gracefeaven hundred and hity is contigned by feverall Friers to the death of an English King called Ri-

5. The death of S. Tecla an English woman,

lived in he next Century to this, and with butt.

affords him the fame Title ; and Stuartins in

hard an Authour much more ancient, who great fidelity wrote the Life of Saint Valburga,

of King to S. Richardit is a militake For Walf

III. Patt

dritha, and the fecond a Buhop.

XXIII.CHAP

XXII.CH

<sub>птн</sub> . (а	12 The Church-11	• •	RED .	R. CUITA	under the Saxon Heptar
-  -	1( 5	ourpole the Aushaur of the Episome at the end of S. Beda's History relates how King Ead-	A. D. 751	A. D. 752.	5. That there was no prohibition for Reli-
.750.			Epopali. Bed Hill.		well as men. 6. That it is more congruous
-   -	11.	cions the territory of Cycl, with other regions.		,,,	not to admitt to Presshood any till they be
_	XXIII. CHAP.	Now this Territory at this day called Keile or	. 1	,,	of good years and fuch as have a good resti-
11. C.	Till Walliame Comful rebells against	Carle was possessed by the Scotts: and was			mony and that the age prescribed by Canons
12.		feated at the Frith of Cluid (Gluta aftuarium:)		"	is thirty years : Norwithstanding in case of
- 1	the King of the very	where the Citty Alcuit , and the Cafile now	1	"	want, and necessity, such may be taken as have passed five and twenty. 7. As touching
- 1	dued. 4. The King of the Northumbers perfecu.	called Dunbruson lyes. Notwithanding fince the King of the Northumbers pretended to all		"	the Question how long men are to stay from
3	4. The King of the Residente	the right which the Romans formerly enjoyed	1		eating Lard after the beaft is skilld, this was
- 1	tes a holy Bishop.	in those parts, which extended as far as the	1 1	,,	not found in Tradition : yet his counsell was
- 1		faid Frith : King Eadbere might think he had	1 1		not to eat of it till it had been dryed well
. 1	HE same year there were commo-	inft canfe to recover it. Now it is probable	1 1	, ,,	in smoke and then boyld : Yet in case any
	Tions both in the Western and Nor- hern Previnces of our Island. For in the West-	Irhar the pious Buhop Renulf opposed the	1 1	"	defired to eat it unboyld, let him at least abstain till after Easter. 8. That concerning
		Kings ambition and avarice, and to incurred	1 1	"	the revenews of the Church, he need to make
		his displeasure.	1 1	"	no scruple to require a shilling of every
			1 1	",	house (foldum de casa) and that would sut-
		· ·		, ,	fife. 9. That in case any had been received
		XXIV. CHAP.	XXIV.C.	, ,	into the Clerey, who at their Ordination had
		AXIV. CHAP.	AAIV.C.	, ,	conceald fuch Capital fins as they had for-
		8. 2. &c. Pope Zacharies refolves feveral	ı I	, , , , , , , , , , , , , , , , , , ,	merly been guilty of, and such sins came
		Doubts of S. Boniface, &c.	1 1	29	afterward to be discovered : fuch were to be
	he maintain and communications are supplied the rable courage, for his fingle valour supplied the place of many bands of foldiers. And when the	· ·		"	deprived and condemned to Pennance. 10. That in insupportable persecutions by Pa-
		I. HE following year nothing occurr	3 4.0.754	32.	gans, it is permitted to fly. 11. That Tribute
- 1	place of many satures of summer.  victory was ready to declare it felf for him, an unfortunat wound poircing his body made the unfortunat wound poircing his body made the	to furnish our History either in th	e)	"	might be exacted from the slavi inhabiting
- 1	Kings suft cause to triumph over his persury and	prologofical or Civil Itare of Brittany, Di	K	, ,	in that countrey. 12. That by his Meffenger
- 1		only the death of two Bubses in the American	., .	n	Lul, he had fent him a Rell, fignifying where,
- 1	infidelity.  2. Edelhus with the blood issuing out of	of the Merciane:of Witta Buttop of Lichfeeld,	°	-	and how many Croffes are to be made in ce-
1		whom fucceeded Hemel: And of Almy Bish	31	33	lebrating Maffe.
		of the Lindesfari, whose place was supplied	<b>"</b>	4. Barn.	4. For as much as concerned the Privi-
		by Aldulf. 2. But in Germany S. Beniface affords fuff	. Benif. 29 141.	<b>"</b> "	ledges to be given to his Archiepifcopall See
١		cient matter. For he this year fent Lul	or "	, ,	of Ment 7, he in a diftinct Letter declared in
1	found pardon, but was admitted into itis	rulla in a mellage to Page Zacharia, to deli	re l	,,	this Form, By the Authority of the Bleffed A- postle saint Peter wee doe ordain that the fore-
	Lerds favour and freindship. 3. But in the Kingdom of the Northumbers	of him a refolution of certain difficulties of	C-		faid Church of Ment 7 be for ever to thee and
	wee find a vertuous King perfecuting a wor-	l curring in his Propince:and allo a country	17-1	»	thy Successioners erected and confirmed a Metro-
	thy Buhof and another innocent perion and	il sion and Priviledges to BIS Arthrepites	4-1	*	politan Church , having under it these Citties,
	wherehe offence of provocation was, not	See of Ment 7, and his now founded Minash	7 "	"	Tongres , Colen , worms , Spire and Troyes (Tre-
	any of our Hillerians mention, The Story is			*	dis, or Trecas, ) as likewife all the Nations of
	Laborate touched by Mathew Of Felimin-	3. As touching the Doubts proposed to	in 141		Germany which by thy preaching thou shalt con-
mon. bic d. bic.	I day and Haneden Eadbert (Or Egoett) Aing of	faid Pope, the Resolution of them is found his Answer: where he tells him. t. That	he ".		vert to the Light of the Goffel.
v. in	1 . 1 Renalbines Europ of Lin-	could not condemn him for refuling	to "	4. Ser.13.	5. Laftly whereas saint Boniface had figni fied to the faid Pope that he had built a Mo
lm.	Jackson Driffiner . and lead him Captive into the.	communicate with the French Bishops , W	no (c	elia-	saftery dedicated to the honour of our Savious
	Ciesy called Bebba, where he war caft ines chains, O	I mental to keep the Premiles made by the	m. 146		in a forest of waft extent , in which he had pla
	in that flate remained a long time. Likewise he commanded the Church of S. Peter in Lindessarn	That Christians ought to abitain itoin			ced Monks who lived under the Rule of Sain
	to be besieged. The motive of which siege is	I ring the Hell of Chaughs , Crows, Storks,	11.0		Benedict in great aufterity , abstaining from fles
	further declared by the same Houeden, saying,				and wine , who had no fervants , but contents
ed. ib.	Offo the fon of Alfred , an innotent young man	Pier was upon Maundy Thursday after the	114-14	1 1 1	themselves to live by their own labour : in white
	was compelled for avoiding the jury of King Ead-	king of Chrism , to cause three Lamps			Monastery he purposed with the Popes leave
	have so feel Canfluary at the Relicks of the Holy	lighted , capacious enough to	ster "		retire himself some times to reft his old wea
	nichen e Cuelchere where he remained til being	11 days: or that upotisminim to 2	the "		limbs , and after death to be buried ; and con
	I almad Acresed to death by famin, he was without	Other Lamps to be righted its the	ma-		sequently defired his Holines to patronize and endue it with convenient Priviledge
		bing of free taken from burning gl			Hereto the Pope condescended, subjection
	City where the faid Bishop was fo ftraitly				the faid Monaftery immediatly to the See
	imprisoned, and which in this Narration is called Bebba, it is seated in the Province o				postolick, forbidding any Buhop or others
	Northumberland near the Isle of Farne, and i				exercise any authority in it, or so mu
	lanchic day called Ramberow:	mitted into the Church , for real of lines			as fay Maffe , unleffe invited by the Abbo
	Now though wee find expressed in no	others : But the lame rigour was no			and confirming for ever all lan is of whi
		be used to such as had it after		1 🚍 1	it was possessed at that time , or short
	against the laid Buhop, yet wee may pernap	those might be admitted to the		A.D.752.	accrue to it afterward.
	I probably collect it from other actions of	I I mamon , journal of	ted.	1 1 1 1 1 1 1	6. These were the last Letters which past
	the same King performed this year. To which	1   When all Others had commi			III. Part.
			That		

e Saxon Heptarchy. XXIII. Book. 613 RED. s no prohibition for Relibetween Saint Boniface and Pope Zacharias, for he prefently after dying, and Pope Steven ash one anothers feet, as the next year succeeding in his place : who That it is more congruous held that see onely three days, after whom o Preifthood any till they be another Pope of the fame Name , and stiled d fuch as have a good restine age prescribed by Canons steven the third, being confecrated, Saint Notwithstanding in case of sity; such may be taken as Beniface verote an Epille to him profeshing his Duty and obedience, as he had done and twenty. 7. As touching before for the space of thirty years to three long men are to ftay from Poper his Predeceffours , and in conclusion the beaft is skilld, this was he asked his pardon for the delay of fen- es ding that Letter, the cause whereof was et dition : yet his counfell was ill it had been dryed well his necessary occupation in repairing Chur- | ... en boyld : Yet in case anv thes , which to the number of thirty had | unboyld, let him at least been burnt by the malice and fury of Pagans. after. 8. That concerning the Church, he need to make quire a shilling of every XXV.Ca. XXV. CHAP. le cafe ) and that would futcase any had been received s. 2 The Bodyes of Saint Kiliam , Saint who at their Ordination had Capitall fins as they had for-Colman and S. Totnan translated by Saint of, and such fins came Boniface. liscovered: fuch were to be 3 4 Gc. Their Gefts : and Happy Martyrndemned to Pennance. 10. dom: and wonderfull discovery of their rtable perfecutions by Patted to fly. 11. That Tribute d from the slevi inhabiting I. HE fame year Saint Boniface with v. 12. That by his Meffenger him a Rell, fignifying where, I great devotion took up the sodies of Saint Kilian formerly Buthop of Wire Thurg, Saint Colman a Preift , and Saint Tornan a Deach as concerned the Privicon , all which had come out of their Native countrey Ireland, to preach the Goffell en to his Archiepiscopall See in Germany , where they were bleffed with Authority of the Bleffed Athe Crown of Marryrdom. Their Sacred Bodies, I fay , Saine Boniface now took up , to expose them to the veneration of devout Christians, tent? be for ever to thee and refled and confirmed a Metroand afterward to bury them more honourahaving under it thefe Citties, bly : a happy prefage of the honour himfels worms , Spire and Troyes (Trewas fhortly after to receive-, ) as lakewife all the Nations of 2. Now though Seir Geft doe not properly belong to our prefent History : Yer io by thy preaching them shalt conmuch interest this piety of Saine Boniface of the Goffel. gives us in them, that a breif account of reas saint Boniface had fignid Pope that he had built a Motheir actions and Martyrdom will not be judged altogether impertinent here: which d to the honour of our Saviour, oft extent , in which he had plawee will collect from a very ancient Anonylived under the Rule of Saint mous Authour in Suries. 3. Saint Kilian, faith he, was born of a et austerity, abstaining from stesh Noble Stock in Ireland and from his childhad no fervants , but contented ive by their own labour : in which hood was brought up in learning : But thortly by Gods preventing Grace despising surposed with the Popes leave to Some times to rest his old weary curious study, and worldly enticements, he retired himself into a Monaftery where with fer death to be buried : and congreat perfection he gave himself to Prayer ired his Holines to patronize it and the observance of Regular Disciplin. Such with convenient Priviledges: progresse he made hereby in all piety and pe condescended, subjecting vertue, that he was esteemed worthy in due ery immediatly to the see A. time to be promoted to the Degree of Preistoidding any Buhop or others to bood, and afterward to the Government of his authority in it, or so much Monastery. unleffe invited by the Abbot : 4 The fame of his sanflity being far ng for ever all lands of which fled at that time, or should fpread, and drawing very many to fee and admire it, the Holy man fearing the tenfterward:

tation of vainglory, began to meditate Hhhh ii

The Church-History of Brittany

how he might retire himself from the knowledge of freinds, and withall the spirst of Charity to the foules of others, inflaming, among so many others in this age, his heart likewise, he took with him certain companions, and passing over into Brittany, he from thence failed into France : and travelling through severall Regions he entred into Germany as far as Wirt burg determining there to fow the precious feed of the Goffell. Which that ne might doe with better successe , he went to Reme to demand from the see spoffelick, in which at that time Conon fate ape, a licence and power to preach to Pagans. And having obtained this togeer with Episcopall dignity , he returned s the fame place in Germany.

5. At his going to Rome he had left funt Galles the famous Abbor, in Germany: and at his return he lest Same Columban in Italy: fo that there remained to attend him unly Saint Coloman a Presft, and Saint To man Deacon. And being arrived at Fire?burg tound a new Duke there , called Golbers. Now after he had spent some time in preaing the Goffell with great efficacy , the faid Duke fent for him to appear before nim, and demanded what New Destrine that was which he taught. To whom the Hely Buhop treely revealed the Summ of Christian Dollren touching the Bleffed Trinity , the Incarnation of the Son of God, & other necelfary Myfferies of our Religion. At that time the Dake , though convinced of the unconquerable truth of his Doctrin , yet deferred the acknowledging of it. But not long after feeing the Holy mans perfeverance, he came privarly to him to be more perfectly informed, and, forfaking the Idaatrone worthip of Diana, who had been held in great veneration by him, he gave up his name to Christ, and on the next folemnity of Easter was baptized. Whose example was followed by great multituds

6. Now the faid Duce had formerly taken to wife a Lady named Geilana, who " had been maried to his Brother and remained still a Pacan. The unlawfullnes of which mariage the Holy Buhop delayd to discover to the Duke, fearing it might be a hindrance to his embracing the Fairh. But when he faw him well established therein . he then told him fincerely that fuch a Mareare was forbidden by the Religion he profelled. The Dwe at the hearing of this was much afflicted and aftonished for he loved his wife with great passion. Yet his answer was, That he resolved not prefer the love of any creature before God: But that at " prefent preparing for an expedition against his enemies, he could not fuddenly effect a busines of so great importance: but at his return h: would perform his

of his Subsects in Franconia

7. But when these things came to the knowledge of the Duchesse Geilans, her rage was horribly inflamed against the Men of God , and the meditated continually how to destroy them in her hufbands absence, and so as that it might w not come to the notice of any. Prefent. ly therefore by the Deville fuggestion the found two fitt Miniflers of her cruelty , who for a certain reward promifed to fatisfy her. At this time it hapned on a certain night that Saint Kilian being not per- " fectly awaked from fleep , there appeard " to him a certain man in glorious appareil, " who faid , Freind Kilian , arife , thy labours u are almost at an end : there remains onely it one conflict more , and then thou that come a home to mee with victory. Having faid this, " he presently vanished out of his fight. And " the Holy Buhop arising, called to him his " two companions , knowing this to have " been a divine Visitation, and faid to them: " My Brethren , New let w watch , for our u Lord w at hand, to knock at our agre : Let m et take heed he find so not unprepared. At mid- " night therefore as they were devoutly " buty in prayer, the two bloody executio- " nes entred the room; V. hom alloon as the " Hely Buhop faw, he faid to them, Freinds, " Wherefore come you hitner? Doe you execute " what you are commanded, and we will finish to our course. Alloon as this was faid, they " were all three murdred, and buried in the " fame place : likewite into the tame grave " were cast their Books and Vestments , that " no fign of their death might appear, but it " flould be thought that they were travel- " led to some other place. The abominable " Duchesse likewise made a stable be built " over the place where the Sacred Bodies had " been buried, to prevent any fign of what " had been done. 8. Shortly after the Duke returning,

went to the house where he had left the " Hely men : and not finding them, he en- " quired diligently whither they were gone : | " the Durcher told him , that they being at liberty without any reftraint , were gone " whither they thought good. With this an- " fwer the Duke was fatisfied, and enquired " no further. But not long after one of the " Murderers was fuddenly possessed by the " Devill, and cryed out with a loud voyce, " O Rilian , thus pursuest mee terribly , 1 am " consumed with fire : 1 see over my head a ". fword dropping with thy blood. Thus roaring "out, and tearing his own flesh with his " teeth, he from a temporall torment was " carried to torments everlafting. The other " likewise becoming raging-mad, cast himself "
on his own sword, and so in despair dyed." At last the execrable Duchesse seeing these es things, was feifed on and terribly tormented " by Devills , and with all her power cryed e Out , I am suffly tormented , for it was I who co fent Murderers to deftroy the Holy men. 0

under the Saxon Heptarchy. XXIII. Book. 615 K. Cuth.

A.D. 752"

Kilian , thou purfueft mee terribly : O Koloman , thou burnft mee : O Totnan , thou addeft fewell to the fire. Thus raging and blafpheming, the was fo horribly vexed, that the force of many men could scarce hold her : and in the end after intolerable torments . the went to the place of endlesse incon-

ceivable torments. 9. After these things were past, the generall report is that the Duze Golbert was murdred by his own fervants, and his son deprived of the Dukedom, yea and all his kinred and freinds fo perfecuted by the inhabitants of the countrey, that they were scarce permitted to live in it. But the cause of all these disorders is not known, whether it was for their constancy in the true Faith , or fome other Merive.

10. The Martyrdom of these holy Saints hapned in the year of Grace fix hundred eighty nine, three years after they returned from Rome. And their name is celebrated among Gods Saints on the eighth of July. Their Bedies were discovered to a certain man called Acalongus by his young schollars, who by a Divine im pulse cryed out , that three Holy men were buried in such a place. For which Aralongus reprehending them , was strook with blindnes, and miraculoufly recovered his fight, when the sacred Bodies were taken up From his relation Saint Boniface was informed of these things, who therefore caused them to be honourably removed to

XXVI. C.

into an Episcopall See.

XXVI. CHAP.

another place: And in respect to them pro-

cured the Town of Fire Thurg to be erected

1. 2. Cuthred the West Saxon King frees bimself from Subjection to the Mer-

6. Prince Caroloman becomes a Monk : and his Brother Pipin crowned King of France in the room of Childeric , who is deposed.

A T this time began the decadence of the Mercian Kingdom, and the advancement of that of the Vell-Saxons. Before this year the Mercian was both in largence of dominion, riches and power incomparably furmounting any other in Brittany , infomuch as except the Northumbers, all the other states, even that of the Well-Saxons, were tributary to him. But God, whose Providence had ordained that the whole English-Saxon Nation in Brittany should be reduced into one Monarchy under the Weft -Saxin race, inspired courage into Cuthred

King of the Fest-Saxons, and a resolution by A. D. 752.

arms to tree hi leif from dependance on the Mercian Crostn. Whereupon having composed all marters at home, and received into Grace the valiant Captain Edilbun . he affembled all the torces or his Kingdom against Einelbald, who meet him with an equall Army at a place called Beerford, probably the same which his now called Burford in shropshire: where the preference between them was determined. Henry of Huntingdom beyond any other of our Jifferians relates most exactly the circumitances or this war : in this manner:

2. Curhred King of the West-Saxons in the thirteenth year of his raign , not being able longer to Support the imperious exactions and infolencies of the Mercian King Ethelbald , raifed an Army and boldly mest bim in the feeld at Bearford, chufing much rather to ex-pose himself to death, then to suffer his liberty to be any longer restrained. He brought with him the valiant Captan Edilhun, whom he had larely received into grace , on whole courage and prudence he did fo much rely that he the more confidently undertook thu warr. On the other fide Ethelbald , who fisled himself King of Kings , came into the feeld artended wish a potent army composed , besides his own Mercians, of Kentish-men , Eagl-Saxons and East Angles. 3. Both thefe armies being ranged in Order,

and marching directly towards one another when they were almost ready to meet, the Courageous Edilbum who went in the front of the Weil-Saxons, carring the Kings Er jign, which was a golden Dragon , firuck the Enemies Standard bearer through the body : upon which the Well Saxons gave a great shows, and received great entouragement. Then the Armies mets. and the battell began with increasible fury, and a chundring noise of clashing of arms , rejounding of firekes, and craing out of wounded mer trampied under feet. Each part feught the more carerly , because they were affired that the Villory would for ever make cuther the Mercians or West-Saxons Masters of the other. One might fee there two Armies which a little before had da Teled the fight with the shining of their Armour, and which looked like rive forest, by reason of innumerable spears evetled, prefensity after all defild and objeured with doft and blood , dissipated and torn afunder , and their beautiful Ensigns so rent and defiled, that they could scarce be known to their own party. On each file those who were most during and courareous kept close to their Standards and most furoufly rushed upon one another, doing harrible execution with their fwords and barrell axes. Neither of them had any thought of yeilding, yea each party affured themfelves of Victory.

A. But wherefeever the Valiant Edilhun made an impression , ruine accompanied him on all fides, his battle-axe , like a thunderbolt clove asunder both bodies and arms. And on the other fide wherefuever the courageous Mercian

K. Cuth. 616 The Church-Hiftory of Brittany
A.D. 751- King Ethelhold rubbed in the made a hurrible
Good dame.

RED.
A. D. 755.

XXVII.C

XXVII. CHAP.

Ring Ethelkald rubed is he made a burrible flaughter, for to bis irrefitible fored arms over a thinn chasth, and hours as fife fachs, whilst therefore their two warrier, like devouring flames, middle their reasonies in all fifes, it begind their they beth meet ame flidts, it begind their they beth meet ame flidts, it begind their they beth with regarding the supplies freezhod furth their utility die qualifie his opposite, freezhod furth their utility die qualifie has opposite freezhod furth their arms, and mith all their freezhof freezhod etwin eage for urbible on either flat. But God, who refifts the proad, and firm thom aline freezhot, enwage and magnanimer preceds, then put an end re his focus framerly should to fing Ethelbidd, or deprived his fluid of his spidal confidence. Therefore preceiving that his cultimed freeze and valsur faild him , a terrus fem failt.

is hearmy the began the fight. Neither from that day to the last mement of his life did God afford him a prosperuse factifies an any of hou matered, my.

Thus deficities the fortefaid Auchonomic and the confliction adds. That from that time the Kington of the Veft. Leavest became very partent, and for contents and for contents and for contents and for contents. It is the the kington of the following Century, when Kington to the bright all the reft is an fabrician to it. But this was not till the beginning of the following Century, when Kington have come Manark of the whole Kington, that ging its Name into Sanfland Thus palled matters in

6. And at the same time a far greater change was made in France. For the Worthy Prince Caroloman having the year before quitted his Principality , and out of a strange fervour of Divine Love retired himfelfinto the Monaftery of Same Benedict at Mount Cafin , there to ferve God the re-mainder of his Life in poverty and folitude: the Nobility of France contemning their effeminat King Childeric , with one confent determined to raise Prince Pipin , in whose onely hand the whole power and management of the state remained, into the Throne: And to give a greater authority to the Change , they thought good to confult Pope potency and vicious effeminacy of their King, and the admirable courage, prudence and all Royall endowments of Pipin , withall and all Korau endowners of Francisco the necessity in which that Kingdom Rood of an able supporter against the Saracens and other tetrible enemies, which threatned the destruction of it. Hereupon the Pope gave his fentence according to their defires, and appointed s. Boniface to annoint and fett the Crown on the Head of Pipin which he accordingly performed in the City of soif-fins. As for Childeric, who was the last of the Merovingian race, after his deposition he was

thrust into a Monastery.

XXVII. CHAP.

1. The Brittains invade the West-Saxons: and are repelled.

2. 3. Gc. King Cuthred dying , Sigebert a Tyrans fucceeds : and raigns but one year.

1. THE year next following the tertible battell between the Mercians and A. D.755.

Well-Leaves in barrell between the Mersons and A.
Well-Leaves in arrives, vith Errivins, thinking this a first featon for them to enlarge
their Domesium, When the Well-Leaven,
though conquerouts, had much diminished their forces to getra bloody vidory,
with a great Army made an imprellion
into the Wellem parts: But their luccelle
was not according to their expectations for
as Huseringdom relates, Cushrod in the funtion of the wellcomplex for the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the funtions of the stage from the
finity began to fig., and for their fully and
convenient deprovedly fulfield a great playther,
writhout any daminage done is the Wellstage the stage of the stage of the stage of the
writing of the stage of the stage of the stage of the
writing of the stage of the stage of the stage of the
writing of the stage of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the
desire of the stage of the stage of the
desire of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the
desire of the stage of the stage of the stage of the
desire of the stage of the stage of the stage of the
des

2. This was the last exploit of this Noble 4. B. great and renowned King Cuthred after fo great proferrises and victories , the next year by the cruelty of death was taken out of this world, leaving a succession unworthy to fill his Throne This bu Successour was bu kinsman sigebert, who held the Crown a very short time. For fwelling wish pride because of his Predecessours victories he became insolent and intolerable to his own fubielts, whom he treated ill all manner of ways, and for his pareicular proffit depraved all his Lawes. Hereupon a principal man among his Nobles called Cumbra , was enduced by the generall complaints of the people to entimate their greevances to their New King: Which he faithfully performed, earnefly befeeching him so make his governmens easier to his subjects, and quitting his former inhumanity to show himself amiable both to God and men. But thefe exhertation were so far from producing a good effect, that be commanded Cumbra should cruelly and uniufly be puts so death : yea and encrea-fed the insupportable stercenes of his Ty-

3. This behaviour of his did to inflame with rage the minds of the 1974.

2. Exemp: that within the space of one year they deprived him both of his kingdom and life. The manner whereof the same Writer thus proceeds to declar, Sigglein being interruptible bath in his print and other wites, the Nobility and commen

under the Saxon Heptarchy. XXIII Book. 617

A.D.755 people affembling themselves together, with prudems deliberation and unanimous consigns draw him out of his Kingdom, and chief for these King an excellent young man of the Road family called Renerals. As if or 3-report after he may those expelled by his subsents, and featings reacter pumbhens for his former domersis, he in great fear had hunsless in a waste foreign called Andreads wald: where accessant winnelscand of Combra, (who had been so an university stant by him sprain huns, the recomped on him the unsigh death of his Land. Thus ended his unhappy life King under the second of the second of Malin-

Signosett, 4 man, 1 tatto Pilluam of Sationalbury, hervisly creal to the judestict and contemprobly cowardly at he Neighboure. 4. Yet among the vices and impleties of signoset, one good action of his is recorded, which was his charactele liberality to the ancient Monsilery of Glaflambury. For in an Appendix to the life of saine Petrole and in the Antiquities

of the same Monastery wee read , how the

Danes as this some cruelly raffing the Netthombers, a certain Abbes called Ticca who lived in this parts, fled the country, and coming among the Prif-Season; there he resired humisty met the Mandlery of Clalined with much chifacton, he was chifen Jobbes this year. As pourful mean whereby he good the love and fecous of the Monky, was his enriching that place with many picciona Relicke which he brought with him out of the Nowthern ports, as the Search Builes of Saint Adrian Bushy, saint Ceoffed, Sant Benchill Bifes, Sam Beterm and Sant Siefred Abbers of Percannal and Girny, of Saint Bed Proph, of Saint Place, and Saint Idan Busher, a Saint Energy of Saint Velan Bubp, and Oyle from the Tembe of Saint Velichias, here Relicky is of Saint Picholas, of Saint Party, of Saint Perfor, of Saint Picholas, here Richalas, here Relicky likeping of Saint Velichias, here Relicky likeping of Saint Velichias, here Relicky likeping of Saint

Bishop of Junerie.

3. To this AbberTicca (or TiGan) and
the Mother, of Olighenbury did King Sigebertfor the value of fifty prices of Gild
before true and tenent Bishe of land in
Publif. The Same Abber likewife at the
fame price benght of this King fix belat
of land remaining there in the Veftern

A. D.752

xxvtn

XXVIII. CHAP.

i. 2. &c. Sains Boniface preparing his iourney to the Frifans, become Apo flutes , refigns his Arch bishoprick of Mentz to S. Lullus, &c.

In Othing illustrated this present year to me have a tract fall shours and bleffed Marryrdom of S. Soniface. Thirty years had he now spent in culcivating our Lords vineyard, employing all his strength and via your both or mind and body in 16 abortious a work. He had otten pertitioned the Sec Applitus, in vain to show him in his old age to appoint a Successive in his Sec of Ment?, that he might eniops a quiet repose in his Menaglery of Fulds. But of lace hearing that the barbasous Nation of the Frising had the Christian Fachs, which had been so diligently taught them by s. Full-level and his Displayer, we called of Godden Serval and his zealed of Godden Serval American Serval Am

house did so burn in his heart, that instead of

feeking repose, he resolved to renew his

former labours, and to expose himself to the extremest dangers among those ingratefull

Friens, whilft he endeavoured to rebuild

sois cinsult there demolifihed.

1. But before he would execute this New purpole, he iudged necessary to provide for the Security and quietness both or his charch of start? and Monoftery of Fulds. For the former he wrote a Letter to Pape steven figuilying to him his intention of endeavouring to replant the Fash's among the Fissura and leastly his absence his Church of Mant2, thould be deprived of a head and difference of the might resign it to his faithfull companion and assistant in his labours, Lut of Lusse, a man both for his learning, piery and pradence most eminerat among his Pliciple.

4. It feems it was the Divine Will that this Apostolick Birbon thould conclude his life in the laborious exercise of his Charge: For though his hitherto fo ofte renewd requests for this favour would never be granted him, when the motive thereto was a quiet retirement : Now affoon as he demanded it to the end he might more freely engage himfelf in new travells and dangers, the Pope eafily granted his request. Whereupon he immediatly confectated Lul Arch-bishop of Ment? : whom also he enjoyned to be dili gent and faithfull in preaching to the people and doing all other Offices belonging to his charge of so many soules. He required him likewife to finish the building of the Church which he had begun at Fulda, and there to bury his body, wherefoever it

43

11700

/a 18.

Regine.

The Church-History of Brittany K.KENVL- 618 PHVS. was Geds will he flould dye. Moreover to see of the Countrey of the Frient, as beprovide all things necessary for his jourlonging to his Prevince, and confequently that S. Bonsface had no right to enter into it. ney , and particularly shat in a cheft of his In opposition hereto s. Boniface informed Books he flould enclose a sheet to enwrapp the Pope, that though indeed anciently King his body after his death. For by many to-Dagebert had bestowd the Castle of Ferecht kens he fignified that his death was approaching: the apprehension whereof did not at all discourage him notwithstanwith a Church there demolished on the Bishoprick of Colen , yet it was with a condition annexed, that he should undertake the ding from this his dangerous iourney. 4. Now thin Lul, fay the Centuriators of charge of preaching and converting the Metion of the Frifins: which he had never done: Magdeburg, was by nation an Englishman, of but that people remained Pagan till the co-ming of s. Villebrord and his companions, a Citty called Maldubia : brought up in learning and piety by the holy Abbot Eata , and had for fent thither and ordained Bishop by his Prehis Sirname Irtel , as appears by an Epistle of deceffour Pope Sergem, who built there an Epif. Hereca to him. H. was one of the twelve Minks copall Church confectating it to the honour " which Exbert Arch-bishop of Tork fent inco the countrey of the Frifans. From whence Saint Boof our Saviour. And after his death Prince ... Caroloman had recommended the fame see to niface as foon as he was delegated into Germany himself , desiring him to take it into his care called him : The made no delay to attend him ; and constitute a Bishap therin, as he thought He planted leverall Churches in Hafia, Thufirt. Therefore he concluded that the faid " ringis and Erford : and inflituted in Regular Discipline Monks in the Monastery of Fulda. see did of no right belong to the Bifhop of Colen , but was immediatly subject to the Notwithstanding in this Narration there is see Apoffelsch. In conclusion he belought | " a miltake : for Saint Lulle was not fent by the Pope that fearch might be made in the Egbert , but called out of England with Archives at Rome for the writing and Commifmany other devout Preifts by Saine Boniface in the year of Grace feaven hunfion given by Pope Sergins to Saint Willebrerd, by which might appear the infuffidred twenty five as hath been declaciency of the pretentions of the Bifhop of 5. Now Saint Beniface having thus ordained Lulle by the confent of Pope Steven, 8. The Answer hereto from Reme is not now | as likewise of King Pipin and the Nobility of the countrey: he further wrote a Letter to a certain Press called Fustad who was extant: but by the proceedings of S. Boniface | " it appears that the cause went on his side: " For he administred the affairs of the see of Chaplain to King Pipin, and had great power Firecht, without any dependency on the Biwith him. Him he earnestly defired to obshop of Colen. tain from the King his Pretellion of this his 9. Being ready to begin, his iourney, he fent for the Religious Virgin S. Lieba ( one of thole | vit, S. Liebe " Son and now fellow-Bishop, as likewife of all the people committed to his charge, which he had invited out of England to eftathat after his death they might not by the blift Regular Discipline in Germany ) and exrage of confining Pagans be dispersed and horted her earnestly not to desert this counloofe the Fasth they had embraced. trey in which flie was a stranger, nor to 6. In the next place for the security of faint in a vigorous pursuit of her holy emhis beloved Monaffery of Fulda , he had reployment, but to perfect the good work becourle to King Pipin for his protection of it: gun by her:He told her, that bodily weaknes that the secular power might be loynd to the Ecclesiastical which he had formerly obtain'd and infirmities were not confiderable, neither was an age, esteemed by us long, to be of the see Apostolick. And accordingly the regarded if compared with eternall Rewards devout King gave him a lage Charter, ratiwhich shall crown all our good endeavours. fying all the Immunities and Priviledges Having faid this, he commended her earneftly to Bishop Lullas and the Seniour Monks of which the Pope had formerly granted to the faid Monastery. A Copy of which Charter is the faid Monaftery, admoniffing them to ftill extant among the Epifles of Saine Bonithew all care and respect to her: Telling them face. In which likewife the faid King confirwithall that it was his resolution that after med for ever the possession of all the lands both their deaths herbones should be layd with which his Brother Caroloman had ennear to his in the fame grave, that they may expect the day of Resurrettion together, since " they had ferved our Lord with the fame defire " 7. Such preparation bein; made, s. Boniface was ready with an undaunted courage infpi. and affection. When he had faid this, he be- " red by the Grace of Gods hely Spirit to begin flowd on her his Monaffreall Cowle; once more " admonishing her not to forfake that Land of his journey, when one obstacle more presen-16. Ep. 97.3 redit felf, a removall whereof he was forced her pilgrimage. Thus all things being pre-

pared for his iourney, he went into Frise-

request of Rabanus Maurus.

land. These things are extracted out of the

Life of S. Lieba wagitten by Redelphus , at the "

XXIX. CHAP.

to begg of Pope Steven, in a Letter which is

the last that ever he wrote. That Obstacle

was , a pretention which the Bishop of Colen

made to the Church of Perecht, the principall

VYIX. C.

### K. Kanat- under the Saxon Heptarchy. XXIII. Book. 619

PHUS.

A. D. 755.

XXIX. CHAP.

A.D. 755

s. z. &c. The last Gests and Martyrdom of S. Boniface and his Companions.

11. 12. & Hu Body translated from Virecht to Ment, and thence to Fulda.

15. 16. That S Boniface was an Englishman: not a Scott.

I. WEE are now come to the last and best passage of this glorious saints life, which was, his willing offing of it to out Lord as a Sacrifice of fewer smelling Savour. The manner of it wee will herefert down as wee find it extracted out of the cost, of s. Bonface, by the illustrious Cardinals Barains.

2. After the holy Bishop had fett all things in order in Germany , he , attended by fuch persons as he had made choice of, entred the boat, and descending by the Channel of the Riene , arrived fate into the region of the Frising: Where from place to place he preached the word of God with great fervour, and carefully built Churches. And so great successe did God give to his labours, that within a short time he , assisted by Saint Esban, converted and baptized many thoufands of men and women. Now the faid Boban he ordained Buhop of Virecht, to the end that in his old age he might have one to ease him by sustaining a great part of his burden. There were prefent likewite and affiftants to him feverall Presss and Deacons; Among the Press the principall were Vintruce . Walter and Mosther : and among the Deacons , Strichald , Hamunt and Bofo. Moreover there were certain Monks also , Faccar, Gunderhar, Filliker and Adolf, which attended him. All these unanimously laboured with him in preaching the Gofbell, and with him also attained the crown of Martyrdom.

3. Now all these after they had passed through severall parts of that countrey, and were come to the River Bernas in the confines of East Frischand. S. Bonsface having none with him but his own companions, commanded their Tenst should be pitched: because there he intended to expect the coming of those who after Baptis were to receive Confirmation: For the day appointed theretow was a thank.

4. But when it was come, and the Sun was mounted to its height, all those which were expected by him with the same tendents of attention that children are expected by their fathers, were become utterly unworthy to receive the Grare of Guld.

Hely spirit which thatday was to have been conferred on them by the Saerament of Confination: For of treinds they were turned into enemies, and of Neophytes into Sergents and Executioner. They came running then with great rullling of amout to the Tens of time defenceles Samus: Which when the Stevants Iaw, they between the Confine Samus is the Saerament of the Confine Samus which when the Stevants Iaw, they between the Confine Samus is the Saerament of the Confine Samus in the Saerament Saera

5 But Saint Beniface when he heard the noise of this tumult, in the first place he had recourse to his spiritual sandwary and fortrefle, for he took the Sacred Relieks , which in all his journeys he caried with him: and then calling to him all his Ecclefiaflicks, he went with the out of the Tent, and restraind " the servants who were ready to refift, faving to them , My children , abflain from fighting, dee not combat with your adverlaries, but rather render them good for evill, Now the long withd for day is come, in which wee are from this miserable world invited to eternal iers. Why would you then debarre your selves from so great a grace and happines ? On the contrary be courageously chearfull in our Lord, and with thank-full minds receive the inestimable gifts of Divine Grace now offred to you. Put your truff in our Lord , and he will deliver us out of all daneer. With fuch speeches as these he with-held his fervants from fetting upon their enemies. 6. Then addressing himself in a fatherly

manner to the Ledefieflicks of each degree, My most dear Brethren, faid he, the memory of my former admonissions be not utterly deficed out of your minds, shew now that you have not forgotte them. Call to mind those words of our Saviour, Fear not the ewho kill the body but can not hur; the faule. Fixe the anchor of your Hipe in God one ly , who after this momentany life will give you an esternall Crown among bu bequenty Saints. Doe not , I befeech you, in this point of time loofe the everlasting rewards of Victorious foules : Be not therefore either corrupted with the flatteries of these Pagans, or terrified with their threatnings : but courageously and manfully suffer this prefent danger of death for his love who for us fuffred infinitly more, that you may for ever relayce with him in heaven.

with him in heaven.

7. The hely Buhup had fearce ended this exhortation, when the furious multitude arms of the help of the h

III. Part.

liii

.

vainty

K KENVL

#### The Church History of Brittany 620

vainly hoped they had found. And A. D. 755. when after long and earnest disputes they could not come to an agreement, on a fudden a furious quarrell arose among them, which became to inflamed, that with the fame madnes, and with the fame arms with which they had flain the Hely Martyrs who came among them only to fave their foules.

they now destroyed one another. 8. This flaughter being at an end, those which remained alive, moved with the fame hone of treasure, ran to the coffers : which when they had broken up, instead of gold and filver, they found nothin g but books and other papers of spiritual Doffrine. This fayling of their expectation did fo enrage them , that they threw away the Books in the feild, and among the fenns, and other incommodious places : Yet notwithstanding through a marveylous Providence of God, and for a Proof of the fanctity of his fervants, the fame Books and papers , a long time after, were found entire and underaced : and fo caried to the Churches, where they remain

9. Among the rest there was found one Book of the Goffells which the Holy Buhop for his constort aways caried with him : This Bee though it was cutt quite through with a fword, as may still be feen, yet with fuch curring not one letter of it was abolished; which truly was a wonderfull Miracle. It is reported that S. Beniface, when the murdrer was ready to strike him with his (word held up that Book to detend his "ead, as nature fu. gests in such a danger:by which means it came to be cutt thorough. The Marderers being thus trustrated of heir hopes, went forrowtull to their hom s.

to. But when the N. ighbouring Christians heard of the Marryrdom of these holy men, they with armed forces entred the countrey of those barbacous Murderers, who preparing themselves for defence, were so oppressed with the guilt of their crime, that they could nothing result, but fled away and were slain by the christians, to fuffring a double destruclion, of their bodies in this world, and their

11. Not long after the Ecclefiaflicks of Verecht came and took the sacred Body of S. Boniface, which they caried back and honour ably buried in their Church. This being known to S. Lulle Arch-buhen of Ment7, he called together a great number of his Clergy and of fecular men of a higher condition. and de lired to them the death of S. Bons/ace, and how his Body was enterred at Firetht, >> contrary to the expresse order which he had » given. He defired them all therefore to ioyn with h m in executing the hely Buhops last having received the Sacred Body, they prought , it back with great pomp and solemne Proeffione to Mene 7, from whence to the great grei: & vexation of Saint Lullo, it was conveyed to Fulds, where with great honour A. D. 78. and veneration it was repoled. ] Thus writes Cardinall Baronius from the Au-Thour of Saint Boniface his life taken out of Saint Villebalds Narration : Where likewife is a declaration of many wonderfull Miracles wrought there by his Intercession : Which the devous Reader at leafure may perule. He with his Companions fuffred this year on the Nones of fune, thirty fix years after he had received the Charge and Apostolical Office of preaching to the Puzans.

1. Concerning the place where thele bels Marriers fuffred, Miram calls it Ofrache, in the Eastern Frifeland. And as for the Number of them, a different account is given by feverall Ausbeure. He who profecuted the Epitome of Same Beda's Hiftery reckons fifty three: Husbaldm fity two: Rixfied Bifhop of Fireche. fifty one: and the Gallican Martyrelege onely two and twenty : but perhaps there wee are to understand, that only fo many Names of them have been recorded by ancient Friters.

13. The forefaid Authour of S. Benifaces his live among thete Marters names only two in the Gallican Marerrologe it is expectily favd. that s. Adelbar was also a Buhop , prob. bly Mann. Gd ordained after they parted from Ment? For thus wee find his commemoration. In Fileland on the twent eth of April is cetebrated the Translation of S. Adelbar Buhop of Erford and Marry , who was confectated Buhop by S. Bonsface, and together with him crownd with an illufreem Mareyrdom on the fifth of lune. Hu Bidy faith Miram , in a manner entire wat this day 148 Bill. with great veneration kept at Erford in the Cel- louis. legiar Churchof Canos dedicated to the moft Bleffed Virgin:where they celebrate anniver/artly hume mory on the swelfth day before the Calenda fMay

14. Though the Body of S. Bonsface was for the greatest part of it entombed at Fulas, vet that some confiderable Relacks of it were depoled at Bruges in Flanders is teftified by the Gallican Martyrologe on the thirteenth of March in thefe wards , At Bruges the depoft- Many Gel tion of S. Boniface Buhop and Martyr , aman Wattij. truly Apoltolecall Whofe glorsom Trophec, together with that of S Esban Buhop and other twenty (two) fervants of God , is yearly colebrated by the Catholack Church on the Nones of June , being the day in which they finished their happy conflict

16. Now whereas fome Friters will make it a doubt whether s Bonsface was of the En- Bonif. Ep. 10 glab-saxon blood, to justify which they endeavour to make a collection of tome to themselves seemingly probable proofs that he was a Store : The contrary is expreifly declared by s. Beneface himtelt in his Epifle written in his own of name & feaven other Buhops in a Synod at Ment? to Hereifid a Preift and Chapleyn to King Einelbald , where he fays that they were all of the English Natien : fo that they also who affirm that Abel a Bishop one of the same syned was a score, are manifestly mistaken. In

K.Kenyl.

### under the Saxon Heptarchy. XXIII. Book. 621 RED.

anoter Epiftle likewise of Saint Boniface to [h. Epiff. 10. Pope Zachary We read this passage , In the Church wherein I was born and had my educa-

tion, that is, in Transmarin Saxony ( fo England was anciently call'd, for diftinction from the other Saxony in the continent ) a Synod at London was affembled by S. Augustin Archbishop, by S. Laurence, S. Justus and S. Mellibut Bishops Disciples of S. Gregory . in which Gre. Yea he writes plainly that he was ( Pernacolus Gentis Anglorum ) a Native of the English Nation: and that the Saxons were wont to tell him . We are of one and the same blood.

16. These Testimonies sure are more then

fufficient to disprove the impudence of Dempfter the Scottish Hifterian, who affirms that in a Book a listle before published by him he had by nine most firm arguments demonstrated out of Marianus and twenty other Authours, that Saint Beniface was no Engluhman , but a Scott. Whereas the same Marians in expresse words writes , that he was (Natione Anglus) by Nation an Engluhman, And Simfen a Scottish Protestant Historian Iliews far greater fincerity then Dempfler, who favs , Bonsface was born in England, not far from Exceter : . at a town anciently called Eridiadunum, now Kirten.

Demaft.H.A

Marian, ad

Simofon, I.z.



III. Part.

Liii

THE



THE

# FOVR AND TWENTIETH BOOK.

OF THE

# CHVRCH-HISTORY

## BRITTANY

I. CHAP.

I. CHAPTER.

1, 2. An Anniversary Commemoration of the Martyrdom of S. Bouiface, &c. ordained by a Synad in England.

3. 4. &c. Letters out of Brittany to Saint Lulius Successor of S. Boniface.

D. 756.

Year was scarce passed after the Martysdom of Saint Biniface and his devout Companions, when the English-Saxon Church

when the Engine-Saxen Contents
in British you common Derive ordained an Anniverfay Commenserium of them. For allon as catherer Arch-bing of Canterburgheard of their faid Metryrdum the affembled a jond of the Subper and Abbiest of his Pravince: in whose Names the wrote a Syndical Letter to Ludu the Succession of Stanfage in the Archiepispul See of Ment?, which to this day remains among the Epilles of 1. Baniface:

a. In which Epifle he acquaints him:

1. In which Epifle he acquaints him:

1. With their fincere affection to him and his fellow - bifliops in those barbarous new-converted Regions: how joyfull they all

were of their prosperity, and how great a part they took in any calamity betalling them. Life add that it was a great ship cot in yo to them that their Nation of Britiany should have the Happines to send of the did with ship and senger as not to sear the senger of the senger as not to sear their senger of the senger of the senger as not to their senger senger of the senger of t

Gregory and Same Magulin, as their special effect with our Lord. 4. He differed that the Ame Charity and propinquity may continue between both their Churcher, which was begun in the life time of S. Boniface, and that mutuall Prayers, and celebration of Masser on both diese may dayly be made for one another, both living and dead. 5. He admonishes him, that whereas in many places of late the State of Religius begun to shake by the tising of

Martyrdom of Saint Boniface and his companions, whom they choic, together with Saine

New Sel

The Church-History of Brittany K. Krnyl. K. KENVL- | 624 ting a second time against the Vest-Saxons at Se- A. D.71 cundune, a wonderfull flaughter was made Wiftness whilst unconstant and sensuall men deser- 1 ting and contemming the Decrees of An-A. D. 755. of his Army, and he disclaiming in styre, A. D. 756.
was stain. Another Historian (ayes, that though and according to their own inventions pu-blish new Destries, prejudicial to soules: therefore he and his Churches together with he fled he could not avoyd being flain. Now this place of the Battell then called Secundun, is them ought to begg the intercellions of the feated in the borders of Stafferdshire and Hely Apostles and Martyrs of Christ, that he would give them grace to continue con-Warwickshire , about three miles from Tamworth, and is now called Serkington Notwith- 1911, Bel standing the Auchour of the Epitome at the 4.0.717. fant in the Orthodox Faith , and Vnity of the end of s. Bede's Hiftery affirms, that he was be Church. A good pattern and example of treachery miserably slain in the night time by which constancy ought to be the late Famous Dollour and Martyr of our Lord S. Bonsface , who willingly fuffred all incommofortune happed to him after his flight from dities and dangers for the Faith : and who the faid battell. being now admitted as an houshold servant 2. Being thus unhappily flain, his Bedy was into the presence of God , as he will be a buried at Repanden in the County of Darby Which Town, faith Camden, wee now call Repres, Butfi. powerfull Defender of those who follow his which in ancient time was very ample and re example, to on the contrary he will be a terrible accuser before the supreme ludge of all such as shall for sake that Rule and Communowned . but now is firstned to a fmall village It was formerly famous as having been the burial-place of Ethelbald the good King of the Mercians, nion with the Roman and Apoftolick Church, who by the treachery of his own servants was Ingulfited which he allways tollowed. . Other Letters likewise out of Brittany Ripedune a most famous Menastery where thu Rings body was bursed : But what became of bu were writt n et this time to the fame Holy Archbuhop Lullus : one from his kinfman foule, the judgments of God are uncertain to m. Kineara Buhep of Finchefter , who two years 3. The judgments of men likewife conbefore this succeeded in the place of Humcerning him are uncertain. Huntingdan Huntingdan iudges hopelefly of his future state: For after frid : In which he defires him that the fame Communion of Prayers and charitable Offices he had related the fad, but iust death of the may continue between then which had in-Tyrant Sigebert, he loyns him thus with Ethelervened between Sains Bonsface ands. Daniel bald, Betrold (faith he) the manifest indement of and Humfrid his Predeceffours. A fecond from [b. Ep.78. God Behold how our Lords suffice retributes worthy Milret Bubop of Forcefter , fignitying how a punuhments to mans demerits , not only in the little before he had palled over into Germany world to come but even in this life alfo. For fetto enjoy the convertation of s. Beniface, and ting up wicked Kings for the punishment of their present's after his return heard the news of subjects: one he juffers to rage a long time for their his death : for which though at first he was longer vexation, and that fuch a King becoming fad, yet the confideration of the great glory by fo long a continuance in wickednes more dewhich he now eniones, and what a glorious praved, he may in Hell be more sharply termen-Patren and Pillar to all of his countrey he is now sed : at the forementioned King Etherbold: Anbecom, his forrow was quickly turned into ioy and thanks giving. He further exhorts him that the fame mutuall Charity which s. other be quickly exterminates, erc. 4. Yet other Friters palle a more favourable judgment of his ftate. Camden calls him Bonsface had conciliated between them , may a good King : and certain it is that he shewed still continue, and that he would afford him great figns of Repentance. Hence Filliam of his instructions, and Prayers, promising all Malmsbury after he had produced S. Boniface obedience to his commands,&c. his tharp letter to him , addes : Neither could Malmit the Letters of fo great & Saint want effelt which with fo much circumfpetten and Zeale he fent to him, as became the duty of an Apostolick Legat, II. CHAP. II. CHAP. and his Charity to his countreymen. 5. There succeeded in his place Bearned, A.B. 717. 1. 2. &c. The unhappy death of Ethelbald who yet by others is not reckoned among the Mercian Kings, because he impiously slew King of the Mercians : and feverall Keng Ethelbald , and uninftly usurped his indgments touching his future State. placesfrom which he was cast by his worthy 6. Bearnred, his murderer Jucceeds: and is Successour Ling offa. This is breifly thus relaexpelled by Offa. ted by Hoveden: In the year of Grace feaven hun- Houdhin, dred fifty feaven a civil warr was raifed in the

HE same year Ethelbald King of the

years with great viciflitude of fortune,

was taken out of the world by a violent death. Hunsingdon writes that Eshelbald figh-

Mercians after a raign of forty one

were just yeaven a croum war was raisen in the Kingdom of the Mercians, between the susepine Tyrant Beorbred and offa. But coming to a battell, Beorbred was compelled to fly, and Offa by this vi-

of became King.
6. Bearned being thus deposed, could find

under the Saxon Heptarchy. XXIV. Book. 625 K.K.E. no fecurity among the Mercians, who all risms agree. ) In the third year of the raign of hared him , both high and low. He feems Kenself King of the Weft - Saxons (faith he) Ead- Huntingd. therefore to have fled into the Kingdom of bere King of the Northumbers feeing the un- Wellmon hiethe Worthumbers : For twelve years after this happy brues and meferable deaths of the two Kings Wigern.hic. wee find him acting the last exploit of his Erhebald and Sigebert, and with them compa cruelty in that countrey, which was the burring the landable life and glorious death of his ning of the Cuty called Cataratt ( now Catte-Predeceffour Ceolulf, he wifely chofe the better ridge. ) But himfelf fcaped not punishment part, which shall never be taken from him. For relong:for the same year he through the just languarhing he Kangdom (which he refigured to indgment of God , perifhed likewile by fire: his ion Oful') and receiving a Monafficall Ton-Thus writes Mathen of Westminster. fore which would procure for him an eternall Crown, cloaching himself likewife with dark simple rayment , for which he should afterward receive voltments hining with a heavenly flen-III. CHAP. dour, he retired into a Monaftery. This now is the eighth of those Saxon Kings who for the Love of Christ quitted, or to feak more truly, for the hope 2. Pope Paul's Letter to Egbert King of of an infinitely more glorium celestiall Kingdom the Northambers. willingly exchanged an earthly throne : And no 4 King Egbert becomes a Monk. doubt the eight Beatstudes shall be their reware which are promifed to voluntary Poverty Now the Tonfare which he received is by the Au-HE fame year Pope Steven dying there thour of the Epitome of S. Beda's History called Lacceeded in his place Paul first of spie.S.Bed. the Tonfure of S. Peter: from whence fome that name : From whom wee find an Epiftle would inferr that he did not become a Monk, not yet published', directed to the two Norbut a fecular Clark. But besides that all our thumbrian Breihren, Echere (or Eadbert) King Historians almost affirm expressly that he liof that countrey, and Egbere Bishop of Tork In ved afterward and happily dyed in a Monawhich he fignifies to them how a certain fical Profession : That phrase of the Tonfure of Abor called Fordred was lately come from 5. Perer fignifies that it was not the Scottish thence to Rome, where he made his coplaint but Roman Tonfare which he received, and to him, that whereas a certain Abbeffi had which then was common both to the sebestowed three Monafteries upon him, the cular Clergy and Religion persons also. Yet names of which were staning, Frage or Cuchawithall that in his Monaster, he was adopted wald, and Denemade , the faid King had vioto an E clefiaftical State and order is teftined lently taken them from him, and bestowed by H veden. them on his Brother the Prince Mol. In cafe this complaint was true, he defired the King

K KINVL

A. D. 757

III. CHA.

to confider how great a crime and how dan-

gercus ro his toule it was , to invade places

dedicated to the service of God, taking them

fervice, and bestowing them on another

2. What successe this Epistle had, it does

not appear Onely this is certain, that at this

time the Kingdom of the Northumbers was

full of disquiers. The year before this, the

king with the help of the tills had taken

from the Northern Brittains, ot Cumbrians, the strong Caffie of Dunbrisson . as he had a little

betore, from the scotts, the Territory of Coyle,

or Kee by which means probably his treasure

being exhausted, he was forced to reward

his Brother Molle's fervices out of Church re-

venews. However it is not to be doubted but

that a King so pious as Egbert was, would not result the Fatherly admonitions of so

3 An irretragable proof that he would not

perfift in such injustice was this, that pre-

lently after he heroically contemned all

worldly glory to terve God in folitude and devotion. Which is thus related by Hunting-

don ( with whom generally all other Hifte-

worthy a Pope.

from him who was ready to perform that

who was wholly immeried in worldly

avs.

4. Ten years this good King lived in his folitude and poverty after which he received the re compence of his Pier). His memoty remained in benediction with posterity: and his Name is in our Marty cologe comme-Martyr. And morated among the Saints on the eleaventh day of June. Wee read in the Authour of S. Ap Cangr. Cuthberts life in Capgrave, that there was a great freindship between this good King & Cuthbert. th: famous French King Pipin , who likewife fent many Royal presents to him.

> IV. CHAP. V.CHAP

1. 2. 0 S. Agatha a devout English Ab. beffe in Germany

3 4 & The Gefts of the Holy Virgin Saint Liuba . an Abbeffe alfo there. 14 Blafthemies of the Lutheran Centuria-

15. 16 &c. Of Saint Tetta an English Aboffe of winburn : Mistrese of S.

HE fame year two Holy Virgins Difciples of S. Boniface , happily tollowed

IK KENUL. 626 PHus. A. D. 755.

## The Church-History of Brittany

K.KENOL

him to Heaven. These were s. Agathe and s. Lisha: both of them educated in the Monaflery of Vinburn , and both esteemed fitt to be invited out of Brittany to establish Mona-

flical Discipline and piery in Germany, where they were likewise both of them constituted Abbeffes of the fame Monaftery fuccef-

2. The name indeed of \$. Agatha is not found among those who at S. Boniface's invitation went into Germany in the year feaven hundred twenty five: fo that it feems The was fent afterward. Little is spoken or her in ancient Friters , but only that the was Abbeffe of the Monastery of Bischeshesm after that S. Lisha had religned that Office, to undertake another nearer to Ment?. It is a fufficient Proof of her piety that her Name is commemorated among the sames on the Angl :8.1em

twenty eighth of June. 3. But the Name and Sanctity of s. Lieba was much better known in the Church. Her Life was first written by Mogen a Monk of Fulds , and atterwards better digested by Redolphus another Monk there, at the command of his Abbot, Rabanus Maurus. And out of him Harass thus compendiously recounts

larem 18.

her Geits : 4. At the time when the Venerable Abbeffe Terra Sifter to King ( Ethelhard, Kintman and fuccellour of Ina in thekingdom of the Feft-Saxons) Coverned the Monaglery of Religious Virgins at a place called Vinburn (in Dorcerfhire) there lived in the same Monastery a spirituall daughter of that devout Mother, called Liona: Whole Gell's my purpole is breifly here to relate.

5. The parents of S. Lieba remained a long time after their mariage without children. Her Fathers name was Dime , her Mothers Ebba:both of noble race, and both of great piety. At tength God besteved on them thu daughter: (to whom they gave the name Trurbgebs : but her ordinary firname was Li ba which in the Saxon tongue fignifies Belived : Which firname continuing , made the other torgotten.) Affoon as the came to mature years her mother recommended her to the education of the forefast Venerable Abbeffe Testa : under whom she employed her self enterely in the studies of heavenly Disciplin. She was diligent also in imitating what foever vertues and graces she observed in any of her Religiom Sifters. Hereby she attasned to that Perfection , that in succeeding time God was pleased to honour her with a celeffiall Vision; fignifying to her under the semblance of a purple thread iffuing out of her mouth (in fuchabundance, that flie wound it into a large bottom, as much as her hands could contain ) that the Doffrine of Divine Vijedom should by her be communicated to many foules abroad.

6. At that time S. Boniface laboriously foread the Goffell among the people of Germany : Who among other works of Spirituall industry had an intention to creft a Monaftery of Religious Virgins in that Region. And being defirous to conflictute Superiour and Abbeffe of it a Spiritual Mother

of eminent piety, he fent meffengers with Letter A. D. 750 to the forefaid Abbeffe Tetta, defiring amon others that this Religious Virgin Lieba might fent, being one whose Santlity and learning was in great efteem. Her Spiritual Mother was ven unwilling to have her depart from her : Notwith flanding for accomplishing the forefast Vision Goa enclined her mind to fend her honourably to the Bleffed Buhop. He with great veneration received her, and appointed her Abbeffe of a Mona. flory in a place called Bifcoffsheim : where a confiderable congregation of Religious Vingins was gathered rogether, which by the example and in-Armitions of fo holy a Mistreffe diligently gave themselves to the study of heavenly Disciplin, in which by her afiftance they fo much profficed, that fcarce any other Monafteries of Virgini were founded, which did not defire from the fome of her disciples to be Mistreffes of forestall and Regu'ar Difciplin.

7. For indeed S. Lioba was a woman of admirable vertues, eminent in prudence , boundley in Charity, and for her affect of Angelical beauty She allways had a chearfull (mairing look )et neve fo as to break forth ento unfeemly laughter. Neve did any one bear proceed from her lips a nord s; reproachfull or bitter speech against any. Things she was very kind and liberall in her allowances; meat and drink to others, yet to her feif she was extremely faring : infomuch as the little Cup which consumed her measure of drink was by he Sufters commonly called the Small Cup of the Belaved I for to the name of Lioba in the Saxo tongue fignifies ) Bue withall it was wenderfull to objerve the diligence which she alivays shewd in reading. From ber infancy the was per fettly instructed in the knowledge of Grammar and other Liberall Sciences. And afterward she in a manner inceffancty with great sharpnes fudied and medicated on the Sacred Books of the old and New Testament , delegently committing to her memory the divine Precepts theren contained. Moreover for a plenitude of perfest knowledge she added thereto the Sayings of the Holy Fathers, the Decrees of Synods and the entire Ecclefiafiscall Laws. She was a miffreffe to all and yet both in heart she effectmed, and in behaviour sheres ber felf as the meaneft of all.

8 It cannot be doubted but fuch a spectacle of all vertue and piety was most greivou to the Enemy of all good , and that it horribly inflamed his envy and malice. Heused at his arts to corrupt the purity both of fuch a Miffreffe and her Difeiples. And that nor fuce eding, he endeavoured to cast a stail upon them in the worlds opinion : For which purpose this Infernall Tempter incite a certain poor woman who had had a child by for-nication, to cast it into a river which passed ihrong. the faid Monastery. But this being discovered what does that chaft Congregation doe They all betook themselves to prayer, unanimously and earnestly beseeching God to remove that infam) from them. Every one of them lifting up then arms in manner of a Croffe, flood unmoveable till they had recited the whole Pfalter in order: The

## under the Saxon Heptarchy. XXIV. Book. 627

A. D. 757

they did when all the neigbouring people were ga-thered to Ge that borrible speciacle of the mur-dred infant And our mercifull God did not delay to discover and punish the injury and scandall done to his devout Hand-maids. For prejently after, that wretched woman polleffed by the Devill whose captive she had made her jelf , ran among them, and loudly calling the Holy Abbeffe by name , openly confessed the crime which the had committed. At which the whole multitude afto. nubed made great clamours, and the Religious Virgins wept for toy. In a word the merit and Sandlery of the Holy Vergen Loba was celebrated

9. In the mean time the Bleffed man of God S.Bo. reface by a Martyrdom , much defired by him. putts an end to all hu labours. Notwithstanding the want of fo worthy and Venerable a Master does not discourage this holy Virgin, who continued unmoveable, fixing her hope in the afliftance of God

10. She was held in great reverence by all that knew her even Princes alfo, Pipin King of France and especially his illustrious son Charles who often invited her to hu Court, and honoured her with many magnificent presents. The Queen Hildegardu likewije respected ber with a pure affection, & vas earnest with her to make her aboad at her Court. But she detefted the tumult of a Palace as joyfon. Prances loved her, Nobles honoured her. Bishops with great toy venerated hereyea moreover confidering her prudence in counfell, and perfect knowledge in Scriptures and Sacred learning they ofren confulred her about Divine Mafteries and Ecclesiastical Instituts.

11. But she employed her principall folicitude about matte s belonging to her own charge which the had undertaken. Therefore as became a forttual Guide of foutes , she diligently vifited the Monasteries under her care, inciting her Religious Fireins to a boly emulation in affiring to the glom of Perfection Thu was her continual exercise and employment, tell being weakned with old age, after she had putt into good Order all the Monafte ries commended to her care , by the advice of the Holy Arch-buhop Lulim Successions to Saint Boniface, she resired her felf so a Monaftery called Schoversheim , four miles distant from the City ofMent7 fouthward : Where the abode till her death, with devout Firgins there ferving our Lord, feending nights and days in fasting and

12. This Bleffed Virgin dred on the twenty eighth day of Sepsember: and the Monks of Fulda receiving her Sacred Body, caried it in folemn Proceffion , as which many Noble persons attended , to their own Monastery , where according the order formerly given by the Hily Martyr S. Boniface, they encombed it and there is became glorious by many Miracles. Notwithstanding whereas s. Roniface had commanded that her Bedy should be layd in his own sepulcher, the faid Monks his Describes not thinking it expedient to open his Tomb, and discover his Sacred bones, durst not presume so far to obey him:for which reason they reposed her Body in a Tomb near adjoyning thereto. And this A. D. 757 was the only Bedy of that Sexe which ever was permitted to enter into that Monaftery. Her Memory is celebrated both in the English and Roman Martyrologe on the fourth day before the Calends of October, on which Rom & ing day flie dyed

13. Her name is also written Liebeytha, and fo S. Boniface writes it in a fhort Epistle to 16. 47 35. her, and herfelf alfo in an antwer to him, in | " which fhe flewes that he had formerly been ioynd in a great league of freindflip with " her Father , whom the calls Tinne , who lived in the Western parts of Brittany; and that he was also a kiniman to her Mother

14. This is the Summ of what we find recor-

ded concerning this Bieffed Virgin, the miracle

of her age for her learning and fanctity, the object & univertall admiration and affection of Princes, Queens, Nobles, Buhop and all that knew her: Onely envied and hated by the Devil because the was a Virgin confectated to God this incited him to endeavour, but in vain, to calt a spott upon the opinion of her Chaffing and the tame likewife has of late incited his Ministers the Lutheran Centuriatours of Magdeburg to renew his calumny, yea and to enwrap S. Beniface alfo in the fame fufpicion. Because he crected Monasteries and taught Prayer for the dead, they call him a Minister and slave of Satan : And because he brought Religious Virgins out of Biretary into Germany , they write thus: He drew out of England with him a flock of women : among whom the prin spall were Chunitruda Aunt to Iulius Archbishop of Mem , and Valdopyrga , thefe he placed in Bavacia : Then Chynilda and Beregi-

tha whom he left in Thursingia : laftly Tecla and

Lioba , whom he jettled in France : to the end

that in all his perambulations up and down , he

might every where find lascivious Mistreffes.

What a horrible Religion must that be which

fuch men as these professe, which even ac-

knowledges it felf to be odious to god and

man , unlette the Teachers of it can demon-

strate, that the conferrating of foules to

Gods fervice in continuall fasting and prayer,

the mortifying of all luftfull paffions, the

dedicating both foule and Body to devotion

and chaffity, and fuch Chaffery attested by Divine Miracles , the converting of many Nations to Chr ft from abominable Lielatries, and lastly the offring or ones life to God by Margray be finful crimes ,and proofs that fuch perions are flaves of Anci-Christ ! 16. Wee have placed the Geffs and death of S. Lioba in this year, therein complying with our Marry rologe though certain it be that flie outlived it many years : as appears by the freindflip the had with King Charles the Great , and his Queen Hildegards , who long after this began his raign and was ma-

16. Before wee take off our pen from

### The Church-History of Brittany K.KENUL 628

A.D. 757.

writing of this Holy Virgin, wee will adde fome thing in relation to her concerning her Venerable Miffresse the devoue Abbesse Tetta: The little wee know of her name, and that to her was committed the instruction of S. Lioba, we have not received from our own Monuments, but wee are obliged to ftrangers who wrote her daughter and Difesples Gefts , for it : particularly to the forenamed Religious Presst Mege, who had particular knowledge of her Discipler, Agaria, Tecla, Nana and Lisba, from whose relation he received what he wrote of her.

17. From him therefore shall here be related only two particulars concerning her : the first is the special Institut of her Monaflery the Second , 1 worthy example of her Charity to her daughters after they were dead and her care of the living.

18. As touching the first: Whereas at Fisburn there had anciently been built by the West-Saxon Kings two Monasteries, one for men, and the other for women; and in that age of innocent finiplicity and fervour of Devetion mutuall free fociety between perfons of different fexes did not render them exposed to tentations, or suspicions: Yet in her Monaster, an inviolable Law was observed that no accesse was permitted for either to the others enclosure. And this special Infirst the Venerable Abbeffe Terra to rigoroufly observed, that she would not so much as admitt the Buhops entrance among

19. In the next place among many examples of the Devous Abbeffe Testa's vertues, her daughter Libbs related this one to her Difciples for their instruction : There was , faid the, in the Monastery of Winbarn a certain Relizious Virgin, which for her extraordinary fire-Anes in Regular Observance was oft made the Miffreffe of the younger Virgins. But in that Office she shewed fuch indiferees rigonr, that thereby the incurred an extreme aversion and batred from them which she never endeavoured to qualify by meeknes : but on the contrary perfifted to her death in her obstinacy to concemn their bitter difleasure against her, and not to remitt any thing of her feverity sowards them. In this pertinacy she dyed, without feeking any reconciliation with them. But their pastions did not die with her on the contrary they could scarce look on the place where she was buried without expressions of hatred to her memory : yea some of them would not abstain from shewing their indignation by trampling upon her grave.

20. This being come to the knowledge of the Venerable Abbeffe Testa, she called them together about the grave, where she with vehement sharpnes reproved their uncharitable prefumption. But withall observing that the loofe earth covering the dead Virgins body was unmeasurably sunk below the pavement, she was much affrighsed at it fearing that fuch depression against the ordinary course of Nature , argued no good state of her foule : She renewed her rebukes therefore

against those implacable Vergins , and enisynd A.D. vil them to cast out of their hearts all bitternes against her Memory: Tea she required the whole Congregation to toyn with her in carnell and alls. duem Prayers for their departed Sifter, that Ged would forgive her all her offences commissed by indifcretion or obfinacy. She moreover ordand among them a three-days Faft, adjuring them to employ that time in watching, Prayers and Plalmedy, On the third day she with all her firstwall children lying prostrate before the Altar in de vout Prayers with many fighs and tears, affin u they role up they law the earth upon the grave raifed up to its natural height : which they did not doubt but was a fign that their Prayers were gransed.

V. CHAP.

V.CHAZ

1. Tranbles among the Northumbers. 2.3. de. The Gelts of Offa King of the Mer-

1. TN the kingdom of the Northumbers, al. A.D.153. foon as the pious and devout King Eadbert had hid himself in a Monastery, all vertue and piety feemed to difappear with him:and in the place to succeed nothing but tumults, rage and treasons. His young son ofulf to whom he had surrendred the kingdom, is the face of one year, faith Hoveden, held it and Houdhin loft is: For on the ninth day before the Calends of August the year after his Father had inflituted him in it , be was improssfly flain by his own famib : His tender age and innocence rendring him obnoxious and exposed to treachery. His Succeffour was his Vacle Edilwald , firnamed Mal or Melle, mentioned before : who is fayd to have contributed to his Nephen's murder. And though he was a man of great courage and prudence, yet he found there could be no fecurity in power obtaind by crimes : for not long after he likewise came to a tragicall end.

2. But among the Mercians a far more prosperous fate attended the new King offa, who had driven the Tyrant Beernred out of the kingdom, and was by the unanimous confent of the people placed in his Threne, which he held the space of thirty nine years. His Royall descent is thus described by Hun- Huntings. tingdon: The most Noble Prince Offa (laith he) #45 1.4. the fon of Wingferd , the fon of Eanulf , the fon of Ofmed , the fon of Epas , the fon of Fippa , the fon of Creada, the fon of Kinewal, the fon of Knibba, the fon of Icel, the fon of Komer, the fon of Agelthen, the fon of Offa, the fon of Weremond, the fon of Withald , the fon of Woden. Mathew of Westminfter stops not here in his Genealogy , but goes on till he brings him up to Adam.

3. As for Mathew a Monk of Saint Albans, Malballa his fictions either contrived or beleived Men-

K.Kanul.

among the Good or evill Kings, fuch an interchangeable visiBitude there was of vertues and vices in him , who like another Proteus was always changing his form and features.

VI. CHA.

THE fame year Cuthred Arch-bishop of Canterbury, after he had administred that See seaventeen years , dyed. Then he was ready to dye , faith Filliam of Malmibury , he commanded his fervants to bury him privatly in his Archiepiscopall Church which was built within the walls of the Citty. And because the Monks of S. Augustin , whose Monaftery was feated without the faid Citty , by an Ancient custom which they were stubboraly conflant to observe, did challenge as their un-doubted right that the Bodies of the Archbishops should be buried intheir Church, infomuch as they would probably endeavour even by violence to take away with them his Body after he was dead : therfore he enjoyed his family, as foon as he was dead to abstain from any notfe in beway-

KKENUL- Junder the Saxon Heptarchy. XXIV. Book. 62 Q PRIUS.

by him wee will neglect, who out of a partiall affection to off the founder of his Monaffery recounts how he being the only fon of his Father was born blind and dumb, for which cause he was at first called Pinered . But afterward God miraculously restored his fight, and gave liberty to his tongue, moreover bestowing on him a beautiful! wife . happy children and great triumphs over his enemies : In acknowledgment for which M. Paris in bleffings he founded the faid Monafters.

4. At foon as King Offa was crowned and esta-blubed in his Throne , saith Mathew Paris , peace and professity flourished again among the Mercians : the people were eased of their former presures , the Regal Blood was restored , Laws for publick tranquillity were enafted and the Nobles formerly banished out of the Kingdom by Beornsed, were recalled.

6. We shall have occasion very frequently to treat of the actions of this Noble King. Therefore at prefent we will only adjoyn the Character in generall given to him by William of Malmibury: King off a (laith he) the great grand child of Penda was a man of mighty courage and magnanimity, who reso-lutely undertook whatsever design he once conceived in his mind and he raigned the space of nine andthirty years. When I revolve in my mind his Gelts, in which there was great variety, I am in great doubt whether I should recken him

VI. CHAP.

1. 2. 3. Cushred Arch-bishop of Canterbury dying, gave order that his body should be buried in the Archiepiscopall Church : to the prejudice of Saint Augustins Monastery. 4. Bregwin Succeeds bim.

s. 6. S. Eadburga Abbeffe. Six Saints of the Same name.

ling his death , both in the Citty and Palace , fo that no notice of his death being given abroad, there might be no concourse of people, and by that means they might without diffurbance bury him in the Archiepiscopall Church , and not apprehend any danger that the Monks would take him out of the ground, when they should perceive how they had been overreached by cun

2. But B. Godwin telates , that the Tradition | Golov. de was that the Body of Arch-bishop Cuthbert was Archiep. Can not buried in the Archiepifcopall Church it felf. called Christ-Church, but in another leffer Church feated near it and dedicated to S. John , which he had built on purpose for baptizing infants: and which both himself and his successours weed in their life time for a Confistory, and for a place of buriall after they were dead. Moreover that this Church in after ages having been confumed by fire together with the Cathedrall Church , was never after rebuilt.

s. The merive inducing the Arch-bub p to make this change, was, in the judgment of Sir Heary Spelman, a kind of indignation that his Carbedrall Church flould be deprived of the honour of being a sepulcher of eminent persons , and particularly of Arch-bishobs who had performed all Episcopall duties in it. Therefore in as much as till that time there had no buriall places been permitted 16, fun within Citties , he had recourfe to the Pope for a dispensation from that obligation : and to the King for a change of the place of buriall both for Arch-buhops and Kings. Norwithstanding if the foregoing relation be true, what need was there of that fubrilty to circumvent the Augustinian Monks who doubtletle would not have had the boldnes to contradict the orders both of the Pope and

4. The year following there was substituted to Cuthbert in the Archiepiscopall see, Godor de Bregwin , who was confectated on the Feaft Arch. Cant. of S. Michael the Archangel. This Bregwin. according as we read in the Antiquities of Brittany, was born in old Saxony of noble pa-rents: After he had passed his childhood he betook himself to the study of sacred learning : to which he had so great an affection that for advantaging himself in his studies he paffed over into Brittany, quite for aking his native foile. After some abide in Brittany , he was for his modesty and vertue so much in generall esteem and savour, that he had the priviledge of naturalization. And he made so great progresse in sacred knowledge, that he alone was esteemed Worthy to be the succession to Cuthbert in the Archbishoprick. After which he did to excell in all good works , that not any in his time approached within many degrees to him.

5. At that time the Hely Pergin and Abbeffe Eadburga , firnamed Buggan , also dyed, It is no wonder there should be some confulion in Friters touching her and other Saints of the same name : Of which no lesse then fix are recorded in our Ecclefiafticall Me-

in Breguvin

III. Part.

Kkkk ii

K. KENUL 610 numents. The first was S. Eadburgs of Win-A. D. 759

## The Church-History of Brittany

chefter, commemorated on the fifteenth of

Iune: The second S. Eadburgs the Elder of

Kent : the Third, S. Eadburgs of Peterbersuth:

the Fourth S. Eadburgs of Glacefter : she Fifth

S. Eadburga of Aylibury : And this fixth Suing

Eadburga firnamed Buggan, of whom we now

treat. There will follow still another same

Eadburgs , the daughter of King Edward the

6. It is hard to discover who were her

parents. Probably this may be the Buggan

who was daughter to Kentwin King of the

West-Saxons, and who is mentioned by Alouis

in his Poems as a great Benefallrice to the

Abbey of Glaffenbury , where fhe built an

Altar de dicated to the twelve spoffles. The

fame likewise who sent to & Guehlac a Coffin

of lead, in which his body was deposed : To

her S. Benifece being then a Prest , wrote

concerning the strange Visions of one who

had been dead and was restored to life ;

among which Visions one was touching the

damnation of King Canred. And another in

which he requested her to fend him the

spiftles of S. Peter in golden Letters. Her Me-

ther Eangitha who was Abbeffe of a Monafte-

ry in Kent in a Letter written to the fame

S. Boniface in the year of Grace feaven hun-

dred twenty five, gave him an account of

the great persecutions which her felf and

her daughter fuffred , as likewise the pover-

ty of their condition, having neither Father,

Brother , Sen nor micle to support her. And

flie not long after dying, her daughter saint

Eadburga, or Burgan, was constituted Abbeffe

in her place. Once , with the permiffion

of s. Beniface her Spirituall Farber, fhe un-

dertook a pilgrimage of devotion to Rome,

where also the found him, who from thence

teturned to Germany, and flie to her Mona-

7. Most of these particulars we have in

paffing touched already : and little more is

to be found of her but her death , which

was like her life precious in the fight of

our Lord. In her lait ficknes fhe feems to

have been affafted by the new confecrated

Bishop Bregwin , of who withe Hely Virgin car-

nest y requested his prayers for her after her

death, and that he would recommend the

fame request to s. Lullm the successour of

& Boniface in the Archiepifcopul see of Mene ?:

which he faithfully performed, as appears

by an Epiftle of his to the fame Lullus, to the

conclution of which this Poffferipe is added:

We doe now celebrate the day of the deposition of the Religious servant of Christ Suggan , which

u the fixth before the Calends of January. Before

she dyed she defired me wish great carnefines

that I would transmite this to your holines.

Therefore as she hoped and belesued, I befeech you

be carefull to perform, in confideration withall that her Spirituall Father and Patron in Christ

was the Hely Birbop Boniface. In our Martyre-

loge the entoys a place among the saints on

fery in Brittany

K. KERUI PRIIC

A.D.760

the eighteensh of Inly : if this be the fame S. Eadburgs who gave the name to a Village called Endburton near Aileiburg.

VII.CHA. Liebwin an English Apoftolick Missione in Germany.

Alberic Succeeds bim.

1. The formerly declared how among the 40. 160. swelve Apoffolick Presfis which in the year of Chriff fix hundred and ninery by the exhostations of s. Egbert palled over into Germany, one was called Liebwin. Belides whom there was a fecond of the fame Name, who with the fame defign followed, about the time of s. Beniface his Marsyrdom : who after a zealous discharge of his Apollelick office , dyed with great fanctity in the year of Grace feaven hundred and fixty : Whole Life was anciently written by a Monk of the Monaftery of Marchien (Elnoneniis) at the

of Cambray. From whom we will here adioyn an account of his Geffs. 1. He was born of English Parents in Britmay, whose names are not recorded, but

God , which was danger : he left his kinred u and freinds and paffed over to Perecht , an- " ciently called Firtenburg.

5. The time of his arrivall there, was pre- u been newly ordained there having been a " Preiff and disciple of S. Beniface, he declared " to him the occasion and delign of his journey. Whereupon the Holy Buhop much te- " loycing in our Lord to fee the operation of " his Grace, encousaged him to be constant, " directed them to a place deligned by Al- " mighty Gad near the Lever Ifel, in the confines " between the Sames and French.

space of time with a certain widden called " Shachilds : and there with much charity "

VII. CHAP. 1. 2. esc. The Gells and happy death of S.

14. Gregary Arch-bishop of Virechi drino

request of Baldrie Arch-bishop of Virecht and much commended by Peter Arco-descen

their piery was shewed by his good education in learning and vertue, He was in his " younger years adopted into an Ecclefiafical " condition, having received the Clerical Ton " fure : Afterward in due time he was exalted " to Prest bood; to the end he might communicate to others fuch graces and gitts as God " had bestowed on him. And considering the .. greater necessity which other fortain Nations, " particularly Germany, had of the fruits of his knowledge and zeale, then his own countrey, and invited thereto by that which " would deterre a leffe courageous fervant of "

fently after the Martyrdom of S. Bonsface and " there finding a Venerable man, the third " Subsep of that place named Gregory, who had "

4. Being come thirter, he lodged some

under the Saxon Heptarchy. XXIV. Book 631 K.K. ERUL. K.Kinut-

28115 AD. 760.

and confidence preached the Goffell to the neighbouring Pagans: many of which he induced to fortake their Idelatry, and embrace the Christian Faith. By the affiftince of thefe new Converts he built a little Oratory at a place called Filps, on the Festern bank of the River Ifel. And not long after, the multitude of Beleivers encreasing , he built another greater oratory on the East fide of the fame River, together with a convenient habitation adjoyning. There the Man of God with great devotion and chearfulines celebrated Maffes, and morrifyed himfelr with alliduous watching and Fasting; and withail entertained with much chearfullnes all that came to nim , feeding their foules with the Ford of Grace; by which means he wan the affection

5. But the Dewill enraged to fee the number or his adorers diminished, suggested and communicated to his fervants, devoted to him, a great proportion of his envy and malignity: who first complayning, atterward conspired to destroy the Man of God, and to burn the sacred cloufe, which they called a Scene Of Magicall Superflutions. And this they effected:for rufhing on him in great multitudes, they fett fire to his Oratory and house: But god would not permitt them to execute their malice upon him, but preferved him unhart for the falvation of many.

of persons of higher condition living near

6. The Holy man was fo far from being ditheartned by this, that he attempted an exploit far more Herocall. The Nation of the Saxons had no King or generall Supreme Governour, but confitting of three degrees or orders, the Nobles, whom they call Edlingen: Free-men, whom they called Frilingen and servants whom they called Last : every Beragh or Diffrict was governed by a Noble man to whom the Freemen and Servants were Subjects. Now every year once, their cuftome was to hold a generall Affembly of all these Beroughs and all degrees of inhabitants. The place of their meeting was called

Marklo near he River Vefer. 7. Now this great Affembly being ready to meet the Man of God S. Leibwin had a refolution to prefent himfelf before it, and there either to gain a good number of Converts to

God or Marryrdom to himfelf. It hapned that

at this time he was entertained in the house of a certain Noble man of great Power , to whom he communicated his intention. But the faid Noble man (whose name was Folbert) endeavoured to diffwade him, telling him that though there were tome to whom he was very dear, yet the greatest part would thew rhemselves enemies, and endanger to take away his life. He belought him therefore during the time of the Affembly either to return home, or to goe to the house of

his dear freind Dave : after which he might

come and visi him again. But the Holy man

replied , That he neither sught nor darft neglett

to perform the work which our Lord Tefin Christ had commanded him to doe. The Noble man hearing this opposed no further, but remained very fad.

A. D.760.

8. The Assembly then being mett, the courageous foldier of Chrift, taking all his Spiritual Armour, and withall cloathing himfelt with his Prestly Veltments, and taking a le Crucifix in one hand , as our Lords Enfignbearer, and in the other a Book of the Goffells, prefents himself in the midft of the Affembl), where they were offring Idolatron Sacrefices and devotions to their talle Gods. Which the Holy man feeing with an inflamed zeale& loud vovce condemned their Superflusions, c telling them that they were Devills which | " they worthipped , which would reward co them with eternall torments. Whereas if they would turn to the only true God the Creatour of all things and Saviour of men, se and repenting of their Idolatries embrace the true Fauch and be baptized to the remif. fion of their sins he would grant them tranquillity and plenty in this world, and everlasting glory in the next. He added hereto, That if they neglected to follow his wholefom and faving counfell, God had preordained for their present punishment a King not far distant from them, of wonderfull prudence, courage and power, who would avenge the cause of God by their destruction.

9 When they heard these words, they be came inflamed with rage against him, calling him Seducer and Impollour; and not content with this, they inarchd out of the hedges stakes of wood, which they sharpned, intending to ki I him with them : for they wore no weapons at fuch affemblies. But the Hely man protected by Supernatutal affishance palfed through the midft of them undifferned, and forefrance

10. Yet among them some there were whose learts. Aimsehrs God touched with his Grace Of which the principall was one called Bure, who afcending to an eminent place, boldly told them, that fince they never retufed to receive and hearken to Embaffadours fent from their barbarous neighbours:much leffe ought they to ftop their cars against the ipecches of an Embaffadour ient from the Supreme God , who to procure their good was willing to factifice his own life. That they might judge of the power of that God, fince he had delivered his fervant from the fury of to great a multitude. Therefore no doubt the threatning which in the name of his God he had made against them, would certainly be executed. The mind of the Multirude hearing these things, was deeply struck with tear and thercupon they decreed by common content, That none should have or disquier that Messenger of God, but suffer him freely to passe whicherseever he thought

11. Saint Liebain therefore feeing fuch a

K.KENUL - 632

## The Church-History of Brittany

K KENEL

LD. 760

A. D. 760

visible proof of Divine protection over him gave due thanks to God: though he was not without some greif that the blefling of Martyrdam was denyed him. But fince he could not suffer from others , he spared not to afflict himfelf, mortifying and crucifying the flesh and sensuall affections of it with Fatching , Fasting and Prayer : by which mean without perfecution he fuffred a long Martyrdom. And as for the Apoftolick Office eniound him, he incessantly employed his time in teaching, exhorting and baptizing great multitudes which dayly gave up their names to Christ. This he cealed not to doe rill Almighty God this year thought meet to " call him to receive the reward of a good and faithfull fervant, on the day before the Ides of November: on whichday his memory is celebrated both in the English and Gallican Martyr. A. al is celebrated

12. After his death certain malicious Pagans among the Saxons envying fo great 2 Congregation of Christians as affembled in his orarer, first despoyled the place, and then fett it on fire. They had a great defire to exercise their rage by some indignities to his Sacred Body, but with all their diligence " in feeking it, they could never find it.

13. Not long after the faid oratory was again restored. It was built in the haven of the City called afterwards Daventry : Which name it took from the forementioned person Daven , a Neble man of Saxony, and most cordiall freind and Disciple of S. Liebwin.

14. In the mean time the devout servant of God Gregory dyed, and Alberie succeeded him in the Archiepifcopall see of Verecht. By his directions and command a certain Presft, (afterward a Buhop) named Indger was lent to feek out the Sacred Relicks of this Hely man of God: which at last by a vision in sleep he was directed to find ; and having taken them up, he with great veneration deposed them in the Church new built. Many years after this, Bertulf accounted the twentieth Buhop of Virecht, is faid to have be enthe founder of another Magnificent Church in the fame Town, which was confectated to the honour of God and his faithfull fervant sains

VIII. CH.

VIII. CHAP.

i. 2. &c. The Gefts of Saint Winnes. And of Saint Sola.

E. HE same year likewise gave an end tothe labours of two Disciples of 5. Boniface , S. Finnehald and S. Sald. As by himfelf, in a place from him called Salen touching the former, he was , as hath been himfen. His Life is extant written above eight hoffen.

fayd , Son to Saint Richard the English King; and Brother to S. Willebald. There live remains in Ecclefiafticall Monuments recorded of him, but that he was one of those Preifis which in the year of Grace leaven hundred twenty five were called out of Britten to affift S. Beniface in preaching to the Frifing He was by the same saint afterward made Abbot of the Monastery of Heildesham. Which office did not fo wholly employ him , but that he travelled the countrey about to root out Idelatrom superstitions.

2. The greatest disticulty he found was in reprooving and correcting the errours and vices of falle Christians, especially such as took on them the title and office of Pressis Many of which were most horribly depraved , and defiled with all manner of uncleannes These were so impatient of reformation, that they endeavoured many wayesto destroy him, who spared no labours to fave them. But God detended his fervant from their malice.

3. After many years spent, and divided between the exercises of Martha and Mary, fometimes attending in the falstude of his Monafters to Prayer and Contemplation, as like wife to the establishing perfect Regular Obfervance: and fometimes travelling abroad to win foules to chrift: At last a greivous infirmity seized on him, nowithitanding which he would needs undertake a journey to vifix his fellow Desciple Megingane then Bulop of reburg, with whom he staied only three dayes: For returning homeward, his infirmiry encreasing he retired to a Monastery in the way dedicated to 5 Benedit. Being there, he fent to his Brother S. Willebald who was a Buhop , and to other his freinds , defiring them to vifit and affift him in his last ficknes. Who being come, exhibited to him all requifit Offices of Christian Charity. At laft the Holy man perceiving his last hour to approach, after many pious exhortations made to all that were present, quietly yeilded up his foule to God.

4. S. Ludger who wrote the life of S. Gregery the third Buhop of Verecht, his Mafter , affirms that S. Finnebald wes very dear to him, S Gugnap. who by many Miracles after his death , shewd Many and how great the fantlity of bu life had been. His 14, So. memory is celebrated in our Martyrologe on the four and twentieth of september : but in the Gallican on the first of May. Where mention is made of his Relicks translated to Furnes a town in Flanders.

5. The other Disciple of S. Beniface was S. Sola, an Engluh-Saxon likewise:who emulating the piety of his Master, taught the S. Beniface had converted to the Faith. He accompanied S. Finnebald and S. Fillebald in their pilgrimages to Rome : And was afterward the first Abbet of a Monastery founded

KKSNUL- under the Saxon Heptarchy. XXIV. Book. 633 | Brille

AD. 762, hundred years fince by Ermenold a Deacon and Defeiple of Rebann Arch-buhop of Ment? Wherin wee read how he became a Father of a great congregation of devout Monks: and after many blind, lame, dumb and deaf miraculously healed by him in the name of 10 he at last full of all vertues in a good old age gave up his spirit to God. About a hundred years after his death , Aleimin Bi thop of Eyflar obstained of Pope Gregory the fourth , that his name shauld be written among the Saines. Molanus affirms that his Feast is celebrated on the third of December.

IX. CH.

IX. CHAP.

1. 2. &c. A Rebellion among the Northumbers. &c.

4. 5. Bregvin Arch bishop of Canterbury dying : lambert fucceeds.

6. 7. Gc. Severall Epifcopall Sees vacant, supplied.

ı. B. 761. 1. IN the year of Grace seaven hundred hundred fixty one, which was the third of the Raign of Ethelwald Mel King of the Northumbers , a certain Nobleman of that

A. D. 762.

kingdom named ofwin raifed a rebellion against the said King: and Armses on both battell was fought at a place called Edwinfeliff : in which ofwin was flain.

2. The year following the same King in the Citty of Cataraft took to wife his Queen called Edilshrida. As touching the City where this Mariage was celebrated Camden writes , that at this day nothing remains of it great, but its name , being a very fmall village called Ca-Catarick , and Catarick bridge : The antiquity whereof is demonstrated by the large Reman way and old broken monuments there

digged up.
3. No more is found touching the forenamed Queen Edilehrida : unleffe this be the fame to whom an Epifile of Alcum is found directed with this infcription , To the devout fervant of God, formerly a Queen, now a most beloved Religious sifter Adilthrydu, the humble Levice Alchuin wisheth health. Which Epifle is full of pious exhortations and instru-Ctions fuitable to the state professed by her : and likewife of thankfulines for her munificent liberality to him then living in

4. The same year Bregwin Arch bishop of Canterbury after he had governed that Province only three years dyed. Concerning whom this Elegris found in Capgrave, Bregnin was appointed by God as a Mirrour, fo brightly shining with all vertues, that in his life every

one might find what he ought to imitate. A lengthin the third year of bu Buhoprick being ful

done to that Monaftery.

6. But besides that none other of our Hi-Agrians mention this : the relation is probably disproved , because the same Jam bert was by the Citty Monks elected to fucceed in the Archiepiscopall See who two years after either went to Rome, or from Rome re ceived the Archiepifcopall Pall.

6. The year following the Epifcopall See of Candida Cala, or Witern , being vacant by the death of Frithwald . Pectivin was immediatly ordained his fuccellour. As yet that Bishoprick pertained to the Iurifation of the English, and was subordinat to the Metropolican See of York and fo it remaind (faith William of Malmibury ) all the time of Pettwin, Ethelbrith and Beadulf the succeeding Bishops : after whom no more can be found, because the faid Bishoprick quickly failed, being seared in the utmoft Northern couft of the English Territory and exposed so the violence of the scotts and

7. Affoon as lambert Arch-buhop of Canterbury had received his Archiepijcopali Pall , he confectated four Buhops the fame year : One in Kent, and three in the kingdom of the Mercians. In Kene, the see of Rochester being vacant by the death of Dunn, there was substituted in his place Earduly. From whom , together with a Kentish Prince of the same name there is among the Eps. fles of S. Beniface found one directed to Le Ap. Benif. Holy Arch buhop of Ment 7, Lullus , to renew | Ep. 77. a charitable correspondence, which had past between him and the others his Predeceffeurs. Withall as a testimony of such Charies he defired him in his holy Prayers and sucrefices to be mindfull of three Religiom Virgins lately dead in Kent their names were Irmigy , Northry and Dulicha.

8. There interven'd a great commu nication of affections and Christian Offices between Saint Lullus and our Englub Buhops , yea Kings also : For wee find an Epifle likewife tent to him from Renulf King of the Weft-Saxons , by a Mellenger formerly directed from Saint

Sees now vacant, were Lichfeild by the death

hundred

of good works and examples of vertues, he deparred thu life to eternall happines, on the feaventh day before the Calends of September and was buried in the Church of S. John adjoyning to the CathedrallChurch. But in our Martyrelere his Deposition is commemorated on the ninth day

before the laid Calends. In B. Godwins Cata lo ue of Buhops wee read that the Monks of s. Augustin with armed men entited the Archiepifiopall Palace, andeavouring by force to take away the dead Body of Bregwan : and that their Abbot Lambrith , or lambert went to Rome to make complaint of the wrong

Malmib. de

A.D. 764.

. 1. Auguft.

Lullm upon some affairs. 9. In the Kingdom of the Mercians

	. Charles Co.			K-KENUL-	under the Saxon Heptarchy. XXIV. Book. 63)		
K.Kenut-	634 The Church-F		K-Kenul.	A.D. 769.	Fremdship, fending of prefents and entrea-	antwer to one tent him from S. Lullus in be-	A. D. 771
	of Hemel : Lindiffa by the death of Ea-	because it does not appear whether the	4.5	A.D. 709	ting of Prayers for dead Ireinds.	half of the difquietted Churches in his domi-	Ibid.
A. D. 766.	dulf, and Lescefter by the death of Totta : To	time be to be reckoned from the religna-	A.D. 766	Godovin	10. Thereis extant a charter of Kenulf King	nion, the tame King and Queen not only humbly begg the Holy Bishops prayers for	1
1	the first was substituted Cuthfrid : to the	tion or death of his Predecessour wilfred the		epife. Batho	of the Weft-Saxons by which he this year gave		"
1	second Ceolulf, and to the third Edbers. But	younger.		Wellens.	to the Church of Wells and Colleage , sormerly		".
Westman, bic.	wheras Mathen of Vestminfter affirms that	4. There was present and affiftant or his	1		built there by King Ina , certain Lands there	logue of the Names of their speciall kinred &	
	he cannot find the names of the Citties where	death his famous Disciple Aleum, whom a	1		adiacent, the bounds whereor he letts down.		"
	the faid Bishops fate: It cannot be denyed but	little before he had made Deacon: and who	1		These possessions he gave for the love of God, for the expection of his sis, and for fine vexation to	to be mindfull at the Holy Alear : affuring him that the same charge filall be extended	"
	that anciently those Episcopal Sees were	having hitherto all his life composed all his			his enemies of the Cornish Nation. These are the	to all his relations in their Churches. Indeed	"
	moveable: yet in this age by the munificence	lactions by his rule and order, was defirous			words of the Charter. What he meant by this	we can icarce meet with any Epistie: writter	
1	of ringe they feem to have been fixed : As	to receive his commands and instructions	1 1		last Morive, I leave to the Reader to judge.	in the e times . but this is generally on	
	that of Liebfeild, where many Bishops had	at his death also, for the future disposing	1 1		14. This year dyed Frithebert Bishop of Ha-	clause and part of the busines.	
	already (uccessively remained. Likewise the	of his actions. Thus wee read in the Life	1	A.D. 767.	guftaldt: whole Successour Was Alemund: a Pre-	4. About this time faith Harpsfeild, there	I I
	see of Tesceller was established. But as for	jof the faid Alcuin, prefixed before his works,	1		Let of great picty and prudence. And thortly	flourished in Burtany two Religious Virgins,	A.D. 770.
1	Lindiffa , the See was ordinarily at Dorchefter,	and taken out of an ancient Manuferipe be-	1 1		after Cuthwin Bishop of Dumwhich dying , his	famous for their piety and learning calld &-	
!	4 Town ( faith William of Malmibury) in the	longing to the Church of Rhemer: whence	1 1		place was supplied by Aldbert: Like as upon	Aradis and Giffa , Difeiples of the famouff	1
Miglibur,de	County of Oxford , [mall and unfrequented : But	we will here extract the following passige:	1 1		the death of Erhelfid Bishop of Helmham,	learned Aleum, who taught very many a	l 1
on 4.	the Majefty of the Churches , either of old or la-	S. Albinus (or Alcuinus) proceeding from	1 1		there was substituted Lanfert. I know not by	this time in Brittany. He was not unmindfuli	1 1
,,	tely built, was great. In that See after Hedhead	one vertue to another, was confectated Deacon			what fate thele two Epifeopall Sees of the East	of the advice given him by his Master Arch-	1 1
"	there fate Ethelwin , Edgar , Kinebert , Alwi,	on the day of the Purification of our Bleffed	1 1		Angles for the most part loose and get new	bishop Egbert, of going to Rome and thence	l i
,,	Ealdulf and Celnulf. Yet true it is that thele	Lady for before on the same Feast he had re-			Bishops at the same time:at least so we are in-	returning into France: But feeing how use-	1 1
,,	Bishops fometimes fate at Sidnaceffer , a place	cerved the Clericall Tonfure. And perceiving	1 1		formed by the Ecclefiafticall Chronicles of that	full and even necessary his abode was in Brit-	1
	the memory of which has faild.	that hu Bleffed Father Egberts infirmity encrea-	1 1	4.D.758.	Church And the following year Edbrach, who	tany, he delayd the faid ioutney, till a fitt op-	l i
		fing shewed that hu death was at hand having	1 1	1.0.750.	is reckoned the ninth among the London Bi-	portunity was prefented him, as we shall de	1 1
,		hitherto done all things by his counsell, he wa			shops, atter he had governed that Church eight	clare. And as touching the foresaid Illustratous	1 1
		earnest to enquire of him what his pleasure wa	!		years, dying, left it vacant to his successions	Firgins we shall in due time mention the	1 1
	X, CHAP.	he should dee, and how he should diffole of him	1 1		Eadgar.	kind and learned Letters which paffed be-	1 1
х. Снар.	J. C.11.11.	felf, after that death should separate them.	1			tween them and their Mafter, when he lived	i i
		6. Hereto the Holy Bishop returned this An	1 1			in France.	1 1
	1.2. The (unhappy) death of Ethelwald Mol	fiver, suggested to him , as the event showd , by	1	XI.CHAP.	XI. CHAP.		1 1
	King of the Northumbers.	supernatural direction of God: I would have you	'\"				
	3. 4. Oc. Alfo Di Egbert Arch bishop of	(jaid he) first goe to Rome, and in your retur			2. 2. &c. The beginning of the Raign of the	XII. CHAP.	l a l
	Tork: at which Alcuin was prefent.	to vifit France. For I know that there you wi	"		Charlemagne, &c	AII. CHAI.	XII. CH.
	to. A strange Charter of King Kennlf to	produce much good. Our Lord shall be the Guid			4 Of two learned English Virgins.	1. Succession of Bushops.	1 1
		of your journey, and will bring you back i	" "				1 1
	she Church of welles	fafety. Be diligent in impugning the late abomi	46	LD.769.	1. THE year of Grace feaven hundred fix-	2. Of Pope Adrian: to whom the King of	1 1
	11. Severall Episcopall Sees vacane: and	nable Herefy which endeavours to affert that	"		ty nine is notable through the whole	the Northumbers (ends Embassidours	1 1
	Supplied.	Christ is only an adoptive Son of God and be	"		Church , for the beginning of the Raign of	s. The Church of S Boniface miraculously	1 1
	1 "	constant defender of the Mystery of the Holy Tra nity: this Doctrone cease not clearly and solide	1"		that most samous King , and afterward Em -	preferved from fire.	1 1
		to preach. After he had foken thus, he gar	.\"	Butingd.	perour , Charles firnamed the Great : Hunting-	67 0 Offa King of the Mercians invades	1 1
A. D. 765.	1. N the year of Grace seaven hundred	bim his fatherly Benediction , commending his	: 1		don and Hoveden doe thus write of it : In the	and Subdues severall Principalities. Fi	1 1
A. D. 705.	Lixty five Ethelwald firnamed Mul , King	to our Lords fafe protection; and prefently after	:1 1	Hyd hic.	faid year, which was the fifteenth of the Raign of		1 1
	of the Northumbers dyed, after he had	he with chearfulines departed to our Lord on the	. 1		Kenulf King of the Weft-Saxons , becan a great	Stions of Mathew Paris.	1 1
	raigned fix years: though Filliam of Malmi-	fixth day before the Ides of November.	1 1		change of the right hand of the most High : For		1 1
	bury affigns to him cleaven years. Hoveden	7. He was buried in the Porch of the	el I		then did Charles the Great King of France upon	I. T N the year of our Lords Incarnation fea-	A. D.77t.
	relates certain terrible apparitions in the	Church of Tork and near to him was all			the death of his Father King Pipin , begin his	ven hundred feaventy one the two Bi-	1 1
	aire which hapned in the beginning of this	layd the Body of his Brother King Egbert (	Malmsb.		raign to whom thirty years after the Roman Em-	shops of the East-Angles luckily again dy.	1
	year, prefaging the unhappy death of this King, who on the twenty leaventh of offe-	Eadbert ) who exchanged his Royall Purp	le I		pire which had been glorious fo many ages, became	together, and to Aldebert Bunop of Dum-	· i
	ber was flain by the treachery of Alred at a	for a poore Monafiscall habit, and dyed tw	0		Subject : and continues fo to hu Successours to these	wich is substituted Eglafe to Lanfe e Buhop o	1
	place called Fireanheate.	years after him.	1 1		times.	Helmham , Athelwolf. In the next following	
	2. The condition of these Kings in this	8. The Arch-bishop left behind him fever	11		2.We declared before how a great league	age their two Sees were united into one	
	age was very fad : few of them dyed naturall	Menuments of his learning, to enrich the	ie '		of freindship and Revall presents interven'd	which first remaind at Helmham, thence was	1
	deaths: This Ethelwald gott the Kingdom	Noble Library which he made at Tork. Amon	g		between the two late Kings Pipin and Egbert	translated to Thetford, and lastly to Norwich.	
l	by the murder of ofulf: and by the like	which are reckoned A Book of Penitenti	ull		King of the Northumbers : The like treind-	2. The year following to Pope Steven fac	
1	means loft it: And the same fate will attend	Canons , likewife Collections out of the Can	an l		thip and tociety did Aled now King of the	ceeded the worthy and learned Pape Hadraan	
	his fucceffour Aired.	Law of the Church, and others mention'd	7		Northumbers demand of Charles the glorious	first of that name to whom Aifred King of the	4
l		Sir H. spelmen. To those we may add, A Di	4-		Succession or King Pipin. This we collect from	Northumbers lent an Embaffadour to congra	- 1
A.D.766.	3. The year following gave an end to the worthy actions of Egbert Arch-bishop	I leave of Reelege Ricell Indication, lately print	ed (	Ap. Benif.		tulate his alsuption, and for other Eccleficiti	· 1
l	of York, after he had nobly administred that	with an Epifle of S. Beda to him: nd oth	er	1790.	to s. Lullus Arch-boop of Ment 7 In which he	call affairs, not recorded. To this Embassa ion	
,	See the space of one and thirty years. A per-				defires him to affit with his countell and fa-	Aleum gave an Epijle dire ted to the fam	4
Epit. Bed.	fon he was descended of Royall progeny and im-	II a His forceffour in the Archiepifcol	411		" Vour the Embassadours which he had fent to	Popefuli of humble respect to him, and con	
l .	bued with divine knowledge: Of whose ver-	I See of Tark was Aldebert . Otherwise tail	Ye. Bini.		his Lord and Patron the most glorious King	gratulation to the Church or enjoying th	
l	tues and memorable actions we have trea-	- m   1	C-   E- 109.		,, Carl, that peace and freindfhip many be esta-	happines of fo worthy a Paffour. The Emba	I
l	ted already. Our Historians doe vary in the	maine an Enifle from Saint Lulus Billiop	OI   19. 86. 33.		bliffied between them.	Sadours name was Angilbert , whom Alex.	.
1	account of the years in which he continued	Mene? with his Aniwer to it. The more	4		3. In the same Epiftle likewise which is an	calls his most beloved sento wi om he com	· [
ļ	Buhop : the ground of which uncertainty is	whereof is only the renewing of Ancie	" t l		III. Part.	Liti mita	7

1 .. ..

The Church History of Brittany K.KENUL. K.KENUL - 636 of Canterbury endeavoured to defeat his am. A D. 774 mitted certain requests to be presented by birion, he turned his indignatio against that A. D. 774 word of mouth. Church alfo, the dignity and revenews of 3. The same year Kenulf King of the Westwhich be fought to diminish : For he took Green Saxons added to his former liberality towards from it feverall Mannors, as Cherring, Sele- phone the Ancient Monaftery of Glaffenbury, the Mannor of Compton. This he gave to the berts , Chere and feverall others : which were afterward restored. Abbet thereof called Valdun who newly 7. This ware between offa and Alne is thus fucceeded to Guban. Breifly described by Huntingdon : In the twen-4. Afterward the see of London being va-cant by the death of Eadgar, in his place fuctreth year of Kenulf King of the Well-Saxons, faith Huntingd. A D. 775. he , Offa Kang of the Mercians fought againft the 312 ceeded Kenwalck : Nothing remains of the Kentuh men at place called Ottanford where the Gefts of either: Neither can any account be flaughter was most horrible especially on the Kentuh given more of the names of Cuthrid Buhep parts So that King Offa by the victory became faof Liebjeild who dyed at the fame time, to mons and terrible V. illiam of Malmibury adds. whom was substituted Bertim. Hoveden cails that Alric King of Kens by thu unhappy battell them by other names, as likewife the Eps/coagainft the Mercians , did caft a great clowd upon pall See too. It is a difficulty not worth the the clory of hu times. penetrating. g.It is probable that by fuch great successe & (.It will not be impertinent in this place to enlargement of power which this victory relate how miraculoufly God gave testimony gave to offs, the other Saxon Kings might be in to the Gefts, Doffrine & Sancticy of S. Boniface rerrified as to leck affirtance from abroad, elof late happy memory by defending his pecially from Charles the illustrious King of Church of Frit Clar fro the tury of the Saxons. the French. But furery there is small truth in They making an invalion into the confines the relation made by Mathew Pars, how not M.P. ask of the French dominions, belieged a certain only Alree King of Kene was flain in the battell, " Strong Caffle called Barimburg. During which but that thereupon five Kings of Brutany " fiege they waited with tword and nre the flould in a pompous manner writte a comcountrey circumjacent. Their principall rage mon letter to the faid Charles in which calwas directed against the Church of Frit lare ling themselves the most powerfull tings of Brit " built by s. Bonsface, and concerning which he ran, they demanded his aid and strict focie " had prophecied that it should never be conty , giving him the Title of Imperial Marelly " fumed by fire. Whillt the furious Pagans were and that he in his Letter to King offe thould " exe cifing their utmost diligence to make ftile himfelt the moft pocent of all Kings : Thete this a talle Prophecy, and were heaping wood feem to be groundles fictions borrowdby and casting firebrands to fett it on fire, there that Authour from Iome fuch fabutous Fri appeard to severall Christians in the forelaid ters as began to abound in this age. However Cajile, and to some Pagans likewise, two men certain it is that King Charles had not the Ti-" in white flining raiments , wno protected tle of Emperour given him till many years " the Church from hire: fo that by no diligence or pains taken within or without the Church after this time. 9. And as groundleffe is another ston of 14. " could the Pagans effect their delire : On the the fame Authour, how after the conqueit of " contrary , a terrour from heaven feiling on Kens the fame King Offs fubdued all the other " them, they fled away , none purfuing them. Saxon Kings , and particularly Alred King of When they were gone, there was found one the Northumbers , whom he compelled to its Sazon Soldier stark dead, upon his knees, with fire and wood in his hands, bowing down in into Fales: And that thereupon fome hostility began between offa & the French King Charthe posture of one blowing the fire with an les, who is fayd to have written to offer intention to burn the faid Church. Thus did threatning Letter, containing imperious demands God shew his power and favour to his faithand that King Offe thould answer Fine have ! tull tervant. And though fliortly after he loewish Charles the beyond-sea King Ij he offer permitted the Church of S. Swibert at Werda to any insury to mee, I will in hoffile manner invade be confumed by fire yet fo terrible a punishhim, and endeavour to make him oributary to m) ment he inflicted on the Authours, that it Crown. Thefe are triviall inventions which became evident that the faid Bleffea Buhop the faid H fortan borrowd from fome obpreached the true Orthodoxe Faith. feure Friter, who straind his witte found 6. In the year of Grace feaven hundred forth in an immodest, indifereet manner the feaventy four offa King of the Mercians a A p. 774.

praifes of King offs.

10. As for that clause which regards Alred

King of the Northumbers , it is true that this year in Easter-week his subjects compelled

by the unanimous confent of the Northun

bers was deprived of all power and priviledge of a

bim to fly out of York', and afterward out of Haning!

buKingdom, as Huntingdon Clates. And Heur-den more expressly declares that King Aired Houdshin

Prince of high spiries , began troubles which

in successe of time endangerd the ruine of

feverall petty kingdoms of Brittany. For having three years before this subdued

the Nation of the Hestings in the Southern

parts of the island , or suffex ; he extended is

ambition to add also the kingdom of Kent

to his conquells. And because lambert ( or as

fome Copies write, Lambert) then Archbuhop

Hourd, ad

IKKENUL- under the Saxon Heptarchy. XXIV. Book. 537 A.D. 776. King, and that he changed the Majefly of a Prince 1. 4. Her Life was written by Wolfhard a de A.D. 776. vout Preif who lived in the next Century, and into the miserable condition of a banuhed person. Waftard.ap Firft he fled snto the Citty Bebban attended with who recounts many wonderfull Miracles S .r.io. Maij a very small train and afterward he had recourse wrought by her intercession : to whom I to Cynotha King of the Pills. This mistortune reter the devout Reader. But one ought not rherefore was not brought upon King Alto be omitted fince it is related by an Au red by offa, as the foregoing fabulous narra-tion pretends: Neither did he fly into Fales, thour that writes what hapned to himfelf This is Philip Buhep of Enflade, who also wrote her Life. He relates how her Sacred Bebut into the Province of the Pills. 11. Alred being thus compelled to fordy was first buried in her own Monafteny or S Walburg. fake his kingdom, there was chosen in his Heydenham, and afterward translated at least place Ethelred fon to the late King Edilwald agreat part of it)to Eyfladt, and repoted in a Mul. But neither did Erhelred fitt quiet any Monastery confectated to her Name. There long time in his throne : but by another tafaith he , to this day ( which was five hundred ction of his subjects was expelled, and the years and more after her death) there flows from fame misfortune hapned to feverall fucceeher chait Relicks a precious Oyle of foveraign and ding Princes there, by a fatall giddines then univerfall vertue to cure all manner of difeafes posiciting the minds of that Northern Nation. The wonderfull vertue whereof I my felf had ex-12. This same year Kenulf King of the persence of. For being call down by a vehemen well-Saxons extended his liberality to the difeafe, of proof against all Art of Physick or natu rall remedies, I commanded some of that sucred Church of Shirborn , upon which ( as Camden from his Charter declares) he bestowed a possej-Oyle to be brought to me , which with earnel fion of one Manfion feated on the Vefffide of the Prayers to God, and begging her intercession . . River Lym, not far from the place where it enters drunk Which was no fooner done but to the admiration of all I prefently recover'd my perfect health. the Sea. This land he gave to the end that fall night there he made for the necessity and manis. Her Sanctity was to famed that many fold use of the said Church. Churches ambitiously sought and obraind fome portion of her Relacks. Thus in the Gal lican Marryreloge on the tourth of August we XIII. CHAP. find a commemoration of the receiving the XIII. CH Relicks of S. Walburga Virgin & Abbeffe, which The Monastery of Bashe founded by King with great honour were brought out of Gomany to Furnes in Flanders, by Baldwin firna-2. Succession of English Bishops. med Ferrem , Count of the fame countrey 3 4 &c. The happy death of S. Falburga And in the same place, faith Haraus, there was built a Monaftery of the Order of S. Benedist Virgin and Abbelle. to her honour , wherein fince hath been placed . Colledge of Canons. 1. THE following year offa King of the Mercians tounded a Monafters at Bathe. 6. Again in the Gallican Mareyrelege on the Marter, Gal fecond or May there is at Answerp laid to be This Monaftery being afterward burnt and an anniversary celebration of the memory o utterly ruined by the Danes, was restored by this Holy Virgin , from whose tomb doth flow as: oyely liquour, which restores health to very many King Edgar, being delighted with the magnificent figuation af the place : and because there he who defire her afiftance and interceftion. A partifirst received the Crown of hu Kingdom. cular reason why her veneration is great in 2. The fame year Eadulf Bichop of Rochefter that Citty, is given by Miraus, Because, laith he, dyed, and was succeeded by Diora, to whom a it is a conftant Tradition of that Church that the strang dd certain Noble man in Kent named Egbert gave Same holy Virgin in her way from England into 2 Moj. fo much land, as cen ploughs could labour, besides Germany made some abode in Antwerp And to cereain woods. To Milred likewife Buhop of this day there is feen in the most ancient Church Forcefter was tubitituted Feremund : And to of that Citty a certain Grott , in which she was Efna Buhop of Hereford, Ceelmund. wont to pray : for which reason the same Church 3. In the year of Grace feaven hundred formerly called the Caftle Church , was afterward feaventy fix the Bleffed Virgin Walburga made by our Ancestours dignified with the Title of S a happy change of a mortall life for an im-Walburgis And indeed before the receiving of the morrall. We have a ready thewed that the Roman Office there, the fame Church was accustomed to celebrate the memory of S. Walburgss as was daughter to Richard by right a King , and Sifter to S Winibald, and S. Fillibald : and that their peculiar Patroneffe four times every year together with them the went into Germany but fince that time they keep her Feaft but once. to s. Beniface. She was constituted Abbeffe of 7. It is very probable that this Hely Vogis Monaftery at Heydenham , the fame town was entertained for fome time at Antiger: where her Brether S. Finnebald governed a by the Descripter of s. Willebrord, as being of the Monaftery of Religions men. There flie lived fame Countrey. For it appears by the Teffament with wonderfull Perfection , both by her of the same Holy Bubon that he possessed to words and example teaching her spirituall his death the Church built in the Cafile of children to live the life of Angells. Antwerp near the River Scald , together with

III. Part.

LIII ij

The Church-History of Brittany K. Kanut-038 ntriis. hitherto had befalln Kewalf: who was a Prince third part of the custom or tribute belonrenowned both for his vertues and warlick ging to it, as we have before declared. A.D. 778 exploits. But after this, continuall calami-8. The fame Authour adds, that in the foremenries oppressed him, till his death, which was tioned vault of that Church there is preferved a part of S. Walburga's tambone , which , faith he, also very unhappy. 5. Kenulf after this defeat endeavoured by in the year of Christ sixteen hundred and sifteen, was visited and reverently kissed by the pions the affiftance of the Bratisins to repair his lottes : But offe to prevent the entercourse Archdukes Albert and Ifabella. between the Fest-Saxons and Britteins caufed a mighty trench for the space of ninety miles between the Rivers Dee (Deva) and XIV. CHAP. YIV. CH. Fer ( Vaga) to be made : which though it was the occasion of many contentions, yet in them all off a had the advantage. t. 2. Succession of Bishops. 3. The Northumbers rebellions. 4 5. King Offa's victory over the west. DEdwin the Bishop of Fitern (or Candi-XV. CHAP. XV. CHA da cafa ) dying in the year of Christ icaven hundred feaventy seaven, after he to 2. erc. Miraculow Indoments of God nad administred the same see seaven years, against the Pagan blasphemers of Saint there was substituted in his place Ethelbert: who twelve years after was translated to the Swibers , and Sacrilegious deftroyers of bu Church and Monastery as werda. see of Hagufald. 2. The year following in the place of 9.10. Ge The writer of that Narration is Ethelmed Bilhop of Shirbern, Denefrie was or-Saint Ludger : whose Holines , jogether dained in the same see. Of theje two Buhops, with the Doctrine of the Veneration of Catal. taith B. Godwin , befides their names I can find Saints , is affersed. nothing in our Ecclesiasticall monuments. 3. The Northumbers ftill perfift in their teditious tumults : For Ethelred whom they 1. W Hilft these troubles afflicted Britts-ny. Almighty God in Germany fought had five years before this placed in the throne, out of which they had elected Alred, they for the detence of the Faith planted there now alto drive into exile, or, as some write, by the English-Saxons, miraculously puni detaini prison, and in his place substitute thing the Sacriledge committed by the sa Alfwold. The principall movers of this tedixons and Westphalian Pagans against the Motion were two great Northumbrian Dukes, nafter or verda built by his fervant S. S. bert. concerning whom Mathew of Westminster as we find written in an Epifile of S. Ludger tous writes : Etherwald and Herebert (faith he) Biftiop of Munfter written to Rixfred Eilhop who were Dukes in the kingdom of the Northumbers, rebelled against their King, and at a place of Verecht 2. Whilft the glorious King of the French, Appent a Charles firnamed the Great was fighting in Sur. 1.Man. called Kings-clive, they flew Ealdulf who was Generall of King Ethelreds army : and a while after the Southern parts of France against the Sara " the fame Dukes in a great battell flew two other cens then raigning in spain, the feirce and Generalls of the same King, Kenulf and Eggen : As for King Ethelred he was forced to fly out of perfidious saxens and Veftphalsans judging this to be a fitt time to revenge themselves the Kingdom, in whose place they conflituted Alfwold King, a Prince of great piery and inflice of the losles which they had formerly suffred from the Christians, tailed a mighty who raigned ten years. After which time Ethelarmy, with which they wasted all the counred was again restored. treys as far as the Rhene, expressing their 4. In the Western parts likewise there arose ra e principally against the Churches of God, great commotions. For anciently the Westand sparing neither sexe nor age. With this Saxon kingdő had extended as far as oxfordfury they came to Ferda where was the shire: Where among other strong places a Church of s. Swibert. There they utterly de-Cafile had been built at a place anciently cal-Acoved and burnt to the ground both the led Benfigetun, now Benfon. But offe king of Town and Church : all the inhabitants and the Mercians unwilling any longer to fuffer Preiffe they killed which had not escaped by his neighbour Prince to enjoy fuch an adflight : and all the sacred sucks and orpavantage to incommodate his countrey, raiments they burnt. Only the Sacred Body of fed an Army, and belieged the faid Cafile S. Swibers was preserved from their fury, though with all possible diligence they made fearch for it. Yea many of those sa-To raise this siege Kenulf King of the Feft-Saxons approached with other forces : So that they came to a battell: In which Kenulf xons who were Christians, had a defire to ex of presse their hatred against this Holy Buhsp, "because many years before this, by his inwas defeated and compelled to fly. By which means King Offa took and possessed the Ca-

file. This was the only misfortune which

Exempt under the Saxon Heptarchy. XXIV. Book. 639 [K. Kenal-

A.D. 778

tercession the French had gaind a memorable

victory against them.
3. In this detestable Army there was not any one to execuable in his malice and " cruelty as a certain officer called o ell offer-" bach of Paderborn. This man was the princi-" pall infrument of the Devil in all mitcheits committed, in which he took excellive pleasure : And particularly he it was who with great labour and diligence heaped wood for burning the fail Church, which with much adoc at last by Gods permission he performed.

4. Atter he had among many other abominable actions executed this, being at dinner with his companions in a measur 4diorning to the fame place, he with great iny and triumph recited to them what he had done, particularly infulring upon 5. Swibers " the Protedour of the French , and blat heming God: But behold in the middle of his " laughter and loy the heavy wrath of God came upon him, fo that he tell backward before them all upon the plain ground; and " broke his neck : by this horrible death " paying a fire punishment tor his facrilegious 5 Neither did Almighty God judge this a

" fufficient testimony of the honour which " he would doe to s. Swibers in the fight of " the Pagan Army. For three howers after " the accurted body had Iyen on the ground covered with a garment, a trumpet foun-" ding to the remove of the Army, certain kinimen or this execrable ogell and others his affociates in mitcheite carre it into the Courch - yard of S. Swibers , to bury it there. But they could not effect it by any means: For alloon as ever they had digged a grave, prefently the earth would tall into it, and no fign of a trench would appear. Again and again they made tryall in other places there, but still the ground became plain and even immediatly. This caused a wonderfull aftonishment in them : and they all concluded that he was unworthy of buriall there, who had so sacrilegiously protaned the place and burnt the church. Moreover when they took the garment off from his face, it app and to horrible to them, that in greivous tright they left the body, not knowing what to doe with it : When fome other Saxons of that Army heard this , they with indignation took the carkeyle and cast it into the Rhene.

6 This prodigious accident beir g by fome of these companions with much great told to the two principall Rulers of the Arms, Nothelin and Occo : they answerd , Thu was an accident to be imputed to chance, and not to any power of S. Swibert , who was not able to defend bu own ( burch. After many the like blaf. phemous speeches the faid Noble men departed trom one another, and Norbelin as he was boatting of the mischeif done to the Chrifuns, was immediatly ftruck blind, and tormented with uninfferable pains in all his A.D. 778 members : Which continued and encreased | upon him, till by the advice of certain lober " men, he with many fighs &teares acknow- | ... ledged the crimes which our of pride and | "

matice he had committed against God and | " his Saine : Morcover he upon his knees in the fight of his army made a very that if God ... would pleafe by the intercettion of that Ho. 4 ly Bubop to restore his fight, and take away his torments , he would humbly vitit the | " Shrane of S. Suiber, and employ his riches is for rebuilding the Charch. He had no fooner ... publically made this very, but immediatly he recovered his light and health. And floorly | 46 after attended by his whole family, he ac-

complished his yow.

7. As for the other Noble man called Occo. es he returning nomewards, not knowing any ... thing which had hapned to Nothelin, as he was beafting in the way of his exploits | ce against the Christians , and especially now | 40 they had been revenged upon s. swibert, in whose protection the Christians had put so le much confidence: He prefently in the prefence or his whole troop was by Almighty | God struck both deaf and dumb. In which cale he was carried to his houle : and a good fpace of time after , recalling to mind his | cruelries and blasphemies against God, he acknowledged himfelt juttly punifiled, of which he heartily repented , and hoped by | Prajers and Almes to obtain a removali or that punishment. Norwithstanding his Prayers and Almes had not that effect which he expected.

8. But when he was informed how Nothe-

lin by the intercellion of s. swibert had been

cured or his blindnes and pains he pretently conceived a great hope in God and his Saint: and in like manner vowed that he would vifit the Same at Words , and addict himfeli wholly to his fervice, if he likewife might recover his speech and hearing. The tame hower he also was healed by the Heavenig Phylician : and letting his house in order , he with his whole family tolemnly went to Ferds to the Church of S. Swibert , and with great devotion and rever nee performed his Vov. Moreover diffaining to return home to worldly employments, he remaind there and loyning with the forciald Nothelin and other devout persons to furnish costs, he the next year rebuilt the Church which had been burnt, so that it was more beautifull then it ad been before. Yea moreover renouncing his Government and dignity, he fpent the rest of his lite at the Monasten of \$. 5 ribert at Ferda, with great fervour ferving our Lira and S. Swibert ..

9. Thus writes the Holy Bishop Ludger, to lating the affairs of his own age. Now what will the Sectiones of our age oppose hereto, those I mean, who are as great enemies to the veneration due to Saints and honour to their Shrenes, as ogell or the two Noble men

K.KENUL 640 A.D. 778.

Baron, bic.

The Church-History of Brittany

K.Kanut PHus. A.D. 780

XVI. CH.

A. D. 780.

DRUS.

had been? They will perhaps fay, that saine Ludger was too credulous, or not rightly

informed in the occurrents of those times. 10. Let Baronim then inform them what a' person s. Ludger was : S. Ludger (faith he) was by birth a Frifon , descended from Christian parents, and bred up under the disciplin of Saint Gregory disciple of the hely Martyr S. Boniface, in the Church of Verecht. Affoon as he was adapred into the Clergy, he was by him fint into England, where Alcuin did publickly professe the teaching of sacred learning. He fluid then onely one year with him : after which he returned to s. Gregory, by whom he was ordained Deacon. Then he went back into England , where during the Bace of three years and a half he heard the Lettures of the fame famous Dottour , well known to Charles the Great , infomuch as Letters paffed frequently between them. From thence, after the death of S. Gregory, he was in a vision called by S. Lebwin who had preached the Goffell at Davenery: Thereupon thisher he went , and repaired the Church which had been burnt by the Saxons From Daventry he was fent by Albinus the Succession of S. Gregory into the countrey of the Frefens, where he Zealoufly preached the Christian Faith, and destroyed many profane Temples of Idols, even when the Idolatrous Pagans were prefent, and withheld by a Divine hand from opposing or hurting him : fo that he may truly be called the Apostle of the Frisons. This testimony does Beronius give of s. Ludger, which he collected ont of his ancient Alls written by the Monks

11. But though it were supposed that sains Ludger was milinformed : and the like may be faid of s. Gregory the Great, s. Augustin, s. Gregory Na lan (en & other Fathers who write fuch like Stories, confirming the Dollrine to much opposed by Sellaries, of Invocation and Veneration of Saints : It may be they were credulous a little too much, at fome times. But the Miracles , of which they professe themselves to have been eye-witnesses, cannot be suspected. And however, this may be faid in generall, that how incredulous foever any one may pretend to be of the special stories related by them, yet none can be so unreasonable to affirm that they related any stories which contradicted or destroyed the Faith which they maintained: and which appears likewife to have been the common Faith of the Church in their refpective ages, fince their Fritings have been generally approved and admired, and not any but protetled Herericks , fuch as Vigilantim and lovinian , ever opposed the Doffrines confirmed by fuch stories.

XVI. CHAP.

1. 2. &c. Severall Successions of English Bishops. 4! 5. 6c. The Gefts and Death of S. Sturmis first Abbot of Fulda.

HE year following severall Episcopall Sees were vacant in Brittany : In the kingdom of the East-Angles Eglaf Biflion of Dumivs h and Athelwolf of Helmham , as it were by an ancient Law, dying at the fame rime . to the former was substituted Eadred. and to the other , Hunfert. Again the See of Hagulftade being vacant by the death of a Prelat of eminent vertue , Alemand, Tilbert or Telber, or as some call him Gilbert, was ordained in his place : And Kenulf Bishop of Lindesfarn dying, his Successour was Highald. Laftly in our ancient Catalique of the Succession of Buhops we find that another Tilber was confectated Billiop of Firceffer, in the place of Feremund who dyed

2. Not long after Albert or Aldebert firnamed Coena , Arch-buhop of York , as Heveden Wites, departed this life to our Lord : but a luttle before he dred Eanbald was ordained in his room. Some affirm that this Eanbald was a Difeiple of s. Aleuin But they are mitaken: for it was not this , but an other of the same name who fixteen years after this was his immediate Succeffour in the faid Arch-buhoprick that was Alcums Disciple.

3. Moreover Kineard Billiop of Finchefter at this time ended his life, to whom fucceeded Ethelard Abbot of Meldun, or Malms. bury, who was afterward assumed to the see of Canterbury. And in the place of Bertun Bithop of Lichfeeld was substituted Higeben. 4 Wee shall not much transgresse the

bounds of this Hiftery if wee commemorate the death of seurms the first Abbet of Fulda who by the Centuriators of Magdeburg is affirmed to have been an English-Saxon, but more truly a German of the Province of No Egilani, ricum, as wee read in his Life written by Egila Sinn 4.
the fourth Abbot of the same Monaflery of 16. Durab Fulda. He was in his childhood offred to " S. Boniface, who recommended him to the " care of his devout Preift Wigbert, Abbet of the Monafters of Frit Clar by whose inspection he was in his tender years brought up in piety " and learning : in fo much as that being yet " but a child, he committed to his memory the " whole Pfaleer, and a great part of the Goffells "

and other Lesjons of Holy Scripture. 5. In due time he was ordained Preist, and " with great zeale preached the Goffell among " the Pagans , Almighty God confirming his Deltrine by frequent Miracles, as cashing out

under the Saxon Heptarchy. XXIV. Book. 641 K Kit.

of Devills, reitoring many to health by imposition of his hands with prayer. Many feduced Christians he recovered to the Ortho. dex Faith: and many differrds and differrions he composed, teaching all his hearers to practife meeknes , humility , longanimity nd Charity.

6. After three years thus piously embloyed, he was by sufferation moved to undertake a life of folicude, aufterity and contemplation. Which having difcovered to Saint Boniface , he was by him appointed to find out in the Province called Bachenia a convenient retired place for a Monaflery , to wnich quiet ftates. bomface himfelt had an intention in his old age to betake himself , though he could never effect his defire. After a long fearch, at last his Disciple Seurmis found out the most proper and in all refpedts most convenient seat of Fulda, where as hath been declared, S. Bonsface by the munifi. ence of the Noble Princes Caroloman and Pipin built that famous Monafters.

7. When it was built, he committed the are and government of it to S. Sturmu: to whom he gave inftructions how he flould direct fuch as were committed to his care: adding likewite Precepts concerning obedience and Humility to be practited by the Monks , conformate to the Rule of S. Benedill , which he established among them. Among other infructions he told them that he could not find in any Fritings of the ancient Inflicutours of Conobicical Profes on that Fine or Strong drink were becoming the Difciplin of a Monaflers; he therefore forbad the fame to them. But fome years after, in the raign of King Pipin, this custom by the Deeree of a syned was altered in conderation of the weaknes & infirmities of many among them: though some persisted in the ancient aufterity to their deaths.

8. But for a more perfect Infruction in Monafficall Disciplin, 5. sturms tout years after he had been constituted Abbor, with the consent of S. Boniface, went to Rome , where for a years space he perfectly informed himfelt in the Regio ar practites and Traditions of the Monafteries there and feverall other parts of Italy: And having made a collection of " the best and most perfect , returned homewards:and first informing Saint Beni ace of of all by his advice he established the practi-ses of them in his Monaflery or Fulda. Hence it came to paffe that many feeing the innocence and piety of those Religions men, were induced to heap possessions on the said Mo-

9. After S. B. niface's Martyrdom , the Holy Auber Sturmes, to whom s. Beniface had given order that his body flould be buried at Fulda, went into Friseland, attended with a great multitude, to fetch the Sacred Body, which after earnest contention with S. Lullus Arch-billiop of Mene?, at last he obtained, and with a most solemn Procession brought

to his Monaftery. By occasion of which the devorion of many to that holy place encreafing, the Monaftery became much enlarged and enriched.

10. Not long after the Devill enviously looking on the prosperity of the faid Monaftery, fuggetted to the minds of three malevoient Monks to accuse their Holy Abbor to King Pipm, objecting to him that he was an enemy to the King. The Holy man did not expresse much earnestnes to refute this accufation , faying only : I have a witnes in beaven of the julienes of this imputed crime Thereupon by the Kings command he was banifled from thence with a few other Monks, and retired to a Monafter, called Vanedun , where he rem ined two years . with all kindnes entertained by the Abbot. As for the Monafler, of Fulds the care or is was committed to Luling, who had conceived a bitter passion against the Holy Abbot Sturms, upon occasion of the contention about S. Boniface his body. Lalles thereupon appointed over them a certain Monk called Mare: whose government the Monks could by no means support: infomuch as when they were ready unanimoufly to fortake the Monaftery , Lulius quietted them by permitting the choice of an Abbet to themfeives: This pleafing them, they elected one of their brethten, a true fervant of God named Fres Told, one who from his infancy had been brought up by s. sturms and was tenderly loved by him, who accepted of the Ornice of Abbot onely out of a delire and intention to love with his brethren in endeavouring to reftore their good Spiritual Father Sturmis: For which purpose they demanded the Prajers of all the neighbouring Monafteries. 1:. By vertue of which Prayers , God mo-

ved the heart of King Pipin to call to mind the fervant of God S. Sturmit , and to give order that he flould come to his prefence. Being then brought to the Palace, and teverall days expecting when he flould be called to the Kings prefence, It is speed one morning early that the King intending that day to hunt, went according to 'is cultom to prayers into his Chappell, where the Holy man after the Mattin office still remain d: Who, feing the King, presently took a light which he caried before the King, till he came to the Alter, where after he had praved, he faid to the Holy Abbor , God ha's once more brought as together : What was that which your Monks accused you of and which moved my di-Bleafure against you': I have quite jorgotten it. The Holy man antwerd , Though I have oft of fended God , ver I am free of all offince against your Murchy. The King replied , However the masser florids, If you have imagined or done any thing to my presudice, God forg.ve you as I likewie de In faving which words he drew out of his garment a thread of filk which he threw on the ground, faying, Let this be a

K. KENUL-PHUS. 642

## The Church-History of Brittany

token that I have cast away all distractions against you. And precinely a tire knowing how much his return was desired, he fent him back honourably, constraining the Privilledge given by the Paps, by which that Mannster was exempted from the installation of Lullus Arch Judge of Ment? The report of his return being divulged, he was solemnly meet by all the Religious Mente, in those quarters, who with integral of Fallows.

and great ioy attended him to his Monaftery. 12. The Bleffed Abbor then employed his whole time in correcting all diforders in his Monaftery, in adorning the Church, and repairing the decayd buildings about it. And par-ticularly to the end all occasions of going abroad might, according the s. Beneditts Rule, be taken away, he took care that all necessary Manufactures should be exercised within the Convent, and for a generall commodity he caused trenches to be made by which he conveyd water within the Monaftery, to the inestimable benefitt of his Religions. He also made a fumptuous shrine for the Sacred Body or S. Beniface, enriched with gold and filver, which remains to this day. And so great fayour and familiarity he had with King Pipin that he obtained of him a Mannor called Omunflat belonging to the Crown , with all hat depended on it.

13 The like favour he enloyed with King Charles after his Father King Pipins death, who oft fent for him, and bestowd another Manner on the faid Monaftery, called Hamelenburg : In consideration of which, Prayers are faid to this day by the Menks for him. After this the faid Most Christian King began to think feriously how to induce the barbarous Nation of the Saxons to embrace the Faith of Christ : Which design he recommended to the prayers of all Gods fervants. Then gathering a great Army, and taking with him many Ecclefiafticall perfons, he partly by terrour, and partly by their preaching and exhortations withdrew a great part of that Nation hitherto captived by the Devill, from Idolatry , and caused them to submitt themselves to the easy voke of Christ. After which he divided the countrey into Paruhes, appointing Pressis to preach & baptize

among them.

14. Notwithstanding after the King was departed with his army, most of the sexum remouncing Christians y terumed to their old Idalartee: and not content with that, they raised forces, killing all Christians among them, and washing the whoic countrey as far as the Rover Rhen. When they came neer to Huld, the Hull, Abbut Knowing that they had sent a band of soldiers to burn the Amshery and to kill all they found in it, gave norice to his brethsen of the danger: Whereupon they all taking the buly Marryrs bady with them, went towards Humlenburg. But the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg and the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg. But all a high distributions of the Hully Abbut with the Hully Abbut went to a Hamelenburg. But the Hully Abbut went to a Hamelenburg But all a high distributions of the Hully Abbut with the Hully Abbut went to a Hamelenburg. But all the Hully Abbut went to a Hamelenburg But all a high distributions of the Hully Abbut with the Hully Abbut went to a Hamelenburg. But all the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hully Abbut went to a Hully Abbut when the Hu

foldiers to represe the cruelty of the barbarous Saxons. Which was also effected. And when the Saxons were compelled to retire home, the Monks returned with the Holy Mar. Styrs body to Fulds.

15. After this King Charles brought a fecond time his Army against the Saxons: and commanded the Holy Abber Sturme with his " Monks to remain in a strong town called Heresoury. And after the warr, which was ptosperously ended by the King, he set him being sick to his Monaftery, atteded by his own! his cion called Winter who miftaking his discase, " applied Phyfick to him which inflead of qualitying,much encreased it. Whereupon the man of God perceiving that death approached, se commanded all his Monks to be allembled, " whom he earnestly exhorted to persevere in a the tame Regular observance which he had instiruted among them : And then recommen. ding himfelf to their prayers, he begged par. | " don of every one who thought himself any way injurd by him, and professed that he cordially forgave all his perfecurours , particularly the Arch-bishop Luller, who had always "
been his adverfary. Then he took leave of " them all:and prefently after, his ficknes coming to extremity, we who affifted him be- " fought him with tears that he would be mindfull of us, and pray for us in heaven. He " fuddenly turning himfelf towardus, favd. " Make your felves worthy that my Prayers may dee ... you good , and I will not faile to doe what you de- " fire. After this his pious Soule was delivered " out of the prison of the Body, and being plen- " tifully enriched with all divine vertues and " graces departed to our Lord, to live forever ; .. in his heavenly kingdom. Amen.

16. Thus writes the Devous Abbut Ayda Maya, to fuccefour and Dylaple of this blelled man: 16. Luns wine was one year wine so fun many things here related. He was canonized by Innecent the freed in a Council of Lateran celebrated in the year eleven hundred thirty nine. His Memory is celebrated on the fixteenth of December.

### XVII. CHAP.

s. 2. & The Gefts and happy death of Saint willebald, an English Apostolick Buhop in Germany.

L.—HE year following another Diffiple & ... b. 70. Companis of f. 2 samface in his Appli-lick Office seedwidther was and oi his labours. This was 3. Will bidd 8 sm of King Richard and Fannal who is did to have been filter to 3.8-mface) and Brother to 3.8-mface) and Brother to 5.8-mface) and Brother to 5.8-mface) and Brother to 5.8-mface) with the Life remains written by a kinfwoman of his, a Religent Virgin, who lived in his Sifter Fallowige'. Monistery at Heidenbam in Germany: The furnm whereof is this:

2. When

XVII.CH.

K.KENUL

## under the Saxon Heptarchy. XXIV. Book. 643 K. KENUL-

2. When he was but three years old a cer-

A.D. 781 rain greivous infirmity feifed on him by which all his members were to contracted & held ap. Sur benummed, that he became as in a fort dead, to that his parents almost despaired of his recovery . Where with being greivously affli-cled they took him and offred him to our Lird, to whose service they designed him in case he would please to restore him his health. Now it was a custom among the Sarange that inflead of gratories they would exect in the feilds or near their houses Croffes of stone orwood, to which they would repaire for performing their devotions. Before fuch a Croffe they layd the infant , vowing him to Gods fervice. Which they had no fooner done, but his health was immediatly restor'd

"" of tervice. Which they had no tooner done, but his health was immediatly reftor do to him.

3 Two years after therefore they, being mindfull of their Forn, delivered him to a verification of their order prefence. I him to a dead of the their order prefence him to a dead of the their order prefence him to a dead of their order prefence him to a dead of the their order prefence with many a demonstrate of his brethren, received him as a demonstrate of his brethren, received him as a demonstrate of his brethren, received him as a manufactor of their Religious Congregation, where he was bred up in all modelty piety and humility, and withall according to his capacity was infruded in all served learning.

4. When he was arrived at a mature age he

by earnest prayers obtaind permission to accompany his Father and Brother in a pilgrimage of devotion which they undertook to Rome. In their return their Father S. Richard dyed at the Cuty of Lucca, where also he was buried with great honour, as hath been elie where declared. After whose death, an earnest defire took him to prolong his pilgrimage as far as the Holyland, there to visit and perform his devotions in all the places where the principall Myfteries of our Salvation were wrought. And accordingly, being accompanied by two devout perions only, he returned back, and taking thip at Cauera; they failed to Cyprus : and from thence into Siria, " where arriving at a City called Emela, he " with his copanions, who were now feaven. was taken prisoner, and in danger to loofe ir his life, upon a suspicion that they were spies.
ir Being thus made captures, God disposed the n heart of a cettain old man who was asaraten, to pitty them : infomuch as he oft vifited them and 'ent them dayly fufficient nourish. ment in their prison. Not long after a Spanish merchane who had a Brother a fervant of the Prince of that City, in great favour with him, by his intercession obtaind the freedom of thele Caprives. 5. From thence therefore they went into the

Broom mence meterore they were into the Bly Land, which they palled quite through, feare omitting any place that was memorable, or recorded in Haly scrapmer. A particular account of all their proceedings, with line names of each place in order may be read in the Hilpery of the faid Religion Firin, who profelles that he received the relation from

6. When they were come to Ga74, S. Fillibald being prefent at Maffe folemnly fung to the honourofs. Mathias the Apofile, loft his fight, and for the space of two months continued blind:whereupon he returned to Ierufalem, & entring into the Church where the Holy Croffe was found, his fight was again restored to him. After this, passing through several citties and places of devotion, they took flip apain & return'd intotealy arriving at Nupler From whence s. Fillebald with one companion travelled to the famous Monafters of S. Benedict, calld Mount Casin, where they found very few Monks under the government of their Ablot called Petronax , a man of great mildnes & prudence. There s. Villibald made his abode the space of ten years, during which he was some times appointed sacriflan of the Church , afterwards a Dean , and lastly the Porter.

7.In this place having perfectly instructed himself in all duties belonging to Regular observance, at last with permission of his Abbut he returned to Rome, where he was with great kindnes received by Pope Gregory the shird, who took great delight in hearing him recount the marvellons variety of accidents which befell him in his long voyages. And awhile after , the faid Pope told him that his kiniman s. Boniface had earneftly requested him to command him to quitt the Monaftery of Mount Caffin and to fend him into Germany to affit him there in preaching the Goffell. To which command s. Fillibald humbly lubmitted, and accordingly leaving behind him his companion in the Monaftery, be began his " voyage into Germany , and at last arrived at a place called Linebruch, where he found s. Bo- " niface: who not long after fent him to a place | " calld Enflat : Which place had been given to | " S. Boniface by a devout person called Suirgar, who accompanieds. Villebald thi her. The Region thereabout was in a manner walt, scarce any house to be seen, but a small Church de- " dicated to our Lady Now after these two devout persons had chosen a place convenient to be the Seat of a Monaflery, they went to s. Boniface to give him netice thereof:who returned thither with them: and there ordaind S. Willibald a Preift. A year after this S. Boniface called him into Thuringia , whither being | ce come he went to Heidenheim, where his Brother was Abbot of a Monaftery , by whom he was with very great toy received, after fo many years of separation. To the same place sliortly after s. Boniface came with two other Bishops ,S. Burchard and s. Wile By whom S. Wil- " libald was confecrated also Bubop : and fent " back to Egstar , which Saint Boniface beflow'd on him to be an Epssespall See , giving it the preeminence next to the Metropolis

8. There he built a Monaflery, inflituting the Monks in the Observaces which he had learnt at Mount Casim. And there leading an Angelical

III. Part.

Mmmm

Lif

The Church-History of Brittany K.KENUL K. KENUL 644 when he was a Pagan had been Eldack he was Life among men, dividing his employment between a quiet repose of Contemplation in a man of great courage and wealth. This wan having been prefent at the miferable w A.D. 783 the Manaftery, and charmable folicitudes in death of the Sacrilegions Ogell, and knowing governing his Discese, he at last full of mehow the forementioned Noble man, Occo and " rits and Graces this year rendred happily his Nothelin had for their facriledge and cruelty " foule into his mercifull Creatours hands and been divinely punifited, and again upon " was honourably buried in his own Church. where his Memory is in great veneration, and his Sandity testified by many Miracles, their repentance restored, thereupon became 2 Chriften , and moreover in devotion to " s. swibert he befides his other prayers, every " which are registred by Philip his Succession in day recited Our Lords Prayer, and the Angeli- a the same Buhoprick. Two hundred and eight call salutation, earnest'y begging that by his years after his death he was folemnly (anointercession he might obtain mercy in his niZed by Pope Leo the Seaventh : And both in Martyroles. the Roman and English Marryrologe his Memory is celebrated on the seaventh of July. t. Now this Brune fighting valiantly in the " front of the army, was at last oppressed by " the French berfe , and among other wounds, " XVIII. CHAP. was struck into the breast with a lance , so " XVIII. C. that falling to the ground he was troden " . The death of S werburga. under the horses feet. Thus weltring in his " 2. Succession of Englub Buhops. own blood, and being ready to expire, he in. " 3. 4 &c. A great miracle of a Soldier recowardly prayed S. Swibers to affift him in the " vered by the Intercession of S. Brane. prefent extremity:vowing that if he escaped that danger he would devore himself to his " A BOVT the fame time is recorded the death of s. Werburge: the had rormer-Service the remainder of his lise. Affoon as " A.D. 781. he had made this prayer & vow, being in an " ly been wife to Ceelred King of the Mercians, Extafy, S Swibert in a glorious thape, adorn'd " after whose death, which hapned in the year with his Pentificall veftments appeared to him, of chriff feaven hundred and fixteen , the and touching him with his Crofier, told him, complying with a divine inspiration entred that he had obtained of God that he should a Monaftery, where like the good Viddow, Sains be freed from the prefent danger : therefore " Anne the Propheteffe , fh: never departed he should be mindfull of his Fow Having " from our Loras Temple, ferving God night and faid this , and making the figs of the Crofe " day in abstinence and prayer the space of upon him, he vanished out or fight fixty five years , partly as a fimple Religions woman under Obedience , and partly as Ab-6. In the mean time certain of the French " conquerours faw the brightnes in which beffe of the fame Monaftery, with as much hu-S. Swibert had appeared & thereupon ran to " mility governing others, as fhe had formerthe place, conjecturing that it was a fign that " some person of eminent holines was either ly obeyd. 1. Then the see of Forceffer being vacant dead , or at least in an Ageny there. brune " A. D. 785. by the death of Tilher, it was supplied by the feeing them, with a fort mournfull voyce fubstitution of Adored in his place. Ceolbegged their charitable Miftance. The solmund likewife Buhop of Hereford dying, there diers feeing his horrible wounds wodred he was ordained in the fame his Succession nawas not dead. Then he informed them con. " med Frell , in the year of Grace feaven huncerning the apparition of s. swibert, and the Pow he had made:as likewife how by comdred eichty three. 3. Little else occurring the same yearin pulfion, and against his conscience he had " Britteny, S. Ludger will inform us how wonfought in that warr. Hereupon they compationarly bound up his wounds, and carried him to a commodious and ging, where care derfully Almighty God glorified his fervant swibere in Germany , fo recommending the Faith which he had taught. That year (faith might be taken for his recovery. he ) the most victorious King Charles having 7 The fame of this being spread came to the destroyed all the forts of the rebellious sacares of the King, who then was at a great dixons and Teliphelians, came to a place called Dromi, which having likewife fubdued, he left Surio ap. stance in a place called scomings He comanded therefore that the foldier should be " it to be kept by his son called Charles also, carefully brought to him : & having viewed whilst himself went further into the midst all his wounds then not perfectly healed,& of saxiny. In his absence the Vestphalians came with strong forces purposing to drive heard a particular relation of his Vision from his own mouth, he for the honour of s. smithe young Prince out of that countrey. Therebert gave him his freedom: Who affoon as he upon a battell being jought, the Prance with was recovered went to Ferds with liberall " his horse quickly defeated the Enemies. oblatios, & there ferved our Lord the remain- " 4 Now among the Vestphalians there was a certain soldier called Bruno, a devout Chrider of his Life. And as for the glorious King "

fian, who had been compelled by the Noble

man who governed that territory where he

ived, to be present in the battell : His name

Charles, calling likewise to mind how great "

a victory his Father King Pipin had obtaind who the intercession of s. swibers he honoured

A.D. 784. they dafft their heads against it. XIX. CHAP. XIX. CH. Buhoprick of Virichs. four to S Gregory. J.D. 784 commemorated in our Hillery.

III. Part.

KKINUL- under the Saxon Heptarchy. XXIV. Book. 645 him ever after as his special Patron, and refrom fuch injustice and cruelty. A.D. 784 calling all the Monks of the Monaflery of a. The same meeknes and patience h Ferda who had during the war been diperthewed in injuries done immediatly to fed, he gave them many gifts and polleilions: himfelf. For he wanted not fuch as calum and magnificently adorned the Courch of niated and fought to deprave his best s.swibers. Yea moreover many among the actions. Thefe he was to far from hating, Saxons and Westphalians bore a peculiar hoor revenging himself on them, that he ranour and veneration to the same elerions ther encreased his kindnes and tendernes to them. Yet God took his cause in hand : 8 This Narration commended to posterity infomuch as not any one of them escaped by a Buhop of fo great Holines, as S. Ludger panish neat, but by some judgment or hash been thewed to be written likewife in other were compelled to acknowledge their the fame age wherein this wonder hopned malice and injustice and fuch publick marks of the truth thereo 4. His laft il knes was a Paller, which yet appearing, teems to be warranted from all neither deprived him of a power to walk. possibility of faltchood. And yet our late nor to continue his pious exhortations to Lutheren Centuriators have the immodely to his Difaples. This difeate continued three Wilc, Swiber: was ingreat fame for working miyears before his death, and it purified him as racles but yet not any of them can be demonstragold in the fire. You God was pleafed to thew red. As if a thing publickly feen, confirmed by a visible fign how pure his toule was: by the writings , Charters , oblations and la-For when he was brought to this feeblenes fling Monuments of Princes did want fuffithat he could not be removed out of his cient testimony. But men who willfully bed, all the members or his boay became flutt their eves, cannot fee a mountain, when like clean white wooll. Being ready to dye, he would needs be carried into the Church, where having received the Bod of our Lord, he gave up his spirit to him , looking to-Wirds the Aitar. His Memory is celebrated on 15. Aug. the twenty fifth of August. . As touching his Succession Alberton, he was by birth an Englainman; and is named in 1 2 6 C The Gefts and happy death of Saint the Gallican Marry rologe with this clogv . On Motor Gal Gregory Successions to S Boniface in the the one and twentieth of Ass wit is colourated at licas Ang. Verecht the depoficion of S, Alberts, Behop of the fame Citty an. Confe four. He was been in Brits. Of S. Albericus an Englishman, Succefcan in the Diorefe of York, from whence he came into Germany to preach the Goffell : and for his excellent endorments in piery and emmone learnane he was made Canon of the Church of Virecht. I. IN the year after our Lords Incarnation Afterward when S. Gregory through weaknes I reaven hundred eighty four dved s. Greand old age was disabled to administer the fame gery Buhop O. Vereche, a disciple of s. Boniface, worthy luch a Maffer. Some Friters porwith-See, S. Alberto was appointed a differier of the whole Dioceic, to covern both the Cleren and poostanding affirm that he was only elected but never confirmed Buhop, his modesty and huple, and S. Gregory himfelf by inflication of the Hala Ghoft forefold that he should fuccee I nim in mility relifting to we read in the Annotathe Buhoprick Therefore after the Holy Balop tus tions to our Martyrologe. Or it he were Buhop freed from the chains of his fleth , S. A 'eric was there, he either refigned, or admitted as his according to the defires of all exilted to his Epis Conductour Alubert. His Life is written by S Ludger Bishop of Munster. Where it appears that he was by birth a German yet by reason corall throne. After which not contenting himfelf with the folicitudes of bis particular Discete or his relation to s. Boniface deferves to be and Province . he extended his care to the adiacent regions, and fine S. Ludger , who was afterward fishep of Munfler , into the countrey of the 2.One example or two of his piety we will Frifans , there to forcad the Golfell . and root out here breitly relate, Two of his Brethren tra-Idolatrous Superfittions At ling thatter be bad velling unwerily through a forest, were mett, robbed & murdred by theeves; Wheregoverned the Church of Vir. tiet many years with admirable Santhery , this bloffed jervant of God upon a strickt search being made, the murwho was wholly colestial . forfesk the earth, in derers were apprehended, and brought to which his heart never had been fixed and depar this Hely man, to be punished according to his pleasure and order. But he being a Difsed to his heaven't countries. He was honourable eiple of him who loved and dyed for his encburged near to his bol, Predeceffour, accompany in mies, not only comman led they flould be him but in his Tomb and yeard , whom he ban alma; spillowed in order and merst. fett free, but like wife entertaind them with all humanity, affording them both mean and clothes: contenting himself with admonishing them to abstain for the future

XX CHAP.

Mmmm ij

The Church-History of Brittany 646 be fuddenly leaps forth upon kineard, and wanted very little of killing him. But being compassed by A. D.785 the multitude, and thinking it inglirious to fly, after he had well avenged himself by the death XX. CHAP. many of the Traytours, he was flain : And thele XX.CHA few fervants with attended him , forming to t, 2. Succession of Buhops in England. 3. 4 &c. The unhappy death of Kenulphus King of the west Saxons. 4. Prefently the fame of fo execrable a Tragedy was foread abroad, and came to the knowledge . 6. Brithric Succeeds him. certain Noble men , not far diftant , with the 7. Of Rictrisha , a Holy Queen and Ab-Kings Guards. Among whom Ofric, who was most eminent both for age and prudence, encouraged the rest not to suffer the death of their Princeto paffe unrevenged to their perpetual infamy 1. A T the same time in Brittany the Epi-Thereupon they all drew their fwords and rushed upon the trayterous murdeters. Kineardat firft the voluntary refignation of Kenwalch ( as endeavoured to inflify his caufe, to promife great it is fayd) it was fupplied by Earbald, or matters , and to challenge kinred : But when all Eadberch. And after the death of Edbert Bithu proffited nothing then be inflam'd the mind: shop of Lescefter , Vnwona was ordaind in his of bu companions and fellow foldsers to refift bold-IT. A good whole the combas was doubtfull , one 2. The year next following the two Bi-4.0.785. fide fighting for their lives , and the other for elothops of the East-Angles dye again together, ry. As tast willery having a good space hovered uncereasily, curned her self to the inster cause. So and to Eadred Buhop of Dumwich succeeded

Alphun: to Hunfert Buhop of Helmham, that wretched Traytour after a courageous but Bibbs. And within two years; both these agreeto dye together, and to leave their Sees wain refiftance, loft his life , having ensoyed the fuccesse of his treachery avery short time. The Kings body was carried to #inchester , where it was to new Buheps. 3. This was the last year of the Raign of Re-nulf King of the West-Saxons: a Prince who had buried in a Monaftery in thefe times very marni ficent, but in this age almost defolate. given many examples of vertue and piety, 6. Other Historians mention the name of but yet ended his life unhappily. The length the village where King Kennlf was thus unof his raign , and circumstances of his death fortunatly flain : Thus Floreneine writes: It are thus declared by Filliam of Malmibury: bapned (faith he) that Kenulf at that time went Kenulf , fays he , was a Prince illustrions both Reg.L.t.c.2. to a certain village which in the Englub tongue u for his vertues and warlick exploits. In one only called Meretum , for a certain wanton womans battell which in the four and twentieth year of fake, ere. This village is in the Province of Surrey and is now called Meren, of old, faith bu raign be fought against Offa King of the Mercians , he was evercome. And after that Camden , famous for the fatall end of the westhe was afflitted with many talamities, and in conclusion came to a dishonourable and unhappy 6. There remaind in that Kingdom two end. For after he had governed the kingdom of Princes of the Reyall family, which might the West-Saxons the face of one and thirty years pretend to the succession , Bruhris and Eg-Reg.l.La.s. neither cowardly nor immedeftly : at last whether bert. Brithric was preferred , perhaps for it was out of a proud confidence that none durft his mild and modelt disposition : For he was refift him, or out of a provident care of the fecursaman more fludious of peace then war : he was skilfull in reconciling freinds when diffeneing: ty of his Successiour , he commanded Kineard the Brother of the Tyrant Sigebert , whom he faw to forrange Princes he civilly courted , and was inencrease dayly in power and wealth, to depart his dulgent to be own fervants , yet fo as not to prehingdom. Kineard judging it best to yeild to the judice the vigour of hu government.
7. As for Egbere, he was to attend empel, went away with a shew of willingnes: But presently after by private meetings and unfinuafixteen years, before the icepter would isons he affembled a body of men given to all fall to his lott. Which having once gott, manner of villany , with which he watched an he managed it gloriously : for he it was opportunity against the King. And having been who diffolved all the petty governments, informed that he was for his recreation and luftand reduced the whole kingdome into a full pleasure retired with a small retinue into a Monarchy, as it has ever fince continued: certain countrey dwelling, he came suddenly upon and moreover obliged all the other Prehim with some light armed foldiers, and encomvinces to call themselves English , and the paffed the house where the King was securely atwhole kingdom England, as shall be shewed cending to bu unlawfull luxury. The perceiving the danger he was in , advised with his servants 8. In those dayes , as Heveden writes , A.D.786. what he should doe. At first he barricadoed she Riffrith , who long before had been a Queen, Hovedhie dores , hoping either by fair feches to winn , or by and was then an Abbeffe , departed this life to threatnings to terrify the foldiers without : But our Lord . It does no where appear of what Pro

inding neither way to succeed , in a furious rage

| under the Saxon Heptarchy. XXIV. Book. 647 | K. BRITHwince this Lady was Queen, nor of what

Monastery Abbesse: But her piety deserves that her name and memory should not be abolified.

XXI. CHAP.

ххі. Сн

A. D. 787.

. z er Pope Hadrian fends Legass into Brittany: Their Gests there.

IN the year of Grace scaven hundred Leighty feaven, great care was taken both by Princes , and Buhaps in Britteny for the fettling of Ecclefiafiscall affairs : For the better composing of which Pope Adrian fent his Apollolick Legats, George, Billiop of offia, and Theophylast Bithop of Tudertum. Whether this proceeded from the faid Popes voluntary care and folicitude, leaft the errouts and diforders by which the orientall Churches were defiled , fhould infect the Veffern likewise : Or that he was solicited thereto by the Brihops in Brittany , and fome Princes too, to the end that provision might be made against the atpiring attempts of offs King of the Mercians, who of late not only fought the oppression of some of the weaker Princes, but had also usurped the revenews of the Church of Canterbury, and fought likewife to depresse its dignity, it cannot certainly be determined: But this feems most probable : as may be collected from the proceedings of the faid Legars.

2. When they were come into Britteny, they were received both by the Kings , Clerry and people with great honour. They landed in Kem, as appears by the Letter of George Bithop of ofthe to the Pope in which he gives him an account of all th ir proceedings. The first person who entertained them was Isenbrach ( fo he calls the prefent Archbishop of Canterbury who is by our Historians named lambert or Lambert. ) After they had admonished the said Arch-buhap concerning fuch matters as they efteemed necessary , they proceeded in their iourney Northward , and came to the Court of offa King of the Mercians : who for thegreat reverence which he bore to S. Peter and the Pope his Succession, received with wonderfull toy and refpett born the Legats and Epifiles which the faid

Pape by them had written to him. 1. At the same time the King of the Feft-Saxons (Brithric) also came to advise with offs concerning the common affairs of the Church, to whom they likewise presented the Popes Lerrer directed to him : in which A Letters were mentioned certain diforders in Ecclefieflical matters , about which, it feems, shole Kings themselves were faulty : which disorders they promised to amend.

4. After some consultation with those

Kings, the Legats divided themselves : For A.D. 787. George Bishop of ofte, who seems to have been the principall Legat, thought fitt to leave his companion Theaphylatt among the Mercians, and other more fouthern Provinces, to reform diforders there : and for himfelf he went into the Northern parts, to Alfwold King of the Northumbers and Eambald Arch-buhop of Tork: In which ionrney he took with him as an affiftant Fighed an Abber and Presst , a man of approved fidelity , whom Charles the Great had fent with him into Brittany.

5. When he was come as far as Tork , he found that King Alfweld at that time re-mained at a place a great way diftant " from thence Northward. The Arch-buhop therefore thought fitt to fend Meffengers " to him to give him notice of the Legats is arrivall , and intention to assemble a Synod | is for rectifying abuses. The King received | " this information with much ioy, and immediatly appointed a day when the synod ec flould meet : commanding all Princes both ice Ecclefielical and Secular to give their atten-

6. It is not in the Legate Epifle mentioned where this syned mett : but fince out Beclefisstical Friters doe speak of two synods this year and the next affembled in the Kingdom of the Northumbers : the one at a place called Fincenhale ( not Fincenhale, as some corruptly write it, it is now called Finkeley.) The other at Acley: both which places are in the Province now called the Buhaprack of Durham : it is very probable that the Legas went fo far Northward , to prefide in both thole syneds, as being moft commodiously astembled in the midst of the Northumbriam Kingdom.

7. When the syned was mett : One of

the prime things which the Legal did, was 16. to deliver Popes Adrians Epifiles to be publickly read: Which being done, both the Princes and Buhops unanimously professed " that they would obediently observe the Decrees contained in them. What these Deerrer were the Legats does not declare. But wee find that the year before this , Pope Adrian had made a Collection of certain vid. Tom. Heads of Ecclefiafticall Difciplin out or both | 3. Con. t. the Greek and Latin Canons , the Roman Synods , and Decrees of Ancient Popes , which he fent by his Legare to feverall Churches to be received in their respective Synods, as the Common Law of the Church. Such a Colle-Hien wee read fent to Ingelramnus Bishop of of Mer 7 in Germany : and very probably the fame was also directed to the Bibops of Brittany, to the end that there might be an uniformity of Discipline through the whole & flow Patriarchat.

8. Belides thele Enilles fent from the Pepe , the Legat advising with the Bichops and Princer found that great disorders and irregularities were spread through

The Church History of Brittany K. BRITH RIC. be ordained Preifts or Deacons but such as A D. 774 those Churches : which , faid he , was no are of approved lives and can perform A. D. 774. Wonder , considering that , since the time of Saint Augustin no Bishop had been sent from their Charges : and that they persevere in the Titles to which they are confectated. Rome to make infection into those Churches 3. The . 7. was , that all Publick Churches and to reform abuses, To rectify which he with at Howers Canonical with reverence observe advice compiled a Capitalar , or Friting their Courfe , Or Ecclefiasticall Office. 8. That containing the feverall points to be re-formed: Which having caused to be read all ancient Priviledges conterred by the Apostolick See on any Churches and Monapublickly: there followed a generall pro-fession of subjection and obedience to the fteries in Britteny be preserved inviolate: and in case any prejudice has been done orders and regulations prescribed by him, to them by wicked men , that fuch injury with humble thanks for his seasonable adbe taken away. 9. That Ecclefiafticall perfons eat their meat in common, that it may be observed whether they doe tast and abitain according to their obligation : and therefore that none, except he be fick, prefume XXII. CHAP. to eat in Secret, because such is the pra-XXII.CH. chife of Hypecrites and Saracens to. That Picific at the Alter for decencies fake under their i. 2. &c. The Capitular , containing Sacerdotall Vestments weare other clothing, " swenty Ecclesastical Decrees : proposed as it was commanded in the old Law. Allo " by the Popes Legat in a Synod o the that oblations should be bread, not Crusts. " And that no C' alices be made of Horn. Like-Northumbers , and Subscribed to by the wife that Bubops meddle not in Secular In- " Bishops . Abbots and N. bles. dicatures. 11. Kings and Princes were admo- ! II. nished to doe iustice, and to hearken to " I. THE Capitular here mentioned conthe admonitions of Buhops, who also are " tained severall Ordennances and Adcommanded confidently, without tear or a monitions prescribed by the Legar, in order flattery to tell them their duty. 12 That in the election of Kings regard be had to fuch " to the correcting of abuses which had as are not born of adultery or inceft : and ! " crept into the Churches of Brittany. They were twenty in number, the fence of which that the Eieffeurs fhould be , not the common people , but the Nobles and Buhops : " we will here breifly fert down. And Kings being once constituted, that a 2. The Firft admonished them to hold fast the Fasth and Decrees established in the none thould relift or detract then , much | leffe conspire against their lives , under pain Council of Nices and the five following Generall Councils: and that every year Bubops of an eternall Anathema. 4. The 13. Was : That Great men and judin their synods should examine diligently ges should judge causes justly, without actheir Preifts whether they taught the people conformably to those Decrees. 2. That ception of perions. 14. That no unfult Inbut: fhould be imposed on the Church , not Baptifm should be administred according any greater then were according to the cuto the Canonical Statists and at the due times appointed : and that God fathers and Godftom of pious Emperours and Kings , or as the Roman Law appe ints : And that fuch Princes mothers according to their obligation inftruck their God-children, teaching them the Creed and our Lords Prayer. 3. That Bishould especially abstain from this violence as doe communicate with the RomanChurch. 15. That all Mariages incestuous with near shops every year visitt their Deoceses , and kinred or confectated Virgini be utterly fortwice assemble syneds, to prevent abuses biden. 16 That baftards, or children of Rerising : Likewise that they appoint Congreligious persons shall not be admitted to ingations whither the people might refort to herit. 17. That Tithes be duly payed without hear Gods Word preached. 4. That Bishops take great care that Canons live Canonically; fraud, that God may bleffe them. For it often happens , that he who pays not tithes , it " and Religious men and women regularly , as reduced to tithes. Vfury is utterly prohibited. well in their dyet as Cloathing : that so a And just, equal weights & measures ordained diftinction be made between Canens, Menks 18. That all vowes made either in prosperity and Seculars in their habits : Wherin the or adversity be performed, 19. That all su-" two former were to conform themselves perstitious rites and relicks of Paganifm be to the grave fashions observed in the Eastern parts, avoyding light-colourd and coftly rayment. 5. That when any Abber or rooted out : And particularly that menabstain from dying and colouring their bodies, " or painting figures on them ( as the Hea- " Abbesse dyes, care be had, with the counsell thenub Brittains of old did , ) Likewise that a of the Buhop, that fitt superiours be cholen in none should cutt off their horfes eares flitt their .. their places, out of their respective Con-

vents : or in case none be found there, they

should be taken out of others. 6. That none

nostrills, curtall their tales, or eat their flesh : for

all thefe are according to the practifes of Pagant.

Lander the Saxon Heptarchy. XXIV. Book. 649

A.D.787. 20. All are admonished to Pennance ; and to bring forth truits beleening Pennance: Not approaching to the Haly Eucharif but according to the judgment of the Prest, after Satisfaction imposed according to the measure of their faults : And that it any one departed this world without Confession and Pennance , none thould pray for him.

1. In these Decrees there are some pallages which require our confideration: For whereas in the fourth Canon , Buhops are required to take care that Monks in their cleathing conform shemselves to the grave fushion of thoje in the Eastern parts. Some may pe haps from hence inferre that the Lega: by the Orsentalls intended the Grecians, and confequently that Monachiim came to us from the Eastern Church, and perhaps Religion alfo. It is not to be doubted but that by that phrase he meant the orders of Religion observed in Kene , the most Eastern Province of the Kingdom and the most civilized part of the Island. Which is confirmed by the like expression in the nineseenth Canon , where he forbids the eating of borfe-flest, a cuflome not praftifed in the Baftern parts : For furely he had no need to have recourse to Greece or the Eastern Church tor decrying that barbarous cuitom.

6. Again, whereas in the fayd ninecenth Canon be enveighs against painting their Badtes: it feems that ancient rude taffion or the old Brittains and Pills was not altogether difused : Yet not to as if the Northumvers practifed it as in old times , over their whole naked bodies, but only on tome parts which were d'scovered, as the face, armes, or thighs: which favoured of some relicke of Gentiliime.

7. Lastly, whereas in the Seaventh Canon mention is made of the Ecclefis, licali Courfe, or office:we are to observe that though some Churches had their peculiar Office to Divine Service; Yet that in Brittany, and principally among the Northumbers , they contorm d themielves to the Reman pra life , introduced Bd. Hig. L. by S. Beneauff Bifcop , as S. Beda declares.

8. Thefe Decrees were by the Legar propofed in Councill, and withall devotion tubmitted to both by the Buheps, Anbers and all the Nebles And thereupon confirmd by the Le-, ger in the Poper name with making the fign of the Croffe : and in like manner ligned by the Buhaps and Nobles there prefent. As touching the subferpriors there are found fever call names both of Buhops and Epifcopall Sees which are no where elfe to be found : and therfore the falle Writing of them is to be imputed to the unskillfullnes of Trenfersbers.

XXIII. CHAP.

1. 2. Gr. The Same Capitular received in a Synad of the Mercians.

A.D. 787

XXIII. C.

Florent.

4. Oc Offs King of the Mercians to the presudice of the See of Canterbury, raifes Lichfeild to an Archiepifcopall

6. 7. King Offa makes bis Son Egfrid King with him : Of his Queen Quen-

I. A Free this Synod in the Kingdom of an Northumbere, the Legas attended by the Aines Embaffadours and certain Buhops, went back into the kingdome of the Mercians. With them also went Malvin and Pittel Leftoner, who caried with them the Degreet of this Syand. And being arrived there, they called another Syned at a place by our Hifterians called Cealchithe, Cealtine , Calthuthe and Celchuch. ( Where this place is leated none of them determine. Probably wee may understand Cheljey, which, faith amden , in ancient Records is found written Chelchehirh, which was out a fear of the Mer-

2.1. this Synod there were prefent King Offe and the Nobility of the countrey . Likewile lambers of Lamvert Archbuhop of Canterbury, with the other Buhops of that Province. There in the presence of the Council the foresaid Decrees were read with a loud diftinct voyce,& moreover explaind both in Latin and Englun, that all might understand. Whereupon all who were prefent unanimoufly gave thanks to the Legats , promiting their obedience to the Popes admonitions, and that they would faithfully observe the faid Decrees. And confequently both the King, Archbishop, Bishops Aubors and Nobles confirmed them by their

Subscriptions. 4. Beli les this, King Offa had a delire to pro more one of the Epifepal Sees of his own kingdom to a Metropolitical Dignity, partly out of a confideration of the commodity redounding therby to his own subjects : and partly out of displeasure conceived against the Archbishop of Canterbury, who being defirous to preferve the ancient Privileager Ot his own see, opposed earnestly this design of King offs, producing the frequent Ediffs, both old and new, of the See Apollolick in confirmation of the Superemment Dignity of his Church. This reliftance did fo displease King offs that he deprived him of all the lands feated in his kingdom which belonged to

the see of Canterbury. 4 A certain Monk of s. Albans in a Writing published under the name of Mathew

The Church History of Brittany K BAITH 650 Para touching the Lite of King offe, affirms that the faid Iambert Archbuhop of Canter-A.D. 787 A. D. 787 bury was accused before the King of conspiring against him , and that by reason of the XXIV. CHAP. XXIv c vicinity of his see to France, he had promifed to Charles the Great that in cale he would 1. 2. 3 Iambert Archbishop of Canterbury invade Brittany he would give him free enbeing wrongfully oppressed by King Offa. trance into his Archbuhoprick, and all affistance likewise. would quitt bis See : but is diff vadeaby 5. This Controverly being earnestly pro-fecuted on both sides, at last the King lent Alcuin. His death. wife Meffengers to Rome , and partly by rea-Ambert Archbishop of Canterbury took ions, partly by gitts fo wrought in that Court that Pope Adrian condescended to his very heavily this uniust deminution of request, and exalted the Epifcopall See of his See. He omitted nothing , he fared neither coft nor labour to affert the dignity of his Church, Malmit is Lichfeild to an Archbuhoprick , to which were subject all the Bishops of the Mercian and to represse the greedy coverousnes of his ad. Fond. L.f. Kingdom , namely Denebert Bifliop of Worceperfaries. Severall Appeals to Rome he inter- 159. poled , and when he law that King Offa's fter , Verenbert Bithop of Lescefter , Edulf Bi-Thop of Sidnacefter , Wolpheard Bifhop of power and gifts prevayled, he determind to Hereford, as likewise the Bishops of the defert his see. Norwithstanding le ft men East-Angles, Albeard Billiop of Elmham, fhould judge that he took fuch a resolution and Tidfid Bishop of Dumwich. ( Now the out of passion and a sudden discontent , he name of the Bishop of Lichfesld, who was consulted with his freinds about it. made Archbuhop was Aldulf.) So that there 2. There is among Alcums Epifles extant one , directed to a nameles perion, contairemained to the Archbuhop of Canterbury ning an Answer to the same person (which doubtlesse was this Archbuhop, who signionely fower Buhops fubicat, to wit, of London, Finchefter , Rochefter and Selejey ( Ot 25 others write, shirbern. | From whence apfied to him the Morsver inducing him to a pears that though King offs this year laboupurpose of forsaking his Episcopali charge:) Which Answer was sent by a Disciple of red to effect this delign, yet it was not effeded till some years after : because Alaulf Aleun called Candidus. And therein Aleun ". utterly diffwaded him , telling him that he " was not at this time confectated Billiop: the Bifhop of that see now being Hygbere. could not have a more justifiable motive | 6. This same year King Offs thought fitt to then his Predeceffour S. Laurence had , which | ... assume his Son Egfid to a participation of his kingly dignity, for which purpose he was the return of Idolary, and the danger of death and torments in case he opposed himfelt therto. Yet he, atter he had been chaltifed | ... caused him to be solemnly crowned, probably whilft the synod was fitting. This is by the Apofle s. Peter himfelf , repented of a infinuated in an Epifle of Alcum to him,in his purpole. It feems that when this Letter it which he stiles him King, and gives, him good instructions for the discharge of that was written Jambert was already tetired into France, because Alcuin exalts the happines of high office, though he fay withall, that his the Church in which lambers then lived, unadmonitions were not necessary, fince he der the protection of fo glorious and fo ormight fufficiently at home learn authority thodoxe a King as Charles the Great was, whom he there, and elfe where calls David. from his Father, and piety from his Mo-3. Iambere hearkned to Alcuins advice, and returned to his see where two years after he 7. This Mother of Egfrid and wife of King Offa was called Quendrida , and as Maiher dyed on the twelfth of August, and was bu-Paris affirms , was kinfwoman to Charles the ried after the ancient manner of his Predereffers in the Church of s. Peter and S. Paul Great, and before the came into Brittany was named Drida. She was banished out of For thus we read in the Antiquities of Brittany: Iambert after he had the face of many years | Aniquit France for fome unknown fault : and being maintained the Dignity of his Prelacy with great
confliancy and no leffe labour: when he forefar arrived in Brittany fo wrought upon the affections of King Offa perhaps by a shew of Piety (for which Alcuin commends her ) that his death approached, defiring to abolish the lace decrees of his Predecessours touching the bu-riall-place of the Archbuhops, and to reduce it that he made her his Queen. But that her Piety was only in fhew appeard by her imto the ancient primitive custom, commanded that pious murdring of the most pious Prince Kewhen he was dead , his body should be carred to nelm:Of which hereafter. be buried in the Church of S. Peter and S. Paul in the Monastery of S. Augustin Which command

was accordingly without any opposition performed:

and he was honourably buried in the Chapter-

house of s. Augustin. Concerning his succes-

XXV. CHAP.

four we shall treat in due place.

A.D. 788 хху.Сн. 1. D. 788.

|K.Baith | under the Saxon Heptarchy. XXIV. Book. 651 | K. Brith

XXV. CHAP.

i. Brithric maries the daughter of King

2. 3. The Danes begin to invade Brittany, &c.

4 5. Lands given to the Monastery of S. Denysin France.

TN the year after the fore-mentioned Synods , Brithric King of the West-Saxons, faith Huntingdon , demanded and received for hn Wife Eadburga daughter of Offa King of Mercians. By which alliance he was so much Brengthned in his kingdom , that he became haughty and proud.

2. At the same time began the Prologue of all those inexpressible miseries which our Island in following times suffred from the rapines and cruelty of the Danes : of which we shall oftentimes have but too just occasion to treat and recount most horrible tragedies acted by those barbarous inhumane Pagans. For the same Authour immediatly a ter mention or that Mariage, thus proceeds : In those dayes , faith he, there arrived three ships of Daves in Brittany, who came only to robb, and spoile Worth the Governour of that Province more they landed knowing , he went with too much negligence and security to meet them, intending to apprehend them and lead them captives to the Kings Court. This he did , not well informing himself, who and how many they were, nor for what cause they were come. Therefore unadvisedly falling in among them , he was flain. This was the first Engluhman which the Danes flew : but afterward many thousands suffred the like fate : And these were the first Danub ships which aborde I in England.

The same year two new Buhaps were (according to cuitom) together confectated in the Kingdom of the East-Angles , T.dfred to the Church of Dumwich , and Athera to that of Helmham. And about the fame time Fulfhard fucceeded to Veel in the See of Hereford. These were the first Buhops confectated by the late ordained Merropolisan of Lichfeild.

4. We read among the Antiquities of S. Denrs in France compiled by a Monk Of the same Monaftery , a certain Charter , in which, the Authour of it, Berthwald a Duce » in the Kingdom of the South - Saxons in Brittany relates, how having talln into a difease judged by Physicians incurable, he had been informed that in France at the Monastery of Sains Dionysius, S. Rusticus and Saint Eleutherius, of which the Venerable Florad was Abbot, many miraculous cures

III. Part.

were wrought by the intercession of the A D. 788. faid Same: Whereupon having demanded and obtained leave of King Charles, he went " tnither. And there after he had for the " fpace of a very few dayes lyen fick , he " was restored to perfect health through " Gods mercy obtained by the intercession " of those Bleffed Saines. Therefore accor- " ding to a Vow which he had made to God " and the faid Saines, some Reliers of whom " he brought back into Britteny , he built a " Courch dedicated to their honour at a Man- " jim noute of his feated in a village called " Marefeia upon the River saford in a terri-i " tory called Curfefts in which lyeth the Cuty of Chichefter : For the maintaining of the Monks belonging to the faid Church , he by the content of his Brother Eadbald " gave the same Village with all its dependencies, and moreover the benefit of the " two havens near adioyning, Haftings and " Pevenfel, with the Salepses , &c. that they " might pray for his foule. This Charter was accepted by a Monk called Deodarus in the 10 name of the faid Saints Dionyfius , &cc.

5. This donation made by Duke Berthwald 16:4. to the Monaflery of S. Denys in France was confirmed by a tharter of King offa dated the fecond year following : In which Charter there is likewife a ratification of another Donation to the fame Monafiery by two Brethren, Agonowaia and Sigren, or certain lands feated in a haven called Lundonwie To which the faid King likewife adds a gitt or all the rents and customs due to himfelt out of the fame Haven and land And this at the Petition of Maginarius Abbot of s. Dense who fent a Monk of his called Naderbarrus to receive in his Abboes name this Charter from the Kings hands. And Subjectibers thereto are King Offa, Higberr Arch-biffiop of Lichfeild , Kimilred the Queen , Vincona a Buhop and others.

6. In the next Century likewife upon occalion of a complaint made by the Abbar of S. Den:s to Ethelwolf Monatch of the Englah, of injuries done by a certain officer of the King called Togred , to the Tenants of that Monaftery in Ridrefeld, in the Havens, salipiis, &c. the faid King renewed a confirmation of the forefaid Donation and Charter. The like did also King Edgar upon fuch a complaint above a hundred years

Nnnn

under the Saxon Heptarchy. XXIV. Book. 613 The Church-History of Brittany K.BRITH. Ecclesiasticks and Nobles also, went to the A.D. 788 year of Grace eight handred forty teaven conveying it himfelt to Heresfeld, where he A. D. 788 A.D. 788 place where the Hely Bishop had been marburied it with great honour. This Hely Biwhen his Body was taken up, as the Monks there were removing a huge stone which lay tyred , and with great folemnity , finging of shop is by some German Friters called Albuiover it, it fell from their hands upon the Pfalms, and lighted torches he brought the nm, according to the Saxon fignification of XXVI. CHAP. sacred Body to Mene where he carneftly de-XXVI.C. his name Fire or Phire. foot of one of their Brethren, fo cruthing and breaking it, that it quite loft the fliape fired it might be buried in the Archiepifes-7: Presently after & Lullo himself followd pall Church founded by him. But herein he of a foot. Whereupon the Religious Monks him partaking together the eternall rewards 1. 2. dec. The Gefts of S. Lullo , Arch-bibeing much contriltated, had recourse to was krongly opposed by s. seumis Abbot of of his labours, on the fixteenth day of ofte-God in Prayer, begging likewite the Samerinshop of Ment? Fields, who bid him call to mind that the ber. His Body was there likewise in the same 6. The Sudden and happy death of S. witta last words almost which he had spoken to Monaflery buried with all religious piety and tercession: And the night immediatly following it was so perfectly restored, that the Bubon and Abbet. s. Lullo himfelf , were a command that his folemnity. And about threefcore years after faid Brother affifted at the next Mattins not 7. 8. Go. The Bleffed death of Saint body should repose in his Monastery of Fulda. being taken up, it was found with as fresh retaining any mark of the leaft bruife at all. Hereto S. Lulle was compelled to yould but a colour, as due proportion and foftnes of 10. A little before his death he by the apyet the love & incomparable respect which all the members, yea and covered with vest-10. S willehade first Buhop of Bremen. He bore to the memory of his dear Mafter pointment of Pope Adrian ordained S. Wille-hade Billiop of Bremen. Which Citty was ments as free from any decay, as if it had kindled in his heart fuch a passionate difbeen then newly buried. pleature against S. Sturms, for depriving 8. The faid Monaftery of Heresfeld having then newly crected into an Epifcopall See by I. IN the fame year dyed s. Lul or Lulle, the Successour of s. Beniface in the Archhim of so beloved and so sacred a pledge Miss. Faft. been ruined by the rebellious Lutherans, it is the same Pope, and richly endowed by the not known whither that sacred body was remunificence of Charles the Great : Whole bishoprik of Ment? His parents were Noble, for he was kinseman to Kineard Bithat he scarce ever ceased afterward to doe Charter, describing the limits of the Territohim any disp cafure, and even to perfecute moved : But his Head was carried to the Momy whereof, and likewife of the lands con-(hop of Winchefter, and, as fome write, to him with a violence not beferming his Prenaftery of S. Gedara, the Abbet whereof Herferred on it, is extant in Baronius. As tou-S. Bonsface. He was educated in the Monaman in the year of Christ fixteen hundred festion. Notwithstanding the Holy Martin ching s willehade, the first Buhop thereof, we stery of Malmsbury (Maldubia.) When he bowell, he placed in a Church at Ment?, and three gave it to the Jefuits of Ment 7 to was Deacon he went over into Germany with shall deliver his Gests in the occurrents of where they are held in great veneration, be placed there in their Colledge. 9. Many Miracles are recorded as perforthe year of Christ feaven hundred ninety one, other Apoflolick Preifts in the year of Chrift . Moreover in a further expression of his love and regard to his bleffed Maliers memed by him both in his life and after his in which he dyed. feaven hundred twenty five, at the invitadeath : I will only mention one. In the tion of S. Beniface , by whom he was ordaimory, he exhorted S. Willebald his Nigher to ned Preift, and employed in the great charge write the Holy Martyrs Life , to the end that posterity might know, honour and imitate of preaching to the Pagans in Hastia and Thuringia. Afterward he was fent to Rome to the heavenly vertues which flione fo procure the erection of the Church of Ment? brightly in him. into a Metropolitan See, as likewife Priviledges 5. Severall Monafteries he founded, as that to the Monastery of Fulda : which he easily of Heresfeeld in Hasia, not tar from Ment? which he endowd with ample revenews, & 2. When S. Boniface undertook his last adorned it with many Relacks, translating iourney into the countrey of the Frijons likewise thither from Fritzlar the Body of s. Figbert , for which a magnificent fhrine where he was martyrd, he obtained permitfion to confecrate S. Lullo his Successour in was made by the contribution of LingCharles the see of Mene 7, as hath been declared, and the Great. Another Monaftery likewite he erected at a place called Blesdenstat about withall recommended him to the protection and favour of King Pipin and other Princes : two miles from Mene7: Which afterward by his Succeilout Berrold was changed into a and least they should forget this recommen-Colleage of Canons. Thither also he translated dation, he wrote to a certain Preift named the Relicks of S. Ferrush from Kaffel. in a word Fulrad Chaplain to King Pipin, deliring him his whole life was employed in nothing but earnestly to take him into his care: in which Epistle he gave s. Lulle this Character, which the advancement of piety and vertue: either in converting Pagans from Idelatry to the fliewd his esteem and particular affection Christian Fasth, or in promoting devout Chri to him. I defire you, faith he, and in the name flans in the wayes of Perfection. of God doe earnestly beseech you that you will so 6. When his last sicknes seised on him order matters that my Son and Fellow-buhop he fent for the Holy companion of his Apo Lul may be conflictuted in a power to compose the affairs of the People and Churches and be made a Rolick Office & Fitta, who had been confects ted by S. Boniface Bishop of Birburg, and after Teacher of Preifts. And I confidently hope that Town was destroyd, was made Successour through Gods grace that the Preiss will find in of s. Wighere in the Monaftery of Frit lar. Him bim a Mafter, the Monks a Regular Doctour, and being come, he defired to say Maffe, after the people a faithfull Preacher and Pastour. 3. S. Lulle worthily made good this comwhich he intended to direct him to his Monaftery of Heresfesld. The good Bubep after he mendation given of him by his Master : for afloon as he was gone he in person visited had with great devotion prepared himfelt for celebraring that most dreadfull Sacrifice. is Province, teaching, exhorting and correnot then perceiving in himfelf any bodily cting all abuses. But Mortly hearing of the infirmity at all , went to the Holy Altar, Mariyrdom of his dear Father, he did not fo where he had no fooner performed that wholly yeild to greif for his loffe, but that he Divine Liturgy , and communicated, but employd his thoughts how to honour his immediatly he expired. His Body Saint Lullo Memery : And therefore calling his Clergy together, he, attended by a great multitude of pretently caused to be caried into a boat III. Part. conveying



THE

## FIVE AND TWENTIETH BOOK.

OF THE

# CHVRCH-HISTOR Y

OF

## BRITTANY

I. CHAPTER.

1.2. &c. Alfwold the pious King of the Northumbers, murdred : to whom Ofred succeeds .: and presently after , Ethelred. 7.3 Ethelred Bishop o: Haguistad: the magnificence of that Church.



OT WITHS TANDING all the care which the Legans of Pope Adrian in the late 5y-nod, with the unanimous con-

and, with the unantimous con-fent of the Bubps and Nobler had taken for the preventing feditions and rebellions in the Kingdom of the Northumbers, yet fuch an unquier, tumultuous sprut had taken so fixed a possession of the minds of that people, that scarce any King could be permitted to fit upon that throne but by the murder of his Predecesor, and the uniust usurper by his own destruction made way for his successur. Which restlesse, turbulent disposition since it could not be cured by the Laws and authority of Gods Church , God took the revenge into his own hands, and fent the terrible Nation of the Danes first to lay wast that kingdom, and afterwards to be a most tearfull scourge to the whole ijland.

2. In the year of Grace seaven hundred

eighty nine Alfwel, the good pious King of the Northumbers after that he had with the great ioy of vertuous men governed that great ioy of vertuous men governed that kingdom the fipace of cleaven years, was by a tempethuous fedition of wicked men deprived oit; and his life also. The Head of the faction against him was 5.838 a Noble men of that Righdom, who gathering a troop of clefperally wicked men murdred thu mill innerent Ring in a place alled stilegte men the Pirk wall. (This was an ancient Statism of the Sener, where the Adultus Mine.) of the Romans, where the Afturian Fing quartered, to oppose the irruptions of the barbarous Pills and Caledonians; and it was then called Ciluman: but is now much more celebrated for the death of this pious King )
In the place where he was flain a heavenly light

was frequently feen, faith Huntingdon.
3. His Body was caried to the Carbedrall
Church of Hagustald, where it was with great honours and devotion buried:which Church had been built to Gods honour, and the memory Happifect.

of his Saints, Saint Cuthbert and S. Ofisald King and Martyr. Of how great merit this innocent Kingwas with God, the miracles performed at his

тн 6	56 The Church-H		BR ITH-	K. BRITH	under the
				A. D. 791.	and Priviledges of h
790. To	mbe, and elsivere doe declare abundantly.	he humbly recommends himself to his and all their Prayers: and exhorts them to be care-	. D.791.		depressed by King of he was for his sand
//	4. Moreover the Divine inflice gave a	full in the pious education of young Reli.			Epiftle Or Pope Lee to
ye	t greater testimony of his sandity by the	gious , that they may be worthy successours of the	٠ ١		hereafter.
te	is execrable murther, which though com-	bonews which they had obtained in other (hur-	·		3. A little after
t th	ittedby a few, was punified with a com-	ches, and lakewife that they might be interceffours	·	Alcuin.Ep.18	preme see, Alcuin
		for shem when they were dead : For (faith he)			tulation to him, is
ibid. m	d his hands with his blood, the fame year out	the prayers of the living are proffitable to the	:		to imitate the vert
1.5	despair became his own executioner and mur-	dead , to obtain for some the pardon of their fins,		, n	deceffours , the Dofte
13	erer : But lekewife dire Prodigies terrified the	and to others an encrease of their happines. In		,,	by whose prayers l
1.	hole Nation : Horrible thunders and fiery dra-	the fame Epifle likewife he magnifies the	٠	, »	fifted, if he would re
1.7	ons in the aire foretold a meft greivous famine	beauty and fumptuoufnesse of that Church		,,	with whose sacre
15	harrly ensuing; and an unexpressible slaughter	and Monaftery at Hagustald, built long before	"		he was compaifed
1.	men. Thus writes Hoveden. And Mathew Of	by s. #ilfrid : Which according to the tefti-			have been an antw
m.bic. p	ellminster adds as a prodigy of great wonder,	mony of Filliam of Malmibury , was to ma-			thy Prelat Wrote
1.	has on mens clearnes were seen the fign of the	gnificent, that it, no countrey on this fide	Malmibar.		counfell and instri
10	reste : which he conceived to have been intended	of the Alpes could be found a Church which			verted in all facre
16	y God for a warning against the coming of the	might deferve to be compared with it : In-			ning,rouching the
- 17	Danes, which shorely followed.	tomuch as those which came from Rome			bline Office.
- 1	6. In the place of Alfit old there was fub-	feeing it , imagined they faw the Roman am-			4. To the See
- 1	ti uted ofred, fon to King Alred who a little	bition in Brittany. And indeed it was from			this illustrious Bul
- 11	petore raigned in the Kingdom of the Nor-	Rome that S. Wilfred called the Architects and	1 1		ken, was promoted
1.	chumbers. But this ofred enjoyd but a illort	Masons which built it.			the tenth Prelat of 1
1	rime the fruit of the treaton committed	11	l 1	Hrod. hic.	s. At this time w
- 1	against Alfwold: For within a years space		1 . 1	n.va. va.	fact by King Ethelr
	the Northumbers according to their naturall	11			Kingdom of the M
1	inconstancy .grew weary of him : So that he	II. CHAP.	1		ewo children of the p
	was circumvented by the treathery of his Nobles,	11	II. CHAP.		the cruelty of King E
790.	and deprived of his kingdom after which he had	1 - 0 (=:1 : ==1 )			rity to the Church o
- 1	the Monaficall Tonfure in the Citty of Tork; and	1. 2. &c. Succession of Buhops in England			Sanctuary , they w
- 1	yet not finding fecurity there , he was compelled to	Ethelard an illustrious Arch-bishopo	1 1		withdrawn from then
1	fly our of the Kingdom.	Canterbury	1 1		the faid King in a pl.
1	6. After the deposall of ofred, the Nor-	5. Two young Northumbrian Princes mur			The names of shoje : Elfwin.
. 1	thumbers recalled out of banishment Ethel-	dred.	1 1		6 The death of
	red the ion of Echelwold, who was a lecond		1 1		
	time exalted to the throne. Among the Epi-	6. Ofred after his deposall, and Monaft	1 1		following, did no lamented, because
ein.Epiff	fles of Alcaus there is extant one directed	call Toniure flain	1 1		lently depoted tro
-	to this King Ethelred after his restitution, as	6. Ethelred maries the daughter of Offs.	1 1		King Ethetred was i
,,	likewise to Osbald and Osbert two of his Frin-	· [1]			in fome fort engage
97	upall Nobles, in which he with great affe-				ligions life, of whi
,,	ction admonifies them to sett before their	1. Thelbert having relinquilled the Ep	A. D.790.		Ton ure , it was no
21	eyes the great calamities lately befailn that	Lopal See Of Candida caja, it was it	Hevel, f.		alpiretto a Cress t
,,	Kingdom by the iniustice, rapines & unclean	-   plied by Eadulph or Baldulj, who was ordain	404.	elik.	right preserable to
,,	nes of former Princes : which vices if they	in a place called Hearvahalah, which may be			thu time privatly re
,,	did not avoyd, they must expect the like	terpresed, a place of Lords. About the same us	ne l		in a place called Enfa
,,	iudgments. Particularly he exhorts them to	likewise after the death of Highert Billiop	"		the Northumbers diffe
,,	apprehend the fourge which lately afflicted	Lichfeild, and lately called Arch-bishep, the	ic		red, who interposed
,,	the Church of S. Cuthbert , a place entiched	fucceeded in the fame See Alauf, who	ab l		him : But afterward
,,	with the holy Reticks of many Saines , bu	the only Arch-buhop of that See which	e-		him, he was taken
21	now miferably wasted by Pagans Befor	e ceived a Pall trom Rome : for not long as	ter		and upon hu comma
	which Letter was fent, it feems King Ethel	- this see was reduced to its primitive its	с,		Dingburch ( or as or
	red was flain, as appears by the destroyin	a I fimply Fourcetall Moreover Alubert Bill	op [		body was carried to the
	the Church of Linderfarn .	the selection in the kingdom of the south-	34 1		and buried in the
	7. The fame year in which King Alfivel	d   xons, dying, in his place was inditioned	)±,		there.
	was flain, Tuber ( or as Hoveden ftiles him			1 🗱 1	
ved. bic.	S. Gelbert) Bifliop of Haguftald dying, Ethe	The Archienifenal See of Canters	ury A.D. 154		6. King Ethelred yet fecute, to confir
ues. nic.	bert a little betore confectatedBuhop of Fire				
	hern , or Candida cafa, relinquishing the			.1	trongly, fought th
	See , was translated to the Church of Hage			* 1	tion of off King of
	Rald.				powerfull of all th
uin Ep.3		. I of Wincheller . TOWOICH HE HAD CICATED )		7	this time. And to league between
• '	gustald, and to the Congregation of Mon				daughter, named E
	there ferving God in the Monaftery dedicate	ed 11 compared, year preferred above the mor	]		he likewise obtain
	to S. Andrew, there is found an Epiffle al	is I move Prelate Of this Illand . II We care		1 📰 1	
	of the fame Alcum, in which after congr	Il Gat endelsch Deffaurent it. For he reit	Jicu		former wife. But
	"tulation for his assumption to that Buhopri	unto the primitive splendour the dig	nity	1 🚃 1	
	3.		and	'	<u>'</u>

under the Saxon Heptarchy, XXV. Book. 657

and Priviledges of his Church, which had been depressed by King Offa: and in what esteem he was for his Sanility will appear by the Epifle of Pope Leo to King Kenulpous, of which hereafter.

hereafter.

A little after his assumption to this supreme See, Aleum wrote a letter of congratulation to him, in which he exhorted him
to imitate the vertues of his glorious Predetession, by whose payers he should certainly be alfilted. if he would reclame their intercession,
with whose payers he should certainly be alfilted. if he would reclame their intercession,
with whose Seered Busine and Monuments
he was compailed. Which Paylis teems to
have been an answer to one which this wosthy Pesta wrote to him to demand his
counfell and instructions, as one perfectly
versed in all faced and Ectelphistal learning, touching the discharge or his New Lie

4. To the See of winchefler, from which this illustrious Buhop Ethelard had been taken, was promoted Egbald, who is reckond the tenth Prelat of that Church.

the centh Pretat of that Church.

At this time was performed an impious faith by Ring Ethelied lately reflored to the Ry (26m) of the Northmober. For whereas two thickers of the prior Ring Alfweld feeing the cruelty of Ring Ethelied, had fleel for feeings to the Church of Tork, as ean mutiable antifluery, they there by decentful promise withdrawn from thence, and migrathy flam by the faid Ring in a place called Vinneal terms of the names of those two Eff. and Elfytim.

6. The death of Offsed prefently after this

not deferve to be to much ie though he had been viorom his throne, to which restored, yer having been ged in the lecurity of a Rehich he had received the ot to glorious for him to to which Ethelred had a o his Howeverhe was about recalled from his banishment fania , by certain Princes of scontented with King Etheltheir outher to be loyall to d his own foldsers deferring n priforer by King Ethelred, nand flain in a place called others call it, Cunburg.) Hu the mouth of the River Tine, e famous Monastery seared

6. King Ethelted not thinkine hindelf as yet fecure, to confirm his kingdom yet more flrongly, fought the freinelflip and afficiation of off king of the Mercans, the most powerfull of all the English Saxon Printers at this time. And to knitt more firicity the league between them, he demanded his saughter, named Elfeds, for his wife which he likewife obtained, having cath off his former wife. But that which he contrived

for his fecurity, was the occasion of his ruine: ior his Subsett's abborring fuch impliety, deprived him of his kingdom, and afterwards of his life. And with him ended the Nortumbran Kingdom, though the Name of King was given to fome few others. Notwithstanding by the invasion and horrible depopulation made by the barbarous Danes, those Finular Kings of the English blood were fearet asken notice of by any.

### HI. CHAP.

ПІ. Сна-

1. 2. Ge The Gests and happy death of Saint Burchard, Buhop of writhing 10.11 Ge. Likewise of hu Successour Saint Megingand,

HE fame year, in which Ethelerd
was allumed to the Archepyleppell.
See of Contribute, is marked with the death
of two England Applicack Buthers in Germany,
5. Barchard and 5. Willehade, the former Bifloop of Fire Long, and the other of Brenes.
1. The Life of 5. Burchard has been written
by Egilarda A Mank of his own Manafery near
Wireland, a Strukemus telline: Some afWireland, a Strukemus telline: Some af-

Fire long, as Tribenius tellifies i Some affirm, Linch that Authonst. Ans. Burchard and S. Surition (concerning whom we will treat in the next Censury) were bethere, soon of Noble parents in the kyngdom of the Fightonian in the concerning whom they were kindmen to S. Burnface. Certain it is that S. Burnface and was one of thole who were called out of Bustram in the year of Corf. I caven hundred twenty five, to allit S. Bunface in his Applicate Office in Germany.

3. Alloon as S. Burnface was strayed there.

2. Alloon as S. Burenard was arrived there, S. Bonsface destined to him, in apropheticall | manner, the flock of Christ which had been gathered by S. Kilian and his companions, and for which they had suffeed Martyrdom. But to fitt him for fo high an employment, he lived some years in the society of severall devout and learned Preifts under the Conduct of s . Bonsface. After which s. Bonsface loyning to his own, Letters also written by King Pipin to Pope Zacharias, requested that the City of Fire Thurg might be erected to an Episcopall see. To which request the Pope easily condescended, after he had been informed that the faid Church was endowd by s. Boniface himfelf with fufficient revenews to fultain the necessities of the poor, as well as of the Clergy. And upon the testimony given by S. Boniface , S. Burchard , his Descripte, was confectated the first Bubop of that Epifcopall See.

4. There things being happily effected at Rome, Satur Bonsface conducting his now fellow Bubby to Wirtzburg, recommended him to his flock, by whom he was most joyfully ".

received.

The Church-History of Brittany

K. BRITH-

received. At which time the bounds of the faid Diocese were limitted. And S. Burchard being left in his New See , omitted no duty of a worthy Prelar, being affiduous in reading, affable in conversation, powerfull in preaching, exemplary in life, liberall in almes-giving, tenderly loving and beloved

by his flock. s. In the second year after he was consecrated Buhop, by the advice and with the affiftance of s. Boniface , he made diligent learch for the Sucred Bodies of S. Kilian and his companions the holy Apostolick Marsyrs of Christ, which having found, he with great devotion took them out of the place into which they had been ignominiously call by their murderers the Idolatrous Pagans. Asloon as the earth was opened, a celestiall tragrancy was breathed from thence, and though their flesh was already resolved into dust, yet the veitments and books which had been cast with them into the pitt, were found entire , nothing at all defaced. They were in a moit folemne Procession carried to the Church of wire Thurg, where by a world of miracles they to encreased mens devotion, that by means thereof the Church became enriched with great possessions. S Burchard himself gave a village called Michelnflat, which Prince Careloman had formerly bestowed on him. King Pipin afterwards gave a certain Caffle called Karelburg with leverall other ample

9. Near the faid Caffle there was a small Monastery which had been built by a Holy Virgin named Gertrudis. This Monaftery being much retired did another devout Virgin called Immina begg of Saint Burchard : and in exchange gave him a place called The Mount of Saint Mary . Ot old Wirt Thurg. of far greater valew. To this place were the Sacred Bodies of Saint Kilian and his companions translated. There likewise did Saint Burchard build a magnificent Monaftery , and placed there his Episcopall see. And thither didhe oft retire, when foever he could obtain any vacancy from the folicitudes of his charge and converfation of men : and there did he attend to God and celestiall things

7. Forty years did this Hely Buhep fpend in the exercises of perfect Charity , either to Ged in Preper and contemplation ; or to men in advancing their foules in the fame Divine Charity. And after fuch inceffant labours in our Lords Vineyard, his corporall strength diminishing, he called his clergy together, to whom he declared his defire to fee his Episcopall see provided of a perfon able to fultain the weighty employments of it: for which purpose he proposed to them his Disciple and companion Megingand, well known to them for his eminent vertues and piety: who was immediately by common confent elected to be after his death his Succession, and during

his life his alliftant. A confirmation of this Election he easily obtained from his Metropolitan the Arch-buhop of Ment?, Charles the Great King of France confen.

ting thereto. 8. Having discharged his mind of so great a care, he took with him only fix of great a care, he took with him only fix of "
ins Diffuples, and by boat descended to a
certain Caffle called Hohenburg, where he
employed the remainder of his days in
" great austerities, in watching, fasting and incessant Prayer. He had a desire to have continued his journey to Michelnflat, where his purpole was to build another Menahery . But his infirmity encreasing upon him would not permitt him to accomplifft his defire. For within a few days after his coming to Hohenburg he gave up his foule into his Redeemers hands having before secured his last passage by the Sacraments of Holy Church , which he received with admirable fervour and Spirituall ioy. 9. His Sacred body was by the affectionate

care of his Descepte and Succession Mengingand transported to his Cathedrall Church of Fire Zenburg , where it was repoted near to the Sacred Relicks of Saine Kilian , all the Nobility and in a manner all the inhabitants of the Countrey being affembled to ho- | nour the funeralls of their beloved Pajour. Who as in his life time he had been an inftrument of great benedictions to them, " fo after his death likewife they experienced " many effects of his Love , by frequent deli- " verances and confolations obtained by his " intercession. The day of his death is marked ou the fourth day before the Nones of "
February: But his principall Fealt is oblerferved on the fourteenth of offeber , the day 14. 08. of his Translation.

10. His succeffour Saint Megingand, who was one of those which saint Bomface had called out of Brittany, was come to a great age at the death of Saint Burchard : yet he administred that see the space of fitteen years, in all things conformable to the good example of his Bleffed Predeceffour. And t last being oppressed with age, by the content of his Clergy he elected for his Successour a certain Disciple and Monk of his Monastery called Bernwelf to whom he retigned the whole care of his Buhoprick, configning into his hands all the pollessions and goods left by Saint Burchard. And attended by a few disciples he retired to a certain place given to him by a devout person named

Hatto. 11. But in this his choice he was not so happy as his Predecessour had been : for instead of kindnes and respect due to him , he found extreme ingratitude and persecution from his successour. Infomuch as whereas in the Manaftery of Saint Kilian he had left fifty Monks laudable in K. Baixre under the Saxon Heptarchy. XXV. Book. 659 K. Baixre

D. 790

their observance of Regular Disciplin , all 11 thefe did Bernwelf with injuries drive out of the Monaflery , and compelled them to have recourse to his Master Mengingand. And not content with that, he most greivously and incellantly vexed the good old man with frequent clamorous accustions of having detained certain Vestments and Books left by Saint Burchard. So great and insupportable unquiernes and troubles he caused to his Master who had made him Buhop , that he was compelled to forfake that place of his retirement called Korinlathe, and afterwards Nieuffat , which he gave up to the patronage of King Charles , and betook himself to another further diftant Monaftery by the same King bestowed upon him and his Monks. Where living in all freedom from secular molestation under the protection of the illustrious King Charles, in all things being acceptable to God and men, he in a fliort time full of good works departed this life to receive his evernall reward.

IV.CHAP.

IV. CHAP.

1.2. &c. The Gests and blessed death of Saint willchade , first Buhop of Bre-

A S for saine Willehade he likewise Saint Boniface his Martyrdom , and arrived at a place called Docrum, where the faid Holy Marry received his Crown. There he remaind a good space, not deterred by the to late cruelty of the barbarous Pagens from boldly preaching the Goffett : and of God fo bleiled his labours that many were converted and baptized by him. From thence passing over the River Lavince he went to a place called Huchmark, where endeavouring likewife to withdraw those barbarous people from their Idelatry , they in a great rage cryed out, that fuch a profane feducer ought to be killed. And when they were ready to putt this in execution , certain men among them more moderate, told them that they ought to make a tryall, according to the ancient cuftom of their " countrey, by casting of Lotts whether his heath would be acceptable to their Gods or no : And being hereto perswaded, they gave him tree permission to goe out of their countrey.

2. Leaving them therefore he went to a place called Dresse, where by his preaching many were converted and bapti-

zed. But when his Desciples moved with zeale began to deftroy the Heathen Temples. the barbarous people became incented, and had a resolution to kill them. Saint sullehade was fore bruifed with clubbes . and one among them ran upon him with his tword purposing to cutt off his head. Lifting up therefore his fword , he with all his force smote him on the neck. Now the Hely man had at that time a cafe full of Relicks tyeu about his neck. The fword then curt a funder the string only, " and did not at all enter into the flesh. The Pagans therefore aftonished at this Miracle, let both him and his Disciples depart without any further harm done them.

3. Now the Victorious King of France Charles having heard report of this Holy " man's fanctity and zeale, encouraged him " much to be conftant in preaching the Goftell. He went therefore into a Territery called Figmode, where he converted many, and built Churches : Yea the greatelt part of the Frifers inhabiting thereabout promifed they would embrace the " Christian Faith. But not long after Wittekind Dake of the Sexons rebelled against " King Charles , and raising an army began a great perfecution against the Christians. The holy man therefore after he had efcaped an imminent danger went to Rome: Where being much comforted and encouraged by Pape Adrian, he returned back into

4. Moreover at the command of the fame King the man of God went again into Figmode, where he openly and bold ly preached the Faith, and repaired the Churches which the Pagans had demolithed. And God did to proteer his labours that the Frifins once more embracod she Face which they had renounced: Yea Duke Virrekrad himfelf , the Anthour of all the mitcheif, submitting himself to King Charles, was perswaded to receive Baprifm:

s. The faid King feeing fo many Chriflians converted , thought good that a New Emferpall see thould be erected : for which purpose he made choice of a place called Bremen in the countrey of Figmode : there he caused a Church to be built : and with the advice of Lullo , he fent to Pope Alehade should be consecrated Buhap of co Bremen : which was accordingly perfor- " med. There is in the Annalls of Baronine extant the Charter of King Charles for the erection and endowment of this +psfcopall see, in which after thanks given to God for his many victories over the Saxone, he declares the limits of this new Diocese, what possessions and Tubes were annexed to it , as likewife to a Monaftery adiovning, all which were committed to the care of the Holy fervant of God ,

III. Part.

0000

Willehade.

The Church-History of Brittany K. BRITH K. BRITH 660 A.D. 792 A. D. 791' Willehade. Which Charter was dated in the year of our Lords Incarnation feaven hundred eighty eight : 6. In this function saint Villehade be-V. CHAP. V. CHAP. haved himself with wonderfull piety, and encreased his diligence in the practise and progresse in all vertues. And fal-. 2. Go. A fallely supposed Book against ling into an infirmity of body, he was Images , Said to be Sent from Charles commanded by Pope Adrian to eat fish : the Great to King Offa : Alcain's sudo-" for formerly out of a rigorous abitinence he forbore the use of them. Scarce ment souching Images. any day passed in which he did not with . 8 de. It was upon misinformation great contrition of heart celebrate Maffe, that the Councill of Francfire censured and besides that, he would some dayes the Eastern Church in that Point. recite the whole Pfalter twice or thrice. Thus the bleffed man did wonderfully adorn his Doffrine , and by his own example THE year of Grace feaven hundred 4.0.791. confirm that which with his tongue he preached to others. modern Proteffant Friters , because , as they 7. At length after he had feverall suppose, it affords them a great advantage times with great zeale visited his Discese, to question , yes condemne the Reman-Cahe came to a certain place called Bleckensholick Faith touching Images, and the Vefee, now Plexem : Where fo violent a feaneration due to them. Ser Henry Spelman thus vour took him , that his Desceptes despaibreifly gives an account of the busines: Sprim to treat fing for that year, faith he, Charles the Great King red of his recovery. And one of them being more familiarly conversant with of the French fent sate Brittany to Offa King o him , could not forbear to testify his the Mercians a Book of the fecond Council of greif by teares and complaints, faying, Holy Nicea , in which a Decree n made that Ima-Father , dee not fo foon forfake your tender ges are so be adored. But the English resett flock , least when you are gone , she welves feife upon it. The Bleffed man , answered 1. To justify this Device he first prohim , My fon , doe not you defire to detain mee from the fight of my Saviour : Thefe my duces a Letter pretended to be written by King Charles to Offa , thereto annexing 2 pallage out of the Authous by whom the taid sheep he gave mee, and to him I commend them of whose goodnes the whole earth is full. Letter is recorded , to witt , the Compiler " Thus piously affected, and always intent of the Life of this King Offs the fecond, lately published under the Name of Maupon God was this Bleffed fervant of his to the hower of his death, which befell then Paris. As touching the Letter, there " on the fixth day before the ides of Nois nothing in it relating to the Contravember. To his funeralls all the people very about images: But thereto the faid lid. on all fides made haft, and with hymnes " and praifes to God caried the Sacred Body of extraordinary freindship between the two " of their most dear Father and Teacher to Kings , Charles , who as he was the melt " the Church of Bremen, which himself had powerfull , fo also the most meck and kind of " built, and dedicated to the Apostle Saint the Eaftern Kings , fent to Offa the greatest Peter. He fate in the fame See onely two and most proms of the Western Kings, certain years, three months and twenty fix dayes: Epistles, and together with them Synodall Stahaving been a laborious Preacher fince entes , as it were certain rudiments of Ca-" the death of s. Bonsface the space of thirty tholick Faith, for informing the minds of the » five years. English Prelats, whom he beleaved to be rude, unlearned and irregular. Thefe things he fent to King Offa for perpetuating the freindship begun happily between them. And this prefent Offa received with toy , at a blefting fent ham from heaven. 3. This foundation being thus layd though as yet not a word touching Images be found, yet Sir Henry Spelman to prove

that at this time the English-Saxons, as to

the Point of Images, were Protestants , that is,

Iconomachs, will needs collect from hence

that the synodall statuts here mentioned

as fent to inform the unlearned diforderly

Prelats in Brittany, was the fame Book of which

Hoveden thus writes : The Same year Charles

RIC.

under the Saxon Heptarchy. XXV. Book. 661

Ring of the French fint a 3ynodall Book into Britany, which had been directed to him from Conflaminople. In which Book, And I were found many things differency yea directly converyed true Easth: and principally not Paint Confirmed by the unanimous conflow of dimost all the Eaftern Dastoure, and not is few as three hundred Bookpar, That Images outpire be advered which was affertion which the Church of Gold deeth undespective whomate. And against this Paint

frem Dastoure, and not fi frow as three hundred Bahapa, That Images outputs be advered; which is an affection which the Church, of Gad deeth altogether abominate. And againft this voint Allin (vr. Allin) (vrest an Bapille admirably eflablished upon the Drume authority of Scriptores: which together with the forementened Book he hunfilf carried to the Kong of the French; in the name of our Eulope; and

Prince.

4. Harpfrild taking Notice of the like paffages, as he iudges, itudulently interpoled in the writings of form of our ancient. Authors', effecting the whole Narration to be a faish, sunfavora fable: not worth the trouble of confuting. And indeed, 3rt. H. spelman himself after the had produced their things, forefeeing that it would be a difficult taxe to iudity their allegations, is content to reprefe himfelf, and onelyin general to affitum, these himbers he estald find or ground to study that the product of the study find a product as mage that a per the English or ground to mage that a per the English.

Chiefs had admitted the advation of Images.

\*\*This writes he, and yet in the lame Book he before had with great earnelines endeavoured to inflify a preended Synthe of Landon affembled almost tourfoore years before this time, in which a Decree is made by the English-Earn Clerry and Kobblist for admitting the advantage (that is, veneration) of Images, as we have already showed.

\*\*And as touching the preended Epistle

\*\*And as touching the preended Epistle

in confuration of the fial Deltinae written by Alum, and by him carled into France, bedies that it mether appears in the volume of his Papilies published by himfelf, nor in any other Authors: Let the indifferent Reader intege from unfavoury a table the impliferent puting of this to Alumi is when he fittal read what Alum himfelf writes concerning this Fam.

6. In his Book of Divine Offices treating of the Ceremonies appointed by the Church to be observed on Good Friday, he writes thus: Towards evening in all Churches of Preists . Bishops and Monafteries a Croffe is prepared before the Altar , which is fuftained on both fides by two Acolytes , and a countion land before st. Then comes the Bishop alone, and having adored the Croffe , kiffes it : The same also is done by the Presses, Deacons and other Clarks, and laftly by the people. The Buhop fitts in his Seat , whileft all falute the Croffe. The two first Pressts having falmeed the Creffe , enter into the Sacriftse , Ge. Moreover the fame Alcuin, not content with this , further teaches why and how this Ceremony is to be performed : Then we

adore the Croffe, faith he , let our whole body

be profirate on the ground, and with our mind

let us look upon him whom we adore , as hanging

on the same Croffe, and we adore the vertue is fift which is received from the sin of oid. In body we are possible from the sin of oid. In body we are possible reduced before the croffe; in much before we have a sin of we pay so this mob redermed w. Yea surther for exploring estimate mind touching this matter, the foollowing words of his are remarkeable, they who cannot have any part of the very moud of mind touching the sin of the single sin which they have. Such a Presessant sure as a single since the single since the single s

7. Notwithstanding what ever becomes of this Story touching King Charles his syn. dall Book fent into Briefany (which is no other but his Capitulare, containing a great number of Ecclesiasticall Ordennances ) or of Alcuins supposed Epifile : This is undoubted that about this time a great scandall was given to the Western Churches upon occasion of the Delirane touching Veneration of Sacred Images afferted a little before this time in the Seaventh Generall Council affembled at Nices. In which Councill three hundred and fifty Eastern Buhops restored the sacred use and Veneration of Images, which had been with horrible cruelty impugned by feverall preceding Empersurs. In the Decrees con-cerning which, they taught the very tame Dellrine and practife which King Charles and the French Church , as likewife King offs and the English-Saxon Buhops , conformably to Pope Hadrian , both beleived and practifed. Notwithstanding which , two years after this in a Council affembled by command of King Charles at Frankfore the faid Council of Nices was Marply and bitterly condem-

8. It may from frange that the Enformand Verfern Churches flound fo well agree and fo sharply difagree at the function, and upon the fame Punt. But the wonder will case when it shall evidently appear that it was upon a most malicious and fally mission that King Charlet and his Buhaps entertaind a prejustice against the Eastern Church, being told that they maintained a doctrine which they expressly distincted a bottom which they expressly distinct as the statement of the statement which they expressly distinct as doctrine which they expressly distinct as the statement of the statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which they are statement which will be supposed the statement which is the statement which we will be supposed they are statement.

9. To the end this may be demonstrated, we will produce from the Wostern Council will produce the Mediter Council will be the Council will be the Council of Content to the Council of Neckel (which upon missinformation is there called the Council of Constant naple: There was brought into the Synol robe yabilityly debred a Question ancening a late Synologistic Confection, which was hold at Constanting the defection of Images: In which was found written the classe, That an Anathema should be demonsted a and all field as weald not exhibite the fame fruite or advantage and was the statement of Sante, as they doe rather the Dearn Trinty. Such an advantage and

III. Part.

Oooo ii

fervice

The Church Hiltory of Brittany K. BRITH-6**62** 

fervice our Holy Fathers have with contempt A.D. 7.93 · renounced to Images , and unanimously con-

10. This was indeed a just and necesfary condemnation of fo blasphemous a Destrine : and no doubt both Alenin and the English Bishops would not refuse to ioyn in the like condemnation. But the Dellrin fo worthily condemned is fo far from being approved or afferted in the the very Decision concerning the Peneraties of images , they doe expressly renounce it : as will appeare by their De-

cree here following:

cree nete tonowing:
11. We institute on the Destrin of the Holy
Fathers, observing likewise the Tradition of
the Catholick Church, Doe define that venerable and Sacred Images commodiously framed in colours, marble or any other matter according to the manner and form of the Venerable and like-giving Croffe, are with all diligence and care to be dedicated in Churches, tigence and care to be acaticated in control in Sacred Vessells and Vessells and publick and tables , in pressure bouses and publick wayes: and especially the image of our Lord God and Saviour testin Christ, next of the Divine Virgin-Mether , of the glerom Angelle and Saints : To the end that by an inspection of such images, all that look upon them may be brought to the remembrance and

defire of the principal obsetts reprefented by adoration to them, yet by no means any true Divine Forship ( A Guar ) which according to our Faith is only due to the Divine Nature : We therefore intend such a veneration as we show when we reverently barn uncenfe, or light candles to the Type of the venerable and lifegiving Crosse, to the Holy Gospells and other oblations, as hath been and a the custom received from our predecessours. 12. Whence appears how innocent the Bishops of that Synod Were of the impiety condemned by the Western Bishops at Franc-

fort. So that we may conclude that this falle information was given them from the Hereticks Iconoclasts condemned by the fame Countill. And the efore the fame sie Henry Spelman writes truly and ingenuously faying, I doe confesse that I doe not find that prodigious sentence concerning destring of Images in the Exemplar of the Nicene Synod which is sublished by Binius.

K.BRITH-A. D. 793 VI. CHA

VI. CHAP.

i. 2. e.c. The Body of Saint Aban the Proto-martyr of Brittany , miraculonly discovered to King Offa : who causes it to be translated : and builds a magnificent Church and Monasters to bu bonour.

HE year following offs King of the Mercians refiding then at the City of A. D. 75.

Methods was in fleep admonified by a Divine Ap. Cags. Oracle to take up out of the earth the secret in visses Bedy of Saint Alban, and place it more honourably in a fhrine. He therefore fending " for Humbere Arch-bishop of the Mercians " declared unto him his vision. Then the faid " Arch-buhap attended by Ceobulf and Vawone " his two suffrages Bubapt with an innumerated ble multitede of both fexes mett the Ling at Perulam upon a day appointed. There did the faid Ling behold a Light from heaven darring its beams over the place where the Hely Marter had been buried : by which fign feen of them all they became affured of the truth of the former vision. Then were all the people commanded to purify "themselves by fasting, almes and prayers, " and the Bubops adorned with their Secondstall vestments begged the affishance of the Bleffed Martyr. For the place fince the coming of S. Germanm and Lupus two French Bubeps into Brettany to root out the Pelagian " Herefy about three hundred forty four years " before this, had been quite defaced by the Pagan Saxons, English and Inter who conquered the countrey, and destroyed all sacred places, and among the rest the Church which after the death of the Holy Martyr had been magnificently built to his honour by the Brittains, as Beda teftifieth. 2. The faid Buhops therefore after fa- stillieft.

fting and prayers, opening the ground, Western is found the Bleffed Martyrs body in a woodden Coffin , together with the sacred Relieht of the Apofles and Martyrs which Saint Germanm had placed there. This Invention drew teares of ioy and devotion from the eyes of all the Clergy and people prefent : and the out of the ground that precious Treasure which had been a long time hid, and witha folemne Procession, with Hymns and Cantides they transported it to a certain Church which had anciently been built to the honour of the faid Hely Martyr without the gates of " the City Versiam, where in a shrine cu-rioufly wrought of gold and filver and ador-ned with pretious itones they deposed it. 3. In the same place to this day divine "

under the Saxon Heptarchy. XXV. Book. 663 K. BANTE-

miracles are frequently wrought, for in the A.D. 793 fight of many, hearing is restored to the leafe, walking to the lame, fight to the blind, and death both of mind and body to all who with confidence in the Divine mercy through the intercellion of his Saint implote it. Their things were acted in the five hundred and feaventh year after the fuffring of the Holy Marry, the three hundred forty fourth year after the coming of the English into Britany, the first indiction and the first day of August.

4 King Offa not content with preparing a fumptuous thrine for the honour of this giorious Martyr, added also a most magnincent Monaflery for obtaining of Priviledges, for which by advice of the Buhops recourse was had to the Pope. Concerning which Monaftery , Mathew of Westminster writes, that as S. Alban was the Prime among the British Martyre and Saints fo his Monaftery excelled both in possessions and liberties all the other Monasteries of the Kingdom.

5. To this day is preserved the Charter which King Offa made to this Monaftery : in which he mentions the forefaid miraculous discovery of the holy Martyrs body : adding that fince Honour given to God, and pions devotion to his Saints is the flability of an earthly kingdom, the profession of long life, and will untherefore he gave such lands and possessions there named to the faid Monaftery , freeing it likewise from all tributs and burdens: Apponting withall over it as Abbet Willigeda a Press to govern it according to the Rule of s.

Benedist for ever: Lastly requiring that dayly prayers should continually be offred there tor the foules of himfelf and his freinds.

6. At the same time the Abbot of Croyland called Parrick successour to the first Abbor thereof Kenulph, seeing the devotion & piety of King Offa to Gods Saines, and his kind inclination to the Prayers of Religious men, obtained tro him aCharter likewife by which he took into his Protection the faid Monafters. confirming all the possessions and Priviledges formerly given to the same, freeing the Monks thereof from all fecular burdens and impositions, as he had newly done hu brethren the Monks of S. Alban: (fuch is his expression.)

VII. Cu.

VII. CHAP.

s. 2. &c. The Gests and Martyrdom of S. Ethelbert King of the East angles.

Concerning this King offs, the Character given him by Filliam of Malmsbury is very proper, faying, in one and the same man sometimes vices did palliate themselves with a shew of vertue and Cometimes vertues did succeed vices, that a man would be uncertain in

what shape to represent such a changeable Protein-For the same year in which he sliewd himself fo pious toward the Holy Martyr S. Alban. he fliewd himfelf most impious in cruelly killing an innocent Prince and making him

A.D. 793

2. This Prince was Ethelbere the Son of Ethelred and Lesfrana by whom he was care- 10. Angl. fully inflituted in piety and all vertues. He in Ethilbert. Ball-angles forty four years with fuch justice and moderation that he was tenderly loved by all his fubiects. All which time he had I. 4. never admitted any proposall of mariage : Harpsf. fec. \$. never admitted any propolali of mariage: but now yellding to the importunity of his Mother and Nobles who carneftly defired Addit. to fee a Successour, he remitted to their judgments to propose to him a fitt Confort.

3. When they were therefore to confult about the person, in the first place they generally turned their thoughts upon a Princeffe among the South-Saxons whose name was seledride, and her Fathers , Egeon , by whose death she was possessed of a very confiderable Province, belides other great riches. Therefore they advised the King to make choice of her, whose Treasures and territory would be a great strength and accession to his Kingdom. But the King whose iudgment was directed by better Rules then humane policy and interests, rejected the proposall, because that Province which Egeon had left unto his daughter was procured by uniust and fraudulent means, and therefore he could not expect a benediction from God upon the policifion of it.

4. Some few others therefore whose counfells were guided by Principles more fublime and not fo worldly, proposed to the King a daughter of the most potent King Offa, whose name our Historian, generally call Alfreds , only by Ingulfus flie is named Etheldrica: a Virgin endowd withall Graces, against whom no exception could be made: Yea moreover such affinity contracted with her Father would be an absolute security to the Kingdom. To this therefore King Ethelbert confented , and thereupon Embasfadours were dispatched to King Offa to de-mand of him this grace: which he willingly granted, fo that conditions on both fides were readily agreed on.

5. When the time appointed for the ma-riage drew near, King Ethelbere thought fitt to goe to the Mercians , thereby to thew more affection and respect in conducting his espoused Lady home. But when he began his journey there hapned to him many terrible prodigies portending a fatall fucceffe. Among which this was one : When he mounted on horsback, attended by a great multitude of his loving subjects who earnestly prayed for his happines, on a fudden, befides a great earth-quake, the Sun became wholly darkned, intomuch as one could not differn another, neither durft they

K. BRITH 664 The Church-Hiftory of Brittany

K.Brite.

A.D. 79+

A. D. 793

remove by reason of the trembling of the earth, All were astonished at this, and falling profitate on the ground, earneftly be. fought God to avert his wrath from them. But the King, more devoutly then the rest, humbly begged of God at least an internall Light by which he might discern whether that journey and the occasion of it were acceptable to him, and for the benefit of his own foule : in token of which he befought him to cease the trembling of the earth, no o restore the Suns Light. Assoon as he had ended his Prayer all these prodigies immediatly ended. Thereupon the King confidently profecuted his iourney, though his Mether terrified by fuch ominous figns earnestly endeavoured to diffwade him.

6. Alloon as he was entred into Mercia attended by a small guard, God was pleased in a vision by night to fignify to him his approaching death, and the immenie glory which flould follow it. For Firft it feemed to him that the roof of his Palace tell upon him, and that his Mother seeing it, let fall from her eyes teares of blood. Afterward he saw a wonderfully great and most beautifull Tree, which certain persons feircely endeavoured to hew down , and out of the wounds made in it flowed a torrent of Blood eastward. Then a pillar of Light from the south more bright then the Sun scemed to rise up : and himself in the shape of a Bird having the extremities of his wings flining like gold, had a great defire to embrace that glorious pillar: to that mounting to the top of it, he heard a most celestiall Harmony to which he with infinite pleasure attended, till his sleep ending, all vanished away.

7. The next morning he recounted this Dream to his freinds, at which their aftonifflment and fears were renewed with great encrease, considering such fearfull ligns, as the falling down of a house, his Mothers bloody teares, a fair tree cutt down, and blood issuing out of it. Thereupon they attempted to perswade him to return, and not to tempt God after fo manifest a warning given him of danger. But the King thinking it both dishonourable and unsafe to publish a suspicion of any treachery in so great a King as offa, and withall confidering that though in his Vision there were many ominous figns, yet the end feemed glorious and happy: Therefore refigning himfelf into Gods hands he chearfully purfued his

8. King offa at that time had his refidence at a certain town now called Sutton Falli in Herefordshire, feared upon the River Lugge. (Lugus : )There the King received him with demonstrations of kindnes and ioy, the like did the Queen , whole name was Quendreda. But whether this kindnes on the Kings part was fincere or no, it is left doubt-full. But certain it is, that the impious Queen presently after his arrivall most ex-

ecrably contrived her son in Law's murders whereby without any danger or trouble the might procure to her family the accession of a new kingdom. This horrible defign, it is favd, the discovered to her husband King offe, who at first expressed a detestation of ir : but at length was perswaded by the Impious Queen if not to love in the execution , at least to fuffer her to doe it lone

9. She had before this layd the execuable defign, and provided a fitt executioner: His name was Finebert, and to him was allign'd the office of conducting King Ethelbert, whentoever he was to treat about the accomplishing the Mariage. One day therefore after he had excused to him King Offa'. meeting him, upon a pretence of indipofition , he lead the innocent King through certain obf ure pallages of the Palace, where with the help of his affociats there attending, he murdred him. And so was full filld his vision of a beautitull tree cutt down, and a stream of blood isluing from it. Yea withall the other part of the vision likewise was accompaished, in which was represented a glorious Pillar of Light , and a Bird with golden wings mounting to the top of it , and there entertaind with celeftial Mufick : Which Bird was the foule of this pious King and Marryr received into heavenly loyes.

10. Some of our Hifterians relate the fact Weffment. after another manner : That in the Kings A.O.714 Bed-chamber a chair fumptuoufly adorned was placed upon planches which at pleafure might fink down, and draw the perion after. And King Ethelbert having, after a day spent in teafting, been conducted into this his Bed-chamber , and fitting in the faid Chair, fell down into a hollow place, where being over whelmed with bed-cloaths and pillows he was stifled. However the crime was performed, all confent that it was principally by the Queen Quendreda's contrivance that this pious King was murdred : though all doe not charge King offa with the guilt of conspiring, or so much 2. knowing of it

till it was executed. ti. The sleffed Kings body being taken out of the Cave was by the command of King offa buried privatly at a place called Marden near the River Lugg: whither whift it was caried, it was found so light, as if it had been already ennobled with the Dutt of a glarified Bedy. But it lay not long in that ignoble sepulcher for the night tollowing was feen a Pillar of Light sparkling its beams to the place where the Sacred Body lay : And the third night after , S. Ethelbers appearing in a vision to a simple husband-man, commanded him to transport his body to a Monaffery built on the banks of the River Fye. which he accordingly performed, and by the way a blind man was restored to fight by the merits of this Hely Martyr : for fo is he

under the Saxon Heptarchy. XXV. Book. 665 1815. K. BRITH-

A.D. 794

generally called in all ages fince, by reason of the frequent Miracles wrought by his intercession; and this Tiele is expressly justified by William of Malmsbury.

12. The place where he was buried, was by the Saxons called Fernley, but now He-reford, where a fair Church had formerly been built : To which King offa in testimony of his Repentance gave very rich Presents. There also he built a magnificent tombe for him: and in succeeding times the opinion of the holy Marters Sanitury did to encrease. that Milfrid one of the following Kings of Mercia much enlarged the fame Church, dedicating it anew to the honour of S. Ethelbert. For thus writes Leland . From the time of Ling Offa the Citty of Hereford received ereat augmentation by occasion of the Monument of the glorious Martyr Ethelbert King of the East-Angles : and it is deservedly esteemed the prime Sear of that Province.

13. Out of the place where the Body of S. Ethelbert was first buried illued a fountain of most clear water . called S. Erhelberts well, over which now stands a Church, no doubt built to his honour. For what other morive could the builder have, fince it is placed to near the River Lugg, which every of the River, never diminishes anything of its own purity. This wonderfull effect to this day the neighbours, even Protestants, take notice of , and impute it to the sandier of the saint, yet think it an impiety to honour the saint fo highly honoured by God. His Memory is celebrated in our Engluh Martyrologe on the twentieth day of May,

VIII. CHAP.

1, 2. &c. King Offa's devout Pilgrimage to Rome and pious actions there. 4. Great Priviledges granted to the English by the Pope. s. Hu Queen Quendrida iustly punished

for the murder of S. Ethelbert.

King off by the testimony which God perceiving the enormity of his own crime: (for though it were true that his own hand had not been defiled with the Marter innotent blood, yet a great crime it was to permitt so horrible a crime to passe unpunifhed: ) He thereupon conceived great remorfe for it , and fought all wayes how to pacify Gods displeasure. Some Friters impute the founding of that magnificent Monaftery of s. Alban to his defire of making fome manner of fatisfaction for that offence, which thetefore they conceive to have pre-

ceded that building. However certain it is that the remaining years of his life he em-ployed in memorable works of Charity and devotion.

2. Besides this, the year following he un-dertook a devout Pilgrimage to Rome . there Westman. bic. to begg pardon of God at the thrines of the two Princes of the Apostles. There also he with great fervour vifited most other places

dedicated to the honour of sainer. 3. During his abode at Rome he confirmed Id. ib. through his whole kingdom, containing Math. Park one and twenty Provinces or Shires, that Con- hie. sribution called S. Peters-pence, Or Rome Scott, which King ina had before imposed on his Kingdom of the Well-Saxons. And moreover he endued with large possessions the schoole of the English formerly founded also by the fame King Ina at Rome, for the fustentation of fuch his English subjects as flould repair thither, either out of devotion only , or a defire also to perfectionate their minds with the sendy of Sacred learning. This Schoole, faith Mathew Paris , by reason of the great confluxe of strangers thither to feek comfort and sustenance, was turned into an Hoffitall, called the Hoffitall of the Holy Spirit.

4. Laftly he supplicated Pope Hadrian not only to confirm by Apostolick authority the large possessions which he had lately and should hereafter bestow on his New-tounded Monaftery of S. Alban, but likewise to conferre spirituall Previledges & exemptions on it. To which request the Pope willingly condescended, for he adopted that Monaftery to be a Speciall Daughter of the Reman Church; exempted from all Invifdiction Episcopall and Archiepifcopall , as immediatly subject to the see Apollolick. He granted likewise that the Territory belonging to that Monaftery illould be the only place in his Dominions tree from the generall contribution of Peter pence. Yea moreover that the Monks of S. Alban flould be the Collectours of the fame Contribation through the whole Province of Hertford : which having collected, they should referve it to their own use for keeping hospitality. To these he added this generall Grace, that he enjoyned King offs for the remission of his sins at his returning home to call a Syned of his Bishops and Nobles, and whatfoever policifions or Priviledges he with their advice should bestow on the faid Monaftery he promifed that he would himself confirm such his Charger by his own authority. And laftly in testimony of his great efteem of King offe's piety, he gave this generall Priviledge to all the fubiects of his Kingdom , That no publick Penitent should be oblived in execution of his Pennance enionned, to goe out of the kingdom that is . Whereas in feverall cases of enormous crimes men were obliged to feek Abfolution at Rome , he gave a generall Indulgence that for all fins, men might be abiol-

VIII. Cet.

### K. BRITH . 666

5. Thus did Long offe omitt no expedient wherby to explate his crime touching the murder of the blefied Marty Ling Ethelbert.

He returned not into his kingdom till the

year following. In the mean time severall

occurrents hapning in Briefany require a place here. As for his inspious Queen Quen.

grede , flice enjoyd but a very fleort rime

the fruits of her cruelty: for in the space of three months after the suffred a miserable

death, but well beforming her wicked life.

And her Son Egfid a vertuous and pious

Prince, for whose advantage especially she executed that horrible mutdet, he was taken

away by an untimely death after a few

months raign : by which means the Mercian

Crown was translated from the family of

King offa to the politerity of King Penda. And

laitly her Daughter Alfreda deligned to be

the Spoole of the Holy Marry, the had fuch

a horrour of her parents crime, that out of a generall diffait of the world flie retired

herfelf to a folitary devout live among the

femas of Creyland, where the fpent many

years in afpiring to the embraces of a vet

more glorious Bridegroom. Concerning her

wee shall treat further when we arrive to

IX. CHAP.

2. 3. Gc. The Scandalous Rebellions and

Treasons of the Di orthumbers : infily pa-

nished by God : Their miferies bewayled

1. THE same year which King Offe Spent at Rome in his Develous and Chari-

z. The decay of Kentuh Kings.

the year of her death.

by Alcuin.

## The Church-History of Brittany

K. Baira

had been recalled from banishment to go-A.D. 794

vern that Kingdom, he was also flain by his Subjects. And his death gave an end to the Kingdom of the Northumbers : and after thirty

neonom of the terrummore: and after thirty fall, three years vacancy and want of a Lanfull A. D. 714. King it was felfed upon and possible by Rebert Ring of the Vost Saxons. Term the mean time there are named some few petty Kings there, du-ring the sime of the Danish incursions. Thus we read in the Backs of the Sucception of Saxon

Kings. The first who after the death of Erbelred usurped the place and title of Lung, was ofwald : and he after a fhort fhew upon the stage for twenty eight dayes, was com-pelled by the Northumbrans to slye to the

King of the Pills : to leaving place for Ardulf. But the memory of these and some other like Lings following hath been in a fort obliterated by the temperatuous rage of

the Denes wafting those parts at this time, and putting all things in confusion. 3. A most iust punishment that was, sent by God to plague that rebellion Province, the

inhabitants whereof had no regard to the Maiefy of their Princes but freely defiled their hands with their blood : by which they became odious both to God and man. Yea the infamous scandall of their rebellions passed into fortein countreyes likewise : as appears by a letter of Alenin, who at this time lived in France, into which he was in-

vited by Ling Charles the Great to affait by his learning the Church now combatted by New Hereftes. That Letter was written by

him to offa King of the Mercians : the tenour whereof is as followeth:

4. Tour Maiefty may please to know that King As. Main Charles does oftimes feat to mee of you with f. is.

much affection and fincerity , and you have in him a most faithfull freind. And to expresse his kindnes, he has given order that presents should be fent to your Marefty, and your Buhops, as lakewise to King Ethelred and the Episcopall Churches in his Dominions. But alm! ala!Thefe presents together with latters were no somer delipresents together with setters were no joiner acti-wered into the Messengers hands, but certain men-our of Scotland which passed through year Com-trey, brought in a must said Messeg concerning the unbappy death of that King of the Northumbers by the infidelity of his own fabietts. Here upon King Charles presently in great anger drew back his presents intended thither, calling them

a perfidiom , perverfe und rebelliom Nation , which fo aften murdered their own Kings , efterming them therefore worfe then Pagans : And if I had not interceded for them , he would not only before this have hindred them from any good, but lehenisse have done them all the micheif

which leaves in his power.

5. Notwithstanding though selcuin by his intercession with King Charles could his intercession with King Charles could avert the effects of his displeasure against the treacherous Northumbers, he could not fuipend the indignation and severity of Gods indgments upon them : For the same year a navall arms from the Northern coasts, like sharp

IX. CHA.

ties, Aire King of Kent, who was Tributary to King offe, ended his life after a raign of thirty four years. He was the third and laft of Ling Fithreds children , who fucceeded him in that kingdom, not any of them leaving heyrs behind them. And after them (faith Villiam of Malmsbury ) the Noble flock of the Kentish Kings withred away, and their generous blood loft all its vigour and Spirits. Then any one who had impudence enough, who either by fraud could make himself rich and popular , or by faction terrible , affired to Tyranny there , and unworthily adorned his head with the Regall Diadem. Such an one was Edilbert,

firnamed Pren, who after Alric invaded the Kentuh throne, and after he had the space of two years tyrannifed in that hingdom, be had the foolish boldnes to provoke the Mercians , by whom be was taken prisoner, and forced to submitt his hands to chains, and his body to captivity.

2. The same decay likewise at this time befell the kingdom of the Northumbers : for this being the fifth year after King Ethelred

## under the Saxon Heptarchy. XXV. Book. 667 R.G.

God for his victory, commanded to be distributed among the Churches and poore, not only in his own kingdom , but at Rome alfo , and in Britta-

X. CHA.

A.D. 795

half-famished Wolves ran up and down the countrey , wasting , killing not only beasts, as oxen and sheep, but Pressis, Deacons and Quires of Religious men and women They came to the Church of Lindufarn , where they miferably floyled all the countrey about: they trade under foot the most facred things, they demoluhed Altars, and carved

flinging horners, invaded the kingdom of the Northumbers: and the barbarous foldiers like dire

away all the treasures and ornaments of the Church : feverall of the Monks they killed, some they took for flaves, and most of them after shamefull usage they drove out naked, and exposed to

fearuing by cold and hunger : some likewise they drownd in the Sea.

6. Alcuin having been informed of the defolation of his countrey (for by many proofs in his Fritings it appears that he was born in the Province of the Northumbers ) Wrote many bewayling fad letters to his freinds there to condole with the in their miferies: One he wrote to the Monks of the Mona-Steries of Firemouth and Girwy, in which he ferioufly exhorted them to fanctity of life, and to tread in the steps of their Pre-

deceffour , Saint Beda &cc. Ano her to the fame effect he fent to his Breihren in the Church of York, in which he called himfelf a Son of that Church. And a third to Highald Bifhop of Lindesfarn and the whole Congregation there , whom he ftiles the C ildren of Saint Cuthbert, and tells them that he instfull feared the same misery would beill the whole Island, fince Saint Cuthbert and jo many Saints reposing there did not descend his own Church. He concluded, that asson as King Charles should return with victory over his enemies, he would goe to him, and take care

of redeeming the Northumbrian children which.

the Danub Parans had fold into France, and of

other their necessities recommended to him.

7. Moreover in a Letter to Offa King of the Mercians he fignified that he was propated to cary himself the presents of King Charles fent to him, and thence to goe into his Narive Province of the Northumbers. But on better confideration he thought it more convenient to abide still in France, and there to serve his countrey by doing all good offices : fince he knew not what benefit he could bring to a place where none could remain in any tecurity, where the Hely Altars are demolished by Pagans, Monafferies polluted by adulteries, and the whole land stained with the blood of their Princes.

8. What those presents were will appear in an Epiftle which King Charles fent to King offe, as likewise in Hoveden who writes thus : The magnanimous King Charles with a potent army had lately subdued the Nation of the Hunns, their countrey be wasted, putt to flight their King and destroyed his army. From thence he brought home fifteen carts so loadned with gold, filver and precious vestments of silk, that four oven could scarce draweach of them. All which spoyles the same King in thankfulnes to X. CHAP.

2. 2. Difbleafure of Charles the Great against she English : which is afterward composed.

3 A Scottish Preist banished for eating flesh

4. 5. Pupe Adrian dyes: and Leo the third Succeeds

6, 7. 8. A Synod at Verulam : wherein the Priviledges of the Monastery of S. Alban are confirmed.

9 Successions of Bishops.

I. K ING Offa was now returned from his pilgrimage to Rome. Some years be-

fore his going thither King Charles had taken some displeasure against him, the occasion whereof seems to have proceeded from English Merchants , which defrauded the French of their customs ; In fomuch as a breach had like to have been made between the two Kings : So forward it was, that King Charles forbad trading between the two Nations , neither was it fate for English men to passe through France in devorion to Rome. But King offs who by his invalions and usurpations had made almost all the Kings in Britany his enemies , much apprehended the displeasure of so powerful a King as Charles , and therefore by many Embaffages and Prefents endeavoured a reconciliation with him, which at length with much tolicitation he obtained. After which followd not only frequent entercourie or Letters between them , but many other ex-

pressions of kindnes. 2. There is extant a Letter of King Charles Ep. 61. to Ethilhard Archbuhop of Canterbury and Ceolulf a Bishop of the Mercians , in which he intormed them that a certain man a Subsett of King offa, who had incurred his displea-fure, had fled into France with his whole family, to feek protection and fecurity there. Now this mans family being defirous to return home after the Maifters death , whose name was Vmrinftan, defired King Charles his Letters of Recommendation , which he most willingly granted them, desiring these two Bishops to intercede in their behalf with King " offa: and in case they could not quality his difpleasure , he desired them to fend them back to him.

3. Two Letters did King Charles this year write to King offs in the one informing him that a certain Press , by nation a Scott, had

made

III. Part.

K. BRITH RIC.

## The Church-Hiltory of Brittany

668

A. D. 795 made some abode in the Discese of Colen, where he had been accused of easing flesh in Lent. But because the accusers Proofs were not absolutly convincing, therefore the Bisheps in those parts would not pronounce sentence against him. Notwithstanding they thought not fitt he should stay any longer among them, by reason of the feandall given by fuch an offence, and least others should by his example learn to neglect that hely Faft. So they thought best he should be sent into his own countrey, to be judged by his own Buhops. To facilitate his journey therefore King Charles defired King offs to take care for his fafe conveyance into Scotland from whence he first came, where he hoped that the Ecclefiaficall Canons were well observed. 4. In a fecond Letter he fignified to him

that free leave flould be given to all Englub pilgrims to palle through France to Rome, but if any upon a pretence of devotion shall bring prohibited merchandise into France, or detraud the Lings customes there, that should not be suffred. He further told him that he had fent facred Vestments to feverall Churches in Bristany , defiring that in consideration thereof there should be made Prayers for Pope Hadrian then newly dead : for though he did not doubt but his foule was in reft , yet he defired this to testity his cordial affection to his most dear treind.

The same day that Pope Hadrian dyed , there was chosen his Successour Pope Lee the third of that name. The fuddennes of his election, and the unanimous confent of his Electours argued an eminent esteem of his fanctity and abilities. He was chosen both to doe and fuffer many things. By him the Empire was restored to the Western pares. 6. A little before Pope Harran dyed , King

offs being fafe returned from Rome, according to his order affembled a Synod at Verulam, near which place he had built the famous Monaftery of Saint Alban, What was acted in that synod is breifly related by Sir H. Spelman out of an ancient Manufeript of Spelm.f. \$14. the Life of s. Alban in this manner ; King Offa having then affembled at Kerulam a Council of his Bubops and Nobles , by their unanimous confent and out of hugreat affection to Saint. Alban , he conferred on that Monastery very large poffestions , considering that great hoffitality was to be kept there : Becamfe near thereto lyes the broad high way called Wastingfrete, by which men came from the Northern parts and returned. Therefore he effeemed it a prope thing that travellours might find there a house tobe entertaind freely. For this reason be additted that place to the Monastery , which he dignified with many Priviledges and immunities. Moreover he gathered a Congregation of Monks out of feverall houses where Regular Observance was kept with best care, especially from the Monastery of Becc in Neufria ( or Normandy in France ) and ordained an Abbot over them named villigode, a man

who was indeed according to his Name, of good A.D. 799 Will: He was descended of the Royall family being

K. BRITH.

K. BRITH

Fill: he was as scenar of the Ayan jamis) seing near of kin to King Offa.

7. The particular possessions given by the King at this time to the said stransfer are specified in his Charter which remains to this said. day. And besides the Priviledges before related he added thefe, that what foever exactions or for feytures due to the King from any criminal perfon within the liberties of the fame Monaflery, Willow. should be payed thereto. That the Abbot or Monk 4. D. 794. who was Arch deacon under him should exercise

Episcopall Inrifdition over all persons, both Preift; and Laymen living within their poffesions : and that they should pay subjection neither to Archbuhop nor Legat, but to the Pope alone. In a word the fast Church as it had all Royall rights from the King, fo did it likewife entoy Bpifcopall ornaments from the Pope.

8. This Charter the King fent to Rome to be

confirmed by Pope Hadrian and this feems to have been one of the last actions performed by the same worthy Pope. Who having sate in S. Peters chair twenty three years , ten months and seaventeen days, was notwithflanding effeemed by all good men to have quitted the government of the Church immaturely. Particularly King Charles for the refeet | Bam. be which be bore him , diffributed alms not only through the Churches in Provinces Subsett to him, but alfo in forrain countreys for his foule , as we have declared in his Letter fent to King off.

9. The same year Highert, or Humbert the first Archbibbp of Lichfeild dying, there succeeded him Aldulf, to whom a Pall was sent from Rome: notwithstanding before he dyed he was obliged to lay alide that Archiepifes. pall ornament, and to content himself with the simple Title of Buhop. Likewise to Eadbald Bishop of London the same year succeeded Heathobert , and to Egbald Billiop of Vinchefter , Dudda.

### IX. CHAP.

1. 2. Gr. The death of King Offa : and his Children.

4 5. dec. Effeid his pione Successour dyes shortly after him : being ready to reftore the Rights to the See of Canterbury. 9. Eanbald Archhuhop of York dyes:10 whom another Embald Succeeds .

1. HE year of Christ feaven hundred 4. D. 796 I nine ty fix was the last of the raign & life of offs the illustrious King of the Merciani, after he had raigned thirty nine years. He left a noble memory of his courage in three victories obtained against the Kings of Britrany, the King of Kent, of the Weff-Saxons and Nerchumbers : And of his Piety in founding the famous Monaftery of s. Alban , and charitable contribution to the see Applicate, besides many other Monuments of his Charity and devotion.

IX. CH.

under the Saxon Heptarchy. XXV. Book. 669 ALC.

2. The memory of his name he left to 1 A.D. 796 feverall places : For in Farmickshire having built a Church , a town thereto adioyning was called off-Church: and in Suffolck another town was called officen : Laitly he dyed in a village named offley : From whence his Body was removed to the Town of Bedfird, where it was buried in a Chappell without the Citywith Royall folemnity. But in proceife of time, his Sepulcher was fwept away by a vis-

lens inundation of the River Vsk. 3. He left behind him by his Queen Quin-dreds feverall children. His eldeft fon and Successour was Egfrid, who fucceeded to his Fathers vertues, but not the years of his raign, for he governed the Kingdom not a full half year. In Caperave we read of another Son of his called Fremond, flain afterward by the Danes: but the story related of him does fo difagree from Chronology, that it is manifest the Authour of it mingled together the Occurrents of severall ages. He ga, who in her vices reflembled her impious Mother Queen Quendreds : for the not only left a ftain upon her own countrey by poyfoning her hufband King Brithric , but upon France also as wee fliall declare. The other much unlike her fifter, & truly the daughter of her fathers Piety was Alffeds, whom the Holy Martyr King Elha or had demanded for his wife, and who after his detth preferred the tenns of Croyland before her Fathers

4. His eldest fon Egfrid had been assumed by his Facher into a fociety in his Throne nine years before this : yer this is called the first and only year of hisraign, for he did not out-live his Father more then five months. Yet in that fhort time he left many and lafting aionuments of his piety, wholly employing the few days of his raign in ador-Bing and amplifying Monasteries and Churches. He was a Prince, laith William Of Malmsbury , who fludroufly avoyded the fleps of his F4thers cruelty. He reflored all the Privilednes of Churches which had been prejudiced by hu Father. Moreover a poffesion which hu Father had taken from the Monaftery of Malmsbury he willinely returned into the hands of Cuthbert then Abbet thereof, upon the exhortation of the worthy and courageous Archbishop of Canterbury.

5. Above all he most favoured he Monaftery of s. Alban, to which he not only confirmd all the possessions and liberties given by his Father, but himfelf added new, in a place called Pinnelesfeld, as appears by his Charter recorded at the end of Mathew Paris, and fubfcribed by the QueenCynedrida, his Buheps and Nobility. In a fecond Charter likewife to the same Monaftery, in like manner subscribed, he added another possession called Thyrefeld. The place where this was written and confirmed in a Synod, is named Celchyed.

6. Athelard Arch-bilhop of Canterbury perceiving the pious disposition of this young

King, suggested to him his obligations to re-pair the injuries done by his Father to the Mother Church of Brittany , Canterbury , which by all Princes fince the beginning of Christianity had been efteemed the only Metropolican Church of that part of Brittany, but lately had been diminished by the uniust exaltation of the See of Lichfeild. Fish which fuggeftion of the worthy Archbuhop King Egfrid was mollified, and had reflored the honour of the Archiepifcopall See of Canterbury, if death had not too haltsly taken him away. But what Athelard could not effeet by reason of the too short raign of this King ( fince a busines of that importance required many messages and returns tro Rome, ferious agitation on both fides, and reasons to be given by the two contrary pretendants)

last perfected after the death of King Egfrid. 7. This good King therefore being accomplished, in a short time fullfilled a long age, and after five months payed his debt to nature: He was taken away, faith Alcuin, not for his own fins , but because his father for the establishing his kingdom, had shed much blood. But how unsecure a foundation blood is for the establishing of kingdoms, was shewd in this example: for off4 was fo far from confirming his Throne to his posterity, that five months after his death it was transferred to another family, a quite stranger to his.

His Successionr in the Archbuhoprick, Kenulf at

8. The fame year dyed also Eanbald Archbishop of York, and in his place was chosen and consecrated another Eanbald a Prest of the fame Church , and Desciple of Alcuin. The place where his Predecessour dved was called Edere : and his body attended by great multitudes was conveyed to the Church of Tork, where it was honourably buried.

9. This fecond Eanbalding ned courageously with Ethelard Archbishop of Canterbury to nullify the invation waich offs King of the Mercians had made on the Archbuhop of Canterbury, which they also effected, as thall shortly be declared. And this endeavour of Eanbald was much commended by his Mafter Aleum, as appears by part of his Letter cited by Filliam of Malmibury.

#### XII. CHAP.

XII. CH.

1, 2. &c. Alcuin, famous for learning: teaches at York and is called into France.

1. WEE have oft made mention of Al-It will not be impertinent to declare what occasion drew him into France, and obliged him to spend the remainder of his life there. Twice he had passed into France before : the first time upon some bufines , for which his Mafter Egbert Arch-

Malmib.

III. Part.

Pppp ij

K BRITH. A. D. 796

670

The Church-Hiltory of Brittany

K.BRITH.

XIII.Cn

A.D. 796 requested of him an Explication of the Goffell of Saint Ishn, the Mifteries of which they carneftly defired to understand. And though they had already the Treatifes of S. Augustin upon that Goffell, they were too difficult to be understood by them. 3. This request of theirs he charitably

fa at tvn

d S. Isans requelt of theirs he charitably
condefeended to, as appeares by a prolice
the S. Isans.

Epifle of his placed between , S. Johns Goffell , directed to them : In which he informs them in the time and occasion of s Johns writing his Goffell for the confuta-, tion of Marcion , Cherinthus , Ebion and other Hereticks , who denved the Divinity of our Saviour. He further observes for their in-, ftruction the difference in the ftile between s. John , and the other three Evangelists : For they are most copious in relating the externall actions and speeches of our Saviour, which ferve to direct Christian manners in this life: Whereas S. Iohn is very breif in relating the facts of our Lord, and cheifly infifts on such speeches of his as regard the Vatty of the Trinity, the felicity of eternall Life, and fuch Myfteries as are more proper for a Contemplative Life. He addes that in explaining this Goffell he durft not rely on his own iudgment , but followed therein the Exposieions of Catholick Declours , S. Ambrofe , Saint Augustin , Saint Gregory , Saint Beda and others, out of whom with an humble heart and profound submission he had gathered variety of flow rs, and like a good Phylicion out of many ingredients had composed a spirituall Medecine which might be health-

full to their toules. 4 There is extant moreover another fhorter Eppie upon the fame fubject prefixed before the fixth Book of his Annotations on " that Goffell, importing that he had fent them for their present use and devotion during the time of Lene , certain Extrasts out of his explications on that Goffell proper for their present use , by meditating whereon they might be dispoted with more spirituall ioy to celebrate the enfuing Pajenal Solem-

5. This Latter Epifle is inscribed to his Sifter in Chrift Gifla, and his devout daughter Columbs : And whereas therein he acquaints them that he directed to them the whole exposition of the faid Goffell : thereby it is evident that the same person was intended by thetwo names of Rillrudis and Columba. Both these Holy Vergins are commemorated among the Saints in our Martyrologe on the ninth of Aprill.

E-BRITH lunder the Saxon Heptarchy. XXV Book. 671

A.D. 726.

XIV. CH.

XIV. CHAP.

1. 2. &c. Alcuin fent for by Charles the Great into France.

4. 5. Ge. He disputes with convinces and converts Felix a Spanish Bishop an Arch-heretick , who denyed the Divinity of our Saviour . erc.

Harles King of France was descrivedly

tiled Great, both for his victories in war, and his zeale to advance Learning and Catholick Truth. He not only willingly and liberally entertained all learned men who addressed themselves to him, but invited them with great rewards to accept his bounty. On a certain time ( faith Bromton ) tivo Scot- Brotom Chron esh ( that is Itifli ) Monks, learned both in fecular and Sacred knowledge, came out of Ireland with certain British Merchants into France. Their hav ng no wares to fell, were wont to cry aloud among the people who came to the faire , If any one be defirous of wifedom, let him come to us: for we have se to fell. The they did feverall times: Infomuch as many thought them out of their wites. But the report of this coming to the King, befent for them and demanded whether they had wifedom to fell: Their answer was, Yes, Sir, we have it, and in the name of God are ready to im- " part it to those who shall defire it. He again " asked them, what they demanded in recompence? ... They replyed . We demand three things : Commo- . " dions places to seach, Schollars of towardly diffofition, and fuch necessary nouruhment and cloathes . .. as humane life requires. Hereat the King was much leyed , and retaind them both with him. Afterward when he went to war heleft one of them named Clement, at Paris in a convenient lodging, and commended to his care certain Noble children, with order that he should be furnished with all commodities. The other he took with him into Italy, and befowed on him the Monaftery of Saint Augustin at Pavia, to the end he might

2. But there was none to highly effected by him as our tamous Alcuin, whom about this time he earnestly invited into France, upon two speciall Motives: The former is thus expressed by Querceran in his Preface to fat.in Opera Alcums Works : The most glorious King Charles (fays he) who by experience was acquainted with the learning and Visedome of Alcum, both in France when he was fent thicker to make a league of peace between the King of the Northumbers and King Charles : as likewife at Pavia, whilft he abode there: He therefore in an honourable manner called him out of the remote parts of Brittany to alit his affectionat defire to promote the fludies of true Wijedome , and reflore to lighe the Liberall Sciences, which at that time were in

there teach all that would apply themselves to

biffip of Tork fent him to King Charles : 1 What that speciall busines was, it does no where appear. The fecond time when he was fent by Alfiveld King of the Northumbers to Rome to demand and bring the Archiepiscopall Pall to Eanbald the first of that name Archbishop of Tork in the year of Grace feaven hundred eighty one. In this journey both going and returning he palled through Frace. But neither of these times did he make any long abode there. However his fecond journey was the occasion of his going a third rime thither never to return. Because at his coming from Rome he me t K. C. arles the Great at Pavia, who being much delighted with his discourse and behaviour, earnestly entreated him that alloon as he had finished the present affair for which he had underraken that voyage to Rome, he would return to

him into France. 2. The answer which Alcum gave him was, That without the order of his King and Arch bushop he could not dispote of himself. And in effect his flay in Brittany Was .fteemed fonecellary, that twelve years more paffed before he could comply with this request of to great a King. But to speak more properly, it was not in compliance to this request that he then went , but he was obliged thereto by the emergent necessities of the Church, which was combatted by a New Herely, for repressing of which none was ound more futiciently enabled then Alcum, confidering his eminently famous pie-

ty and learning.

5. That which detained him fo long in Brittany, was for the instructing the youth thereof in all manner of learning, both facred and fecular : For fince S. Beda's time Brittany had never enjoyed so univerfally a knowing Maller, Some Friters pretend that he was a Difciple of s. Bede : But the long tpace of time which intervened between them takes away all probablity from fuch an affertion and those Friters milake is grounded upon a confounding of two persons nto one, for they suppose that this Aleum or Albin is the same with that Albin who many years before was Abbot of s. Augusuftins Monastery at Canterbury. The Master and Inflowflour of this Alcuin was Egbert the Noble and learned Archbishop of York, as not only the Authour of Aleums life , but Alemi himfelf declares.

4. The twelve years which Aleuin employed in Britany in teaching, produced a wonderfull happy effect, for out of his schoole were produced almost all the able Bishops, Preists, Abbots and other Religions persons which aderned this Island in the present and ollowing Age. Yea not a few came out of France and Germany to enrich themselves and their countreys with those treasures of knowledge which Aleum communicated to them at his schoole which he kept open at Tork in his own Native Province, where

he was furnished with a most plentifull Li- A.D. 796 brary instituted there by his Mafter, Egbert the Archbishop: whose Successour Embald the fecond of that Name was one of the most eminent among Alemns Scholars.

XIII. CHAP.

1. 2 &c. Of two holy and learned English Virgins, Gifla and Rictrudis ( or Colum. ba ) Disciples of Alcuin : Their Leurs to him in France : and his Aniver.

Mong Aleuins schollars in Brittans Mong Aleum Icnottars in Brittany
we must not omitt two illustrious Vir. in , Gifle and Referreds : concerning whom our Learned Pur gives this thort account: Ritrada and Gifla (faith he) English A.D.770. Nanns of the Order of S. Benedict were for their extraction Noble, but much more for their vertwee and learning. From their chilbred they were anitructed in the purity of the Latin tongue and other good lotterature by their learned Mafter Alcuin. After whofe departure out of Brittan at is reported that they made great pro reffe both in the fludies of learning and exercises of vertues in their Manastery at Cancerbury. They diligently imitated both S. Mary Magdalen in contemplation, and S. Martha in actions of Charity. They wish continuall watchfullnes attended to the perjectionating their own joules by Mortification and Spiritual Medications : and next, to benefit their nes hbours by externall works of Charity, efte cially comforting the afflicted. Theje two Virgn were renouned inBrittany during the time of Al ric King of Kent. But this fulpicion that they lived at Camerbury feems to be grounded on the forementiond milt ke that Aleun was Abbet in the same Citty. Whereas it is not

to be doubted but that they were Northumbrian Pergins, living in their Monastery at

Tork, where Alcum taught. 2. There has lately been rescued from the dust of oblivion one Epiftle written by these devout Firgins to Alcum, which alone may be a proof fufficient both of their piety and learning. In which Epifile they fignify to him their earnest defice to receive from him out of France sometimes letters ofinstru ction and confolation : and that he would |. therein imitate S. Hierome, who living in his a Monastery at Beehleem did not disdain to " Write Epifles to Severall Noble Virgins at 16 Rome , notwithstanding the great distance of between , in which Epistles he did moreover explicate to them many obscure passages in co the Prophetical Books of Scripture : Adding, that the distance between Briefany and Tours " in France ( where Alcuin lived ) was in no a comparison so great as between Betthleem and Rome. More particularly they humbly

The Church History of Brittany K. BRITH. K. BRITH- 672 Gode caufe then Aleum himfelf : For he uta munner extingunhed in Beance. And the fame A.D. 797 A.D. 796 terly ftrangled the Felician Heref in the beis teftified by Alcuin himfelf in an Epifle ginning, and converted the Arch-herench himself to the Cathelick Faith. This is not tawhich he wrote to the fame King Charles. 2. But the other more important Merive Aleniu. Ep. ken notice of by any of our Hifterians, as haof Alcums coming into France was the fame ving passed in a forrain countrey. But Querwhich his Mafter Egbert lately Arch-bubop of Tork had prophetically told him a little before his death: That he should goe into ceras from Felix his own Confesion relates, before Ring Charles at Aquiferan by Ludal a Archbubep of Lyon, obtained leave to feet France where he should produce much fruit beneficiall to Gods Church, by oppoling a new down in writing the sentences of former to pestilent Heres endeavouring to main-Saints to prove that Christ was only an adop- 150 tain that Christ was only the adoptive fon of tive son of God , to be prefented to fuch Bi- 'ce God. 2. This Prediction was fullfilld when King shops and Abboes as the King flould cause to be affembled. Which was accordingly gran-Charles called Alcuin out of Brittany. For then Elipandus Bishop of Toledo and Felix Bited him. And in answer to those, sieum a produced many Sentences of Hely Fathers, 15 thep of Freel ( Vrgelitanus ) endeavoured to poyion the Church with their blafphe-S.Cyrell, S.Gregory, S. Lee and other Authours !. mies iniurious to the Divinity of our Seformerly unknown to Felix : and to thefe 4 was added the authority of a late syned at " vieur. This Aleuin teltifies himfelt in a Book written against the former of these two Rome which condemned , not by wiolence, " Arch-hereticks. I never entertained a fervant but strength of reason the errours contains to minister to mee , faith he, but I much rather ned in Felix his Reply to Alcuins Epifile. So prefat. adl.1 com. Elizand affectionarly defire to doe service to all the fergreat an authority of truth, and fo unanimous a confent of the Church did fo con- " vants of Christ : And for this purpose by Divine ordination , as I believe , I came out of Brittany vince the judgment of Felix, that as he writes " to the most illustrious King of this Nation, Charles. For that it was Gods will I should doe so, in his own Confesson , I professed in the presence se of many Buhops and Monks that I did heartily " was foretold mee by a most bely man in my counrepent of my former errows : and that I would " trey, who was endued with the Spirit of Prophecy: Teathe same my most Venerable Master ensoyed from thenceforth never beleive nor teach the adoption of the flesh in the fon of God , Or that he ce mee by his last command , that whereforver I had only the name and title of God given him in a bir Humanity : But according to the Dollrine of a beard of the rifing of any new Sells contrary to Apoflolick Dollrines , I should addit my the Holy Fathers . That the fame our Lord le fus " Christ was the proper and true fon of God in his w two Natures, That he was the only begetten sin of w felf entirely to the defence of the Catholick 4. Presently after he was come into France, the first thing he did was to write an Epistle the Father , without presudice to the reflective | u Propriety of each Nature. 7. This Conversion of Felix did fo enrage to Felix exhorting him to return to the Paity of the Church, In answer whereto Felix his former companion Elipandus , that he wrote a Book against Alcuin in a most bitter alenin. Ep.8. returned not a Letter, but large Book, in which (faith Alcuin) I found greater blaffhemies then furious stile , calling him a Filthy , retten false Prophet , a son of Hell , a New Arius , an Arch-heretick , foule , pitchy Albinus : and in aby of hu former Fritings , for he affirmed plainly , That Christ lesin was not the true for of God, nor true God, but titular. moreover he charged Alcuinus that by torments he had made Felix a Martyr, to for-5. To combat this Herefy , Alcuin defired of the King that others might be adjoyed to cing him to renounce his former opinions. To whom Alcuin thus answer, Neither did Alcument him: And accordingly upon the first foun-I, nor Ruffinus make Felix a Martyr : But ding of the trumpett to battell there appeard Severall Champions of the Orthodox Faith . through Gods mercy I made Felix , formerly a parener in your errour, to become a good Catho-lick : I persecuted indeed, not his person, among whom the principall were Paulinus Patriark of Aquileia , Etherem 2 Bishop of Ofbut that implom Doubt of him, who temp-ting our Lord, faid, If thou beeft the san of God, command that these flones be made ma in Spain(Vx menfis) and a certain Abbot called Reates. Paulines the most learned of these wrote three Books to confute this Felicsan Hereft, which he presented to King Charles, humbly desiring they might be sent 8. After this Victory Alemin returned to his Monastery at Tours : For as a Monk of and delivered into the hands of the melt resangal tellifies, Ling Charles gave to Alcum of tangil its Abort of Sang Martin near Tours: is the end that when he was absent abroad with hu verend man , most skilfull in devine knowledge, Alemin.Ep.8: Albin (or Alcum : ) which was accordingly done. And Alcum writing back to Paulinus Army , he might rest there , and instruct such highly commended both the sweetnes and as should repair to him. And fuch plentiful elegancy of his stile, and vigour of his reasofruits did his seathing produce, that the moning, encouraging him withall to be condern French-men may deferve to be compared tant in defence of Gods house.

6. But none fought more prosperously in

under the Saxon Heptarchy. XXV. Book. 6731 R.C.

A.D. 797

as Almighty God in the beginning of this age tent out of our Ifland feated in the extremities of the world fuch Apostolick men as Saint Swibert , Saint Boniface , &cc. to fettle the Chriftian Faith in Germany : So he thought good at the end of it to fend the learned Alcum to restore the same orthedoxe Faith in France and Spain. But of saine Alcuin , for & hereafter he deferves tobe called, more thall be faid in this and the following Book. We must now attend to the affaires of Brittany,

XV. CHAP.

s. 2. Kenulf King of the Mercians. 3. 4. Or. He folicites and obtains from Pope Leo a restitution of the Primary of the See of Canterbury erc.

XV. CHA.

1. E GFRID the fon of offa King of the five enrire months, dying, he named for Succession Kennif , having regard rather to his vertues and merits , then title or prominity of blood. Yet he was descended from a Brother of King Penda called Chenaich father to Kentwin, who begot Cuthbert the Pather of this Kenulf. 2. The excellency of this Prince is well

described by Villiam of Malmibury , who affords him this Character , Kennlf was a magnanimous perfon , whose vertues over-went hu fame. He never did any thing that enmy could carpe. At home he was Religious, th war Pillersone : He was a Prince nicofe prasses will never be filenced as long as there lives in England a person ingenuem and sin-cere. He is so be exalted for the sublimity of his State , and Humility of his mind : Which versue did then thine moft bright, when he reffered the minted dignity of the Archiepiscopall See of Canterbury. For shin good King did little valen the worldly baugheines of his own Province, when st

ound not be established without transfeef-fong the ancient Ordonnance of Ecclesiastical Canons. 3. In this first year of his raign therefore Athelard Ach buhop of Conterbury encouraged by the inflice and piety of this Ring represented to him the initirious op-

prefition which by King offs had been broughe upon the Prime See of Britism, defiring him that the order instituted by Buy Progenitions might not be depraved by the ambition of particular persons. In which request Embald Arch-buhup of York likewise loynd. Whereupon the King being fatisfied in the iuftice or his demand , to the end the matter might be more maturely pondred, commanded a syred to be fent likewise certain presents , to wit ,2 "

affembled at Clovesho ( or Cliff: ) where by the votes of the Bubops and Nobility Meffengers with Terrers werte fent to Rome to Pape Zo, desiring him to employ his spiritual authority also to reckify the disorders introduced lately into the Charches of

A. But this Embaffage had not the good fuccesse expected : and the fault feems to have been in the Meffenger , which was an Abber called Fade , who , as we read in a fecond Letter to the fame Pope from the fame King Bishops and Nobles, behaved himfeit in thate Legation flouthfully negligently and imprudently. Perhaps it might be by the fuggestions of the Archbishop of Lichfeld, who was principally interelled in the bufines, that he willingly made the meffage untucceffefull.

1. This Second Letter , fent by Byrne : Preift , and by Filder and Ceelberth fervants to the King , is recorded by Baronius and is indeed a Letter well befreming the piety of this good King : In which after the expression of his joy that so worthy

a person had succeeded to the Venerable Hope Hadrian , he with great fubmiffion begged his Fatherly Benediction , and that he would accept him tor his son , promifing all duty and Obedience to him : In the next place he represented to him, how his Predeceifour King Offa out of an enmity which he bore to the late Area-buhop of Canserbury lambers and to the Ringdom of Kene , had divided that Archiepsfeopall Province into two Previnces , fo making a Schifm in the Churches of Brittany , contrary to the expresse Ordonnance of the muft Bleffed Fainer Pope Gregory the Great, who had decreed that to the see of Canrerbury twelve Epsycopall sees should be fubiect. Now though he would not condemne either King Offa for procuring this change , or Pepe Haarian for condescending to it, fince he did not know all the " Merives which might induce them thereto :

litan, he defired his Heliner to advise with se wife men about this matter, and to fearch " the Archives of the See Apoflolick , where is the ancient Ordonnances touching the eftabliffment of the Churcher of Brittany were !. Sentence in the cause accordingly. He befought him withall feriously to perule | " a Letter fent by the fame Meffengers from .. Athelard Arch-buhop of Canterbury tou- 10 ching severall other causes and necessis. | " ties of the Churches of Britta y , and to " make known to them his will concer- " ning them. With this Letter the King | "

Yet fince it feemed to him and the syned " most iuft that that Mother Church , in which | et repoted the sacred Body of saint Augustin, "
who brought Christianity into the King dem, thould enjoy the honour of Metropo-

with the ancient Romans or Athenians. Thus

The Church-History of Brittany K.BRITH 674 A.D. 797. hundred and twenty ( Mancufas ) markes. A.D. 796 6. Now though in this Letter the Names of the Messengers by whom it was tent be expressed: Yet certain it is that XVI. CHAP. XVI. CH. Ethelard Arch - buhop of Conterbury, whose cause was discussed, either hims. 2. &c. Pope Lee the third inelf went with them, or at least immeliarly followed them. Saint Alcuin inbumanely cormented by two Afafdeed endeavoured to diffwade him from fins , who plackd out his eyes and that iourney , but the good Arch - buhop timene de. esteeming it his duty to omitt nothing that might be advantageous for so iust a 3 4. His fight and freech miraculoully re-Hored. caufe, Saint Alemin in a fhort Letter fent Ag. Malmsb 5. 6. &c. Charles the Great testifies this in from his Monastery at Tours , wished him a prosperous iurney. And moreover know-Letters to S. Alcuin. ing that the faid Arch-buhop was defi-rous to falute King Charles by the way, Letter of Pope Les to Kenulf , which he wrote another to the same King, whom he calls King David , and himlelf Flacargues that the faid Kings Letter was written cus Marricularius , in which he earnestly two years after this time, as implying a recommended to his favourable reception knowledge of a great calamity which bethe same Arch-buhop : as likewise other persons of quality which it seems attenfell this good Pepe : though fome of our ded him , to witt , Ceilmund who had been ancient Historians refer it to this year. The faid clause is conceived in these words: a fervant to off late King of the Mer-In one of your Epsfiles , faid the Pope , we der Hib. cians , and Torchmund a faithfull Officer find a procestation of your Maiejly , that juch to Edilred formerly King of the Northumis your respect to our Apostolick function, that if you had been present with mee at Rome, you bers, a man of approved zeale for the Fairb, and of front courage, who had valiantly avenged the death of his would willingly and affectionacly have layed down your own life for me. 2. Now the calamity hapning to the Pope was this: Though for his vertues and piery he was by the unanimous confent Harington 7. Now what successe this iourney had is thus breifly declared by Mathew of man is this bleshy declared by antibut of resiminster: Kenulf King of the Mercians in his own Name, and in the Names of all the English Bishops sent Messengers and Letof the Reman Clerry and people choien Pope f. 144. the fame day in which his Predeceffour dyed: yet some there were which bore excellive ers to Lee Successour to Pope Adrian : the malice and envy towards him, the princi-Arch-buhop of Canterbury himself undertapall of which were two Nephews of the king the Charge of general Embassedour : and obtaind of him what he requested. But this former Pope , named Pafihal and Campulus. It does not appear upon what provoca-tion these two wicked persons should conceive displeasure against the Pepe but appears more expreilly and fully by the Letter of Anfwer written by Pope Les himself: in which , after many high comtheir rancour and fury was fo implacable mendations both of the Kings piety, and that on a certain day when the Pope was the Arch binhops excellent vertues , he fipublickly celebrating the great Litany, they gnified that after diligent fearch into the delivered him to certain troops of folacred Reman Archives he found that his diers layd in ambush near the Monastery Predecessour Saine Gregory had to the Arof same steven, who b rbaroufly feiling chiepsfeopall See of Canterbury , and to Saint on him cast him on the ground, and Augustin Arch - buhop thereof fubiected there inhumanly plucked out his eyes, twelve Bibopricks, granting to him only cutt out his tongue, and fo left him the power of Conferring the faid Buhops blind and dumb upon the pavement. Yea Therefore by Apoft dick authority he decreed moreover those two inhuman wretches a restitution of the same Ordinations & Connot content with this , drew him from Secrations to Athelard and his Succeffeurs : A that place into the Church it self before confirmation of which Friviledge he had githe Alear of Saint Steven , where they ven to the faid Arch-buhop , which he reagain tore out whatfoever remaind of his quired fliould be observed under the penaleyes and tongue, and tearing all his flesh ty prescribed by the Sacred Canons. with whipps , they left him there wallowing in his own blood. But afterwards fearing least some good men should take

him from thence , they fent fome of their

party, who carried him to the Monaftery of

Saint Gerafine , where they futt him up in

close prison.

K.Baith | under the Saxon Heptarchy. XXV. Book. 675 | K.Baith-

3. But God who patiently fuffred the ma- 1 lice of these barbarous men thus far', in a moment destroyed all their wicked designs: For Pore Lee, preferrily after he was conveyed to the faid Monaftery, perfectly recovered both his fight and speech. Which mira-

culous mercy being made known to his freinds, and particularly to Albin his Chamberlain , they came by night , and by force took him out of the Cloufter , and transported him to the Church of Saint Peter , where generally all the Romans gave praise to God for this wonderfull deliverance of his Servant. But the Con-Birateurs not being able to execute their

malice any turther against the Pope, went to vomite their rage upon the house of Albin, which they lacked and atterly demolished.

4. The fame of this predigious Miracle was in a flort time spread through all was in a more time ipread inrough all Christendem. And Vinegise Duke of spoleto, accompanied by the Embassadours of King Charles , came to Rome , and from thence conveyed the Pope to Spolete. From whence afterward he went into France to King Charles , by whom he was with all honour and kindnes received : and during all his voyage the high wayes were filled with devout people , which with great ioy and devotion congratulated with him for the goodnes which God had fo wonderfully shewed to him , and to the

whole Church in his regard. 5 King Charles affoon as he was informed of this barbarous cruelty executed on this good Pope, wrote a Letter to Saint Alcuin, demanding his advice what became him to doe in such a conjuncture. To whom same Alcon answerd , that it was his duty as being supreme Governour of Gods people, an avenger of crimes , a comforter of the afflifted and an exalter of fuch as are good , to pimish feverely those examples of extreme impiety committed at Rome, where formerly piecy did most flournth, but where of late wicked men through the blandnes of their hearts pluck out the eyes of their own head , &cc. And accordingly King Charles Shortly after conducted Pope Les to Rome , where the crimes failly imputed to him by his enemies were cleared:but what became of the two forementioned Affaßins, we due not read.

6. Another Epifle likewise King Charles wrote to the fame Saint Alcam, in which he declared to him the miraculous recovery of the same Pope, to whom God by his Divine operation had restored his fight and speech: To which Saint Alcuin answerd that it was the duty and obligation of all good Chrifrans to reloyce in fuch Clemency of the Divine Protection , and to praise the name of our God, who never fortakes fuch as putt their trust fincerely in him. And whereas the faid King had invited him to quitt for some time the imoaky lodgings of his Monaftery at

Tours to accompany him in his voyage to the golden palaces at Rome : Suint Aleuin excused himself, faying , that the fight of firords and armour would dee more harm to " his eyes then the smoaty chambers at Tours: and that he should more serve his Maiefty by dayly praying for him in his Monaflery, then attending him in his redious iourney, too burdenfom to his weak infirm body.

XVII. CHAP.

1. 2. Succession of Bishops. 3. 4 Gc. Edilbert Pren King of Kent Subdued by Kenulf the Mercian King. 6. The Monastery of winchelcomb.

A Thelard returning from Rome feems to have brought with him the Hourd f. 406 Archiepiscopall Pall for Eanbald Arch-biflop of Tork, who this year received it and thereby was instated in the plenitude of his Pontificall power. The first exercise whereof was expressed in the ordination and confectation of Eadred to the See of Hagustald , who succeeded to Ethelbert. In which ordination he was aflifted by Highald Bishop of Lindesfarn : and the folemnity was performed at a place cal-led Vedford. Dudde likewise the Buhop of Vinchester dying, in his place was inbflituted Kinebert.

2. The year following Eathered Bifliop A.D.798. of Forceffer in the Kingdom of the Mercians , dying , in his room succeeded Denebert. And about the fame time the Church of shirbern also being deprived of its Passour, Denefrid, received Fibers for his Successour.

3. At the same time Edilbert firnamed Pres after he had raigned two years in Kent, taking the boldnes to provoke the Mercians much exceeding him in power, was taken prisoner by them , and was for some time held captive in chains. But afterwards being fett free by his enemies, his own Subjects refused to admitt him : so that it is uncertain how and where he

ended his life. 4. But Hoveden recounts this calamity of King Edilbert Pren more tragically : At this time , faith he , Kenulf King of the Mercians with all his forces united invaded the Province of Kens , which he wasted most terribly , almost to the destruction of the inhabitants. During which invasion Edilbert King of Kent was taken prisoner, whose eyes the Mercian King commanded to be plucked out and his hands cutt off , for his former pride and treachery. Then he adjoyned that King

XVII. C.

Hoyed, hic.

Qqqq

The Church-History of Brittany K. Brith-676

A. D. 798. dom to his own, putting the crown thereof upon his head, and the Scepter in his hands. 5. Such inhumanity as this feems much difagreeing from the mercifull nature of this good King. Therefore the Narration of Mathew of Westminster is far more credible : In the year of Grace feaven bundred ninery eight (fays he) Kinnlf King of the Mercians in a hostile manner wasted the Province of Kent, and took prifiner Edilbert, firnamed Pren , who was much inferiour to him in power, whom he carted in a triumphane manner bound in chains to bis own kingdom. But not long after when he caused a Church, lately founded by him at Finchelcomb, to be dedicated, on the day of the Confectation he dedicated, on the day of the Confectation he took the chains from off the captive King be-fore the Altar, and dismissed him free. There was then prefent Cuthred , whom in the place of Edilbert he had made Governour of Kent. The Church founded with acclamations, and the streets with the Kings praises , and because in a niceting of thirteen Buhops and ten Dukes assembled for that Solemnity he refufed to none the marks of his liberality : fo that all went some much richer then they came : For besides Presents of inestimable valew in rich garments, choice horses and other furniture which he gave to his Nobles : to every particular man then present be gave a pound of silver, to every Presst a Mark of gold, to every Mank a peice of money: So that not one person there present sayled to partake of his bounty. And he enriched the Monastery wash so large possessions, that in this age it seems

Monaft. Any

Finchelcomb is recorded the Charger of this King, confirmed in a sysod at which were present two other Kings his Tributaries, Cuthred King of Kent , and Sired King of the Bast-Saxons : in which he fignifies that his intention was that his body should be buried in the same Church. But this Charter was of a later date, because it is subscribed by Wulfred Arch-bishop of Canterbury who succeeded six years after this to Ashelard. In the same Annals likewise is declared that at the first building of this Monastery three hundred Monks were placed in it. What particular Manners the King gave to them is unknown, by rea-fon all the ancient Records were burnt in the time of King Steven.

6. In the Annals of this Monastery of



K. BRITH. A. D. 798

A. D. 779

VIX. CH.

XVIII. CHAP.

XVIII. C 1. 2. A Synod at Bacanceld , against VSurpers of Church revenews : and for restitution of the Rights of the See of

Another Synod of the Arch buhop-

Little aftet Athelard was returned from Rome, a Syned was allembled by Spilm de the Kings command , in which himself and coulfish Athelard presided. The place where the syand was held was called Bacanceld: In which the A ch-bishop in the name of Pope Lee, by "
the consent of the whole synod published " this Prohibition , adiuring all men by the most dreadfuil judgment of God from that day forward, not to infringe the liberties, nor usurp the revenews of Gods Churches and " Monasterses : denouncing against all transgreffours excommunication in this world. and damnation in the next

2. At the same time likewise the dignity, of late empaired, was restored to the Metropolitan Church of Canterbury. And Aldulf formerly stiling himself Arch bishop of Lichfeild, submitted himself to the Popes command, and to the iurisdiction of Athelard : in this Syned subscribing himself by the simple Title of Bishep. Yet all marters were not fo cleared in that Controvers; , but that upon new emergent difficulties Athelard was obliged once more to have recourse to the see App-

3. In the Kingdom of the Northumbers likewife a Synod was called at Finchal (now Hotel 406 Finkley ) in which Eanbald Arch - bifhop | 1. All. Post of Tork presided, and at which were preclefiaficall and Secular, In this Synod many " Ordennances were made, proffitable to the Church of God and the whole nation, tou- " ching the observation of the Paschall felem- " nity , the regulating of Indicatories both " Ecclefiasticall and Secular, the introducing " of good order among clarks and Religious especies, and many other like Ordennance, by which the generall stare of that Province was excellently composed. Embidd elikewise the Arch-bishop commanded that the Fairh of Gods Church explained by the five Generall Councils flould be publickly recited : whereto all unanimously consented. ( The fame as we have before declared, had been practifed in the syned of Harfeild under Theodore Arch-biftop of Canterbury. )

under the Saxon Heptarchy. XXV. Book. 677 | K BRATTH-

XIX. CHAP.

1. 2. &c. Pope Leo conducted to Rome by King Charles the Great.

THE year following King Charles with great pomp conducted Pope Lee back to Reme. Among other exprefsions of ioy at his reception testified by Anaftafim , this was one , That all the Schooles of Strangers in that Citty , to witt , of the Franks , Frifons , Saxons and Lombards soyning together in one body with Croffes und flages, finging likewise spiritual Canticles, re-cesved the Pope, leading him to the Church of Saint Peter, where he solemnly celebrated Masse. Now by the Schoole of the Saxons he certainly means that of the English , inflituted by King Ins and amplified in rewenews by Ling offa. For the Name of British began now to grow out of use. Shortly we shall have it by Regall autho-

mer changed imo England : In the mean

time it was most usually called Saxony

beyond the sea , to distinguish it from

the old sauny in the Continent. Hence in

the laft Letter written by Pope Lee to Ke-

nulf King of the Mercians , he stiles him King of the Province of Saxony.
2. It is probable that Artheland Archbishop of Canterbury, and Kinebert Bishop of meheffer accompanied their countreymen in this Processon: For at this time thole two Bubrps were at Rome, as Florentim testifies. The occasion of Athelards fecond journey thither was to clear fome difficulties arising from the change made lately in the Ecclefiefticall Berifdiction in Briefany. Which difficulties were fo many and of fuch confideration, that all oppoficion could not be quieted, nor all impediments removed till four years more

were passed. 3. And as for Knebert , the Morive of his going to Rome was cither devotion, or to offer in the name of smbrie King of the Feff-Saxons the yearly contribution, called Remefor , which was collected our of his Dominions.

XX. CHAP.

1.2. dec. Charles the Great Solemnly crowned Emperous of Rome by Pope Leo the

6. Saint Alcum's congratulation to him.

1. HE last year of this Gentury was rendred illustrious by the New erection of the Wellern Empire. The Emperours of Conflantinople, besides that for severali ages they had been the Protectours of Herely , they

were become unable to detend the Veffern

A. D. 780.

XX. CHA.

Regions from the affaults which the Sarac is made in severall parts, especially the Islands: and Rome parcicularly was exposed to many oppressions from the Lembards and other petty Princes tyrannifing in Italy, yea from the wobility of the Cuty it felf and of the the Popes to flye into France and Germany So that it was necessary to lock out a common Protestour abroad. Now not any Chri-Rean Prince could enter into competition with the Rings of Prance either for power or inclination to defend the Apellalick See. or to fecure Haly it felf from the Saracens abroad, and Tyranes within the bowells of it. The obligations which Rome , and especially the see Apostolick had already to the Predecessours of King Charles, not only for quelling the Tyranes who oppressed it. but for 12 fine it from poverty and weaknes to wealth and power, to be envyed even by Princes , were fo fresh and fo excessive, that to feek a Presenteur from any other Emedon had been folly. And among the Kengr and Princes governing in France none hitherto approached to King Charles the Great, either for power, or for affection to the Church , a proof whereof he at this time gave to the prefent Pope , it his care to fecure him from his malicious enemies by retiring into France, his tender, affectionate and respectfull entertainment of him there, and his reftoring him with far greater fplendour then ever to his see, with power to execute justice, and if he pleased any revenge upon his barbarous

- 2. These things considered both granitude and interest strongly moved Pope Leo
to refent the inclimable benefitts which he had to lately received from King Charles And fince his abilities could fretch no further then to exalt so great a King by Fords and Titles, and no Title was either more eafy for him to bestow, or more becoming King Charles to receive, then that of Emperear of the Fest, or of Rome : For thefe

III. Part.

Qqqq ij

### The Church-History of Brittany

K. Brith.

XXI, CH

678

reasons the sayd Pope at this time made choice of that way of expressing his grati-

s. Now that this new Honour might be conferred as it were in a Legal manner and due Form, according to the ancient cultom, he caused the Nobility and cheif among the Clergy at Rome and neighbouring places to affemble together, as constituting a resemblance of the ancient Roman Senas : And by their unanimous Feter and fuffrages was this illustrious King nominated and chosen Empereur of Rome : Which election was presently fignified to the Common people of Rome and other Regions of tealy affembled in infinite multitudes from all parts, by whom it was with loud acclamations ratified and confirmed. Which being done, Pope Lee, as Prince of the Senat did in all their names, with the greatest solemnity and glory imaginable, ioyning in the ceremony both Civill and spiritual authority , fett the Imperial Crown upon his head on the day of the great Solemnity of our Lords Nativity.

4. The fame of this being spread abroad, as it caused both envy and terrour to the Baffern Emperour and Empire, fo it was received with great applause and congratulation in the Festern Provinces and Kingdoms, from whence many testimonies of ioy, and many tich prefents were fent from all parts to the New Emperour.

5. Among others none was more eminent either in the way to testify his ioy . or the pretioulnes of his prefent then our Countrey man Saint Alcuin, His Epifle is to this day extant full of cordiall expressions of affection and congratulation. So likewife does his Present remain in the Church, as a common benefit and treasure. Concer-

ning it Cardinal Baroness thus writes:

6. Among the many obligations in which poflerity is engaged to celebrate the memory of this glorious Emperour , the most eminent is that famous elaborate Fork compiled by Alcuin or Albin, who with incredible pains published a corre-fled Copy of Holy Scriptures both of the Old and New Testament. For by occasion of the multiplacety of exferibed Copies, it was become fowholly contaminated with errours and corruptions, that is had in a manner loft its efteem among Catholicks. KingCharles was much troubled at this, or there. upon resolved to employ his care that the Screprure might be reftered to its primitive integrity. But that take required both such wonderfull la-bour and sudgment, that all those to whom he recommended it excused themselves out of a con-Sciousnes of their inability , At last he obliged Alcuin to undertake it. The thereupon emplaying his seemost diligence, and having recourse to the most ancient and most true founcomplete in the maje ancient and most true foun-tains, he at last compiled a persect corrected Copy of the whole Scripture, which he presented to the Emperour Charies. And of this the same Emperour takes notice in one Section of his Capiular, in these words, Our pleasure is, and such

command wee have given by our Meffengers A. D. 800 that true Copies of Canonical Books of Scripture be provided and read in all Churches

XXI. C H A P.

1. 2. &c. That S. Alcuinwas Charlemanns

4. 5. By his suggestion the Feast of the Holy Trinity was inflituted

A Bout the same time Saine Aleuin aleuin having likewise finished his Books Frefa: al concerning the Bleffed Trinity , which he L. & Itali. undertook in opposition to the foremen-tioned Heretick Elipandus, dedicated them to the same Empereur, as appears by the cular reason given by him why he inscribed them to him was , Because , faid he , it became mee to perform the Office smplyed to the Title which is commonly given mee , though beyond my defere, of being your Maifter and in-Bruttour : as lakewife to convince those who dee not much approve your Maiesties intention of understanding the nice subtilities of Ligick, which the Holy Father Saint Augustin in his Books of the Holy Trinity shewd to be necessary no the explication of this Myfery, the profound
Questions whereof, he fays, can no other maybe
manufested bus by the subsisties of the Catego-

2. Cardinal Baronius is the only confide rable Freer who denves S. Alemin to have been the Emperours Mafter and Teacher:grounding his affertion on this, That Alcum himfelf fometimes confulted the Emperour in points of difficulty, as in one for example, Why the three Sundays before Lent should have the Titles given them of Quinquagefima, Sexa-gefima and Septuagefima? And thence he concludes , that when the Emperour calls him Mafter , he intended thereby only a Tule of beneur, and not as if he had really been his

Disciple. 3. Norwithstanding though it be most true that the faid Emperour was more then ordinarily learned in facred knowledge, yet that s. Aleun at least in inferiour litte rature was his Mafter, is teftified by Friters of the same age, and the immediatly following vit. Caroli-Thus Eginardus, who is called by Baroniss the infectiour and recorder of the Gefts of Charlesthe Great, writes thus in the faid Emperours life, In learning Grammat Charles had for his Master Peter of Pifa a Deacon and old man: In other Disciplens his Teacher was Albin , sirnamed Alcuin, Deacon likewife and most learned man in all kinds of knowledge, who was of a Saxon offfpring and came to him out of Brittany. Fuder him the Emperour employed much time and diligence in learning Rhetorick , Logick and

under the Saxon Heptarchy. XXV. Book. 679 K. Baith

A.D. 800 Sangall. da Gal. Carols

effectally Aftronomy. The like is affirmed by the Monk of S.Gall, who having called Saint Alcuin an English man exercised in all the latitude of Scriptures above all in bu time, addes, That Charles retained him with him continually to the end of his life , except when hewent forth with his Armies : infomuch as he would have bimfelf fieled his Difciple , and Alcoin his Mafer. And Radulfus Dean of Tungres Wittes thus. In divers countrers through all the Pajchall time onely three Pfalms are recited at Matins : and for this cuflom it is alleaged that Alcuin, Mafter to Charles and his son Ludovicus, at the entreaty of Boniface Arch-bishop of Ment 7, in-Bigured this order , with the approvation of a Syned at Ment 7. To thefe may be added the testimonies of many other Authours cited by Quercetan. And for as much as concerns Baronin his allegation to the contrary from Sains Alcuins proposing a Question to King Charles touching Quinquagesima, &c. an answer may be given from Alexin himself writing to the same King, where he says, That to propose a Question wifely, is to reach. But this is more then sufficient touching this Point , upon occasion of s. Alcuins Books of

the Bleffed Trinier. 4. Thele Books did S. Alcuin write to the Empereur Charles to inflame his zeale to the Meffery of the Beffed Tringy. And moreover to the end that the Beleif & Reverence thereto might be communicated to all Christians, he at this time also moved the same Empereur to deale with Pope Lee that the Holy Trinity might be honoured with a peculiar Feaji, for which a proper office and Maffe should be instituted : Which was also effected, and the faid office and Maffe were complied by s. Alcuin himfelf. This is testified by Frederick Naufea Bishop of Vienna , who putts this among the praises of Charles and S. Alcuin, faying:

s. For a long time there was no fecial Feast inflitured to the Honour of the Bleffed Trinity, the Catholick Church contenting her felf with that dayly Form of Praise where with we use at the end of every Pfalm , Hymn and Cantile to glerify the fame, faying, Glory be to the Father, and to the Son, and to the Holy Ghoft, erc. Which order was inflicused by Pope Damafin at the propofall made by S. Hierom. But at length in the year of ame Lord eight hundred at the request of the Victorione, holy Emperour Charles the Great , inexted thereto by hu Mafter and Preceptour Alcuin a man of eminent learning and piety, an Ordonnance was made by the command of Pope Leo That the Bleffed Trinity should be honoured by a peculiar Feaft on the next funday after Pentecoft,

being the Octave thereof.

XXII. CHAP.

1, 2. or. A Synode at Clovesho: and the Acts of it.

1. WE will conclude this Book and Cenof Gods Church in Bristany at this time. Sir Henry Spelman has publiflied another Synod held this year at Clovesho : In which , after : a publick attestation of the Preformity of " their Faith with the fame which Saint Gre- " gory the Great caused to the taught here at | " the first Conversion of the Nation : With a Pro- 4 festion that what they beleived they would | alto in their lives practite, a Decree was made for the restitution of all lands and | " goods which had been usurped by Lay-perons, and violently taken from Churches and | " Monasteries.

2 More specially Athelard Arch-buhop of Canterbury prefiding in the fame, reprefented to the Synod how Ethelbald King of the Mercians had given formerly to the Church of our Saviour in Canterbury a certain Monaftery called Cotham with all the Lands and pollessions belonging thereto: and that fuch his Donation might be of perpetuall force he lent by Cuthbert then Archbuhop a Turf of the faid land, together with all Frieings perraining to the fame Monaflery, which he required him to lay upon the Alter of our Savients Church. But after the death of the faid Arch-buhop , two men who had been educated by him a named Verhead and Ofbers , by the Devils instigation ftole away those Fritings, and carree them to Ceolulf King of the Pet-Saxons: who thereupon took to his own use the faid Monaftery and land, notwithstanding any thing that the Arch-buhop could alledge. His Successioners likewise in the Arch-buhoprick , Breewin and lambert , in feverall goods made complaints of this injury done to the Church of our saviour, both to the King of the West-Saxone and to Offa King of the Mercians who had subdued many Citties, and particularly that Territory in which the faid Monaftery of Coinam was feated, which he annexed to his own Dominion. But now at laft Kenulf King of the Mercians repenting of his injustice, had restored all the laid of stings, adding withall a great fumme of money, humbly requesting that he might be absolved from the Excommunications denounced against Sacrilegions usurpers of Churchlands.

3. Matters standing thus , the said Arch - buhop Athelard , together with his principall officer Cuba , brought the forelaid writings into the syned , which

A.D. 800

XXI.ICH.

The Church-History of Brittany K BRITH 680 were publickly read and approved. Then he acquainted the syned that by a mutuall is that he dyed a violent and unjust death. and by posterity has been a ways venerated A.D. 780. as a Saint : which God approved by many M. agreement between himfelf and a certain racles. In the Carry of Darby a magnificent Abbeffe named Gynedrithe, The Should pol-Church was built to his honour called to feffe the faid Monaftery of Cotham with all this day the Church of S. Alemand, Another lands belonging to it, giving in exchange likewife was exected in shrewsbury, as our land of one hundred and ten Mansions, and Marryrologe testifies , where his Name is co-Sixty Hides ( Caffatarum ) in a place named lebrated among Sames on the nineteenth of Fleet , and thirty in another called Tensham . March. And in former times a great con and twenty in a third named Creges Ennacourfe thither was made, especially from line, all which lands King offe had formerly given to her and her heyrs, and after their decease to the Charch of Beodsord. This agreethe Northern parts, to pay their devotions to Ged in honouring his Same their injured ment touching an exchange, with a mutuall furrendry of all writings on both fides, the countreyman. 4. This Ceneury concluded with the death of Brithric King of the Weff-Saxons by the Arch-bishop defired might be approved and treacherous cruekty of his Fife. The manner confirmed by the syned, that no difference thereof is thus described by Mathem of Wefmight bereatter happen between his sacrefmenfter, King Briebric , faith he, had raken to fours and the heyrs of King Offa. He more-over gave to the same Abbelle another Mowofe Badburga daughter to Offa Ling of the Mer. Wiftma !! cians. This woman being exalted to fo great honaftery feated in a place called Pettonege , nours , did not consens her felf , bus wa refileffe which the devout King Befrid had bestowd in her ambicion so enioy alone all wealth and on him to be possessed by a right of inpower. Therefore with a syrannous malice the heritance. was went to accuse before the King and persecute all the Nobles of the Kingdom and all others who favoured suffice. By which means she became the Object of the Porverfal barred both of the Princes XXIII. CHAP. XXIII.C. and infersour fubsette : Becaufe that michel meand infersor provects: Becampe com incared men by her flatteries had so infinuated her felt into the Kings affection and esseen, shar who-sever the accussed, were presently either banahed or flass: Or of the could not obtain thu, her 1. 2 dec. The Martyrdom of S. Alcmand a Northumbrian Prince. 4. 5. G.c. Brithric King of the West-Saxons cuftom was prevaily to defirey them by posfer. murdred by his Queen Eadburgs : For 5. Now there was at that sime a certam young which it was ordained that the vives of man of a Noble family and deeply in the Kings fucceeding Kings should never have the favour : against whom the Queen not having any thing of which she could with any presence of on Title of Queens. fice accuse him , she provided porfon with which the killed him. And a part of this popfon the King unawares cafting , immediatly dyed. Her THE Kingdom of the Northumbers at this time was again most greivously purpofe then was not that the poifon should be given to the King, but only to the young man bu plagued by the Danah Pirats: for a most herfavourite : but by muchap they both drank of it and both presently dyed. ernelly floyled the Churches of Horcenes and Tyn-6. The King being thus unhappily fluin, the Queen knowing him musverfally the was hated, in 2. The same year also Alemand for of Alred who had been there King, was appropended by the great fear fled away privately, carrying with her inefimable treasure. And pafing the Sea , the guards of the present V surping King Bardulf, and by his command was flass, together with all those went to the Empereur Churtes, to whom the prefenced many rich gifts. On a certain some, a she was unoise attention from the pre-fence, being though w most wicked, yet woman who had been bis companions in banishmene. 3. This Prince Alemand was fon of that King Alred who in the year of christ seaven of wonderfull beaver, the Emperous faid show to hundred feavency tour was by a rebellion ber , Take your choice, Bladame, whothery would of his subsetts driven out of his kingdom. have mee, on my 3on who flunds where at the " and fled to the Pifer. This Prince willingly window, for your himband. She wichout any defollowed his Father into baniffment, the diberation , and being incired by her laft imfired incommodities whereof he bore with a Chrathus , If the choice be beft to mee, I would much flian quanimity. By fuch afflictions God dirather chuse your son then you , because he u sposed this pions Prince for a far richer jounger. Then the Emperous perceiving that is the fatisfying her luft lung fled thu and ret that the fatisfying her luft lung fled thu and ret that tengue, returned fire thin quick and elegan reply, if you had chifen were, I would have given it crown For though by the relation of Mathew of Westminster he is faid to have been flain by the cruelty of King Bardulf: yet in our Martyrologe he is commemorated in the

quality of a Marry, made a facrifice to God

by the inhumanity of the Danes, Certain it \ shall have neither him nor mee.

you my Son : But fince you have chofen him , you "

7. Notwithstanding

bestowd on her a Noble Monastery of Religious wo-

men into which she retired, and there hypocreti-

cally laying afide her secular habit, the took the babit of a Religious woman, having in her hears

no sence of the duty to which that Profession obli-

ged her, and for some few years exercised the Of-fice of Abbesse there.

in Brittany, that by an unanimous agreement

of the Nobility and Commons in the King-

dom of the Feff-Saxons a Decree was made .

that from that time the wives of those Western

Kings should never enjoy the Title of Queens, nor

partake of any prerogative of Regall dignity.

9. To Brithric there succeeded in that

8. Her memory was in fuch execuation

K. Brith-

A.D. 180

A.D. 800

under the Saxon Heptarchy. XXV. Book. 681 K. BRITH 7. Notwithstanding upon her importunity, and also in regard of her beauty the Emperour

kingdom Egbers, the first founder of the A. D 800.
Saxon or English Monarchy, and the first who

with the Chronologicall account of this time given by Ethelwerd a Noble Historian of the Royall blood of the Saxons, who lived in the following Age : In the year when Egby the began his raign there paffed from the Crea-

tion of the world fix thousand years wanting five: from our Lords Incarnation , eight hundred : from the coming of the Saxons Hengest and Horfainto Brittany, three hundred and fifty years : and from the first entrance of S. Augustin (ent by

commanded the Island to be called by a new

Name, England: Concerning whom more

in the following Book. This I will conclude

S. Gregory to convert this Nation . two hundred

and four years.



THE